

# The Sabbath Recorder

May God grant us to be faithful and honest in doing the work he gives, and doing it as his Spirit teaches us. Set to work in good earnest at the task God gives you, and let not your heart wander off after something higher. Then it will no longer be your work, but God's work, whatever it may be. And to those who thus give themselves restfully to God, he shows himself at all moments, and draws their hearts very near to himself. . . . His blessing comes not from our work and labor, but from yielding ourselves to his will. Thus to suffer and be still is the noblest work, for then it is not we who work, but God; and his work is high above our work, as the heaven is high above the earth.

—Tauler

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# The Sabbath Recorder

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## EDITORIAL

### Doing the Master's Work.

As I take up my pen hardly knowing what to write and sit a moment in meditation, there comes, wafted through the open window, the sound of familiar songs from the room of the Rescue Mission four stories below. There faithful Christian workers assemble night after night with those whom they are helping to a better life, and sing and pray and tell of the love of God that passeth knowledge. Throughout the days of toil they have been looking for poor souls who need God's help and, so far as they have been able, have induced these to come to the meetings. Some are there who have been rescued from the drunkard's road; and during the winter those who are destitute and hungry are taken into the basement and given a simple, substantial meal. The leaders are working men who mingle with their fellows in the shops and places of toil, and always seem to be on the alert for those needing sympathy and help.

The smile of the true Christian seems to light up the face of the one who has charge of the mission, and you are impressed with his kindly spirit wherever you meet him.

Three or four nights a week the sound of gospel songs, and the exhortations of those who love Jesus reach my ears as they come from this little mission. I often think, what a blessed work this is! Who can estimate the far-reaching influences of the thousands upon thousands of similar missions, all through our land, working faith-

fully to-rescue men and women from everlasting ruin.

The evil one would have his own way among the lowly and destitute masses, were it not for such consecrated self-sacrificing workers as those who man these missions. Here is a positive influence strengthened by the ever-present Christ, which in great measure overcomes the power of evil and, wherever men will heed, snatches lost souls as brands from the burning. When we think of the ever-widening influence started by one saved soul, which shall go on through the years to bless the world even after that soul has passed from earth, we can place no estimate upon the value of one little mission that may be able to start a score on the way to heaven, and to cheer and help a hundred others who are pilgrims to the celestial city.

Who can estimate the value of those songs sung night after night by that little company of faithful pilgrims? Some of them were sung by the mothers who rocked their cradles—mothers whose hearts were cheered and strengthened amid life's cares and troubles by their soothing, uplifting influence. Why should they not take strong hold of each heart in that little mission now and strengthen his will, fortify his purposes, and comfort his sorrows.

Why do people on the street who perhaps have not entered a church for years, stop and listen while those songs are being sung? If you look carefully, you will see that people in near-by homes have gone to their windows to listen a moment, as the strains of some sacred song float upon the air from that open door.

There is after all a hungering in the hearts of sinful men for just that which these missions offer. And even though the vast multitudes seem borne on by the tides of vice, eagerly searching for worldly and sinful pleasures in order to drown sorrow, they will stop and yield their hearts to the sweet influences of sacred song. In many cases memories of better days are thus started and heart-yearnings for a better life, that bring them to the foot of the



Cross. Here they find the rest of soul for which they have sought elsewhere, but all in vain.

Only a few doors away, around the corner, two stenchful saloons are running night and day with all their attractions for men with the appetite for drink. These poor souls cannot pass such places without smelling the fumes of beer for which they crave, and yet which they know is working their ruin. They cannot even look toward the saloon on a hot, thirsty day, without seeing the tempting picture of a foaming cup, placed there on purpose to lure them in. What chance is there for one who is anxious to break away from the degrading habit of drink, if he has to live in a town where he can scarcely walk through the business streets without being thus tempted! His burning thirst for liquor is met at every turn with the fumes from dens of vice that set his very being on fire. These are open day and night. The churches are open only one day and two nights in seven. The saloons have all the advantage! They outnumber the churches; they run every day and every night, and they appeal to the ungovernable appetite of their all but helpless victims. What a blessing it is that the Rescue Mission, the Young Men's Christian Association and the Salvation Army do offer such places of refuge for all who want to escape such temptations! It does my own heart good to hear those songs, while I write these lines; they are sung with such unction, and seem so laden with sympathy. What must it be for the soul that has been struggling through the weary day with fearful temptations, to step into this quiet retreat, listen to the testimony of some fellow-mortal who has been rescued, and then as this testimony closes, to join in the glad song which can hardly wait till the story is told, and which resounds with exultant joy over the saved one in these words:

"My hope is built on nothing less  
Than Jesus' blood and righteousness;

On Christ, the solid rock, I stand;  
All other ground is sinking sand."

When this song closes with the verse ending with the words:

"When all around my soul gives way,  
He then is all my hope and stay."

there are eyes filled with tears, and another soul testifies to God's love and help. Then comes in volume of song:

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say, than to you he hath  
said,—

To you, who for refuge to Jesus have fled?"

Verse after verse of this grand old song brings the assurance of God's help in times of need, until they come to the last; and you can almost feel the effect deepen, and realize the power over the singers as they enter the last stanza:

"The soul that on Jesus hath leaned for repose,  
I will not—I will not desert to his foes:  
That soul—though all hell should endeavor to  
shake,  
I'll never—no never—no never forsake!"

Finally, as that mission meeting draws to a close, and they prepare to leave the place of such fellowship with God and men, there comes to my ears a familiar strain, which carries me back to the precious meetings in West Virginia and stirs the soul to its depths. As I go to the window to listen more closely, I catch these words:

"Is there any one can help us,  
One who understands our hearts,  
When the thorns of life have pierced them till  
they bleed;  
One who sympathizes with us,  
Who in wondrous love imparts  
Just the very, very blessing that we need?"

Yes, there's One, only One,  
The blessed, blessed Jesus, he's the One:  
When afflictions press the soul, when waves of  
trouble roll,  
And you need a friend to help you, he's the One."

As the last strains of the closing song die away, both the helpers and the ones helped pass out into the night to fight again with the temptations. But a quiet peace fills each heart, and a strength of purpose abides in each soul, better fitting him for the struggle.

O my friends! I would rather be one of those faithful helpers, trying to enthroned the Christ and the Bible in the hearts of sinners, than to be the greatest man on earth using my powers to fill such souls with doubts about God's word, and with misgivings about the power of Christ to save. The one hope of the fallen, sinful multi-

tudes today is to be found in the gospel of Christ. And every one, high or low, rich or poor, who helps to reach and save men in rescue missions, is doing the Master's work. He is thus bridging the chasm between heaven and hell and leading souls from the miseries of the lost to the joys of the saved.

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#### What Does it Mean?

Wherever loss of interest in any branch of denominational work is seen, the first question that comes after being convinced that it is so, is, "What does it all mean?" Then follows the inquiry, "What will it come to if things continue in this way?" After settling this question, if we have any feeling about the matter, we hasten to ask, "What can be done? Is there any remedy?"

There is not a pastor in all our churches who does not have times when his heart is burdened with anxiety for the welfare of his flock, and for the work God has given him to do. If spirituality runs low and his people appear to lose interest in the Master's work, he cannot avoid a feeling of distress over the decline. Indeed, if some special incident shall reveal a real loss of interest in religion, he stands with bated breath and for the time being almost paralyzed, while he looks over the field to discover if possible the causes of the trouble, and to search carefully for the remedy.

If God shall answer his prayers and the people be revived in spiritual life until they again take up their work with zeal, this puts new life and courage into the pastor's heart and enables him to go forward in his duties with better results than ever.

God pity the honest, true pastor who looks and labors and prays year after year for a renewal of life and Christian works among his people, only to see their indifference increase and their work go by default!

What is true in such matters with pastors is also true with other denominational leaders. The members of our Boards, who bear heavy burdens in denominational work and who are placed under great responsibilities; the corresponding secretaries, who are overloaded with cares in managing their fields of labor; the treasurers, who hold in sacred trust our funds and who must provide for the payment of bills; the editors and business managers of our publications

and our publishing house business matters,—all these must be deeply affected whenever they see evidences that the people who stand behind them are losing interest in their work.

Again, nothing can bring such new courage to the hearts of these men, and so fill them with inspiration and hope, as to have the people rally around them with such genuine loyalty as that manifested by our people in rallying around both the Missionary and Tract Boards in paying off their debts.

It is this spirit of loyalty to all our interests that gives us courage now to mention the thing that greatly troubles us regarding the SABBATH RECORDER.

I trust that every pastor and active worker in our denomination, every reader of the RECORDER who longs for the welfare of our people and whose heart is burdened for the success of the churches, will sympathize with us when we anxiously ask the question at the head of this article. The Tract Board held its annual meeting the other day, in which it listened to annual reports. Some things reported were full of cheer, while others brought sorrow. Here are three sentences concerning the RECORDER, taken from the business manager's report, that will help you to see what we mean:

"One point more should be noted, and that is the decrease in the number of subscribers. This is a serious matter that calls for earnest thought and effort. Five hundred more subscribers would not greatly increase the cost of publishing and would greatly help to reduce the deficit now met by the Board."

Yes, friends, it is too true that for three years there has been a gradual decrease in the number of subscribers to our denominational paper! There are two or three hundred less now than there were three years ago. The Board, the editor and the business manager are all worried over the matter; and this is why we ask, *What does it all mean?* What will it come to if we continue to lose subscribers at this rate for a few years? What is the cause? What is the remedy? Can any of you help us? We need subscribers. Don't you all think the people need the RECORDER? It seems sad indeed to me, to think of a Seventh-day Baptist home with no denominational paper! Children are growing up with no



knowledge of our work, and no interest in our institutions, while their parents are indifferent to this messenger of love that would keep the family in touch with all our dear people.

It costs just as much to set the type and edit an issue of two thousand copies as it would for an issue of six thousand. If we had a thousand new subscribers, the paper could not then fully pay its way; and to have the list growing less is disheartening indeed. Every one who says, "Stop my paper," only makes it certain that the Board will have a larger deficit to pay. If our friends only knew how it hurts our hearts to open a letter and read, "Please discontinue my RECORDER," they would hesitate long before asking us to do so. This sorrow is because we feel that a good cause has to suffer. Any request that tends to cripple the best interests of the Seventh-day Baptist people gives us pain.

Well, is there any remedy? What think you would be the result if every subscriber should turn agent long enough to secure one new subscriber? This would double our subscription list in the next two weeks and make the RECORDER self-supporting. It would bring blessings to many homes and lift a load from the Tract Society. The RECORDER needs the money and two thousand families need the paper.

Who will lay this matter to heart and do all he can to help a good cause?

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#### "What is the Tract Board Doing?"

It may be you have heard this question before. I have, and sometimes it gives the impression that the questioner really does not understand what is being done.

This talk about the RECORDER leads me to go a little further and show what the Tract Board is doing. This you should know since the Board is the agent of the people in whatever it does. Some however may not fully realize the value of all the good work done by the Board.

First, it has in hand the promulgation of the distinctive truth that makes us a separate people. It unites with the living missionary in his efforts to carry the gospel to lost men, by furnishing tracts and papers for free distribution upon the fields of work. These tracts are not all upon the question of the Sabbath, but there is also a fine list of evangelical tracts upon general gospel

truths, with strong pleadings to the unsaved.

Again, the Tract Board now publishes 2,000 extra, illustrated copies of the SABBATH RECORDER every month, for free distribution outside our denomination. This monthly Sabbath-Reform issue of nearly 60,000 copies with historical department finely illustrated, has gone during the year, with its messages of Sabbath truth and information about Seventh-day Baptists, to 12,000 to 15,000 different people who do not keep the Sabbath. This is done at an extra cost of more than \$1,200.00 per year. It is really a great missionary work.

True, many will not read these RECORDERS, on account of prejudice, but that is their fault and not ours. There are many who do read these papers, and only eternity can reveal the results.

God holds us responsible for sowing the seed as faithfully as we can, and if we fail to do this we are guilty in his sight. If we lift up the voice to warn the people, our skirts are clear; but if we do not, God holds us responsible. We are not responsible for the harvest after we have done our best by the seed. God will take care of that, as it is his part of the work. This imperative duty of seed-sowing, the Tract Board is trying to perform to the best of its ability, at a cost of more than one hundred dollars per month.

Again, there is a line of true mission work among our own people which we are apt to overlook. The SABBATH RECORDER is a true evangel visiting all our homes every week, with its messages of love and of Christian brotherhood. What could we do without it? Can you imagine the loss that would come if the RECORDER were to go out of existence?

This welcome visitor to nearly two thousand Seventh-day Baptist homes could not live six months if it were not for the Tract Board.

Our regular weekly issue only about half pays its way; the rest of the expense is paid by the Board. This deficit amounts to more than \$4,000.00 in this year's report, and may well be counted as real missionary money used to send the RECORDER with blessings and help to the homes of our people. Is there a pastor among us who would be willing to have the RECORDER wiped out of existence so far as his own parish is con-

cerned? With the present small list of subscribers this would have to be done if there were no Tract Board to provide for \$4,000.00 deficit in a year. Yes, the RECORDER is an evangel of blessing, that could not do its work without the Board's help.

Again, I notice a deficit charged to the Board in the present report, of \$748.91 for the *Sabbath Visitor*.

Do the people realize that when they get this splendid Seventh-day Baptist paper for their children, at such a low rate per year, the Tract Board becomes responsible for \$748.91 in order to make it possible? Wherever you find a deficit in the accounts of any of our excellent periodicals, charged to the Tract Society, you can count the raising of that much as a part of the Board's work.

Finally, if you add to all these things the work of Dr. Lewis as corresponding secretary, putting the study of a lifetime into book form, visiting the churches, lecturing for the Theological Seminary, attending Associations, Conferences, and memorializing Congress and state legislatures, you will have a fair conception of the work being done by the Tract Board.

I wish you could see these men as they meet once a month, giving their time and paying their own expenses, to attend to this work entrusted to them. Many times they remain till dark, when days are short, to work out the perplexing problems that confront them. Every two weeks their committee meets at the publishing house to audit accounts. These all give their time, and the treasurer asks no pay for keeping the troublesome accounts the year round, even though sorely pressed by the duties belonging to his own business.

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#### Our Ruinous Mistakes.

Brother W. D. Burdick, of Farina, after a visit to southern Illinois, writes to the Memorial Board about help to rebuild a meeting-house for the Crab Orchard people. The Board was glad to send aid in view of the fact that a missionary is already on this field, which has long been destitute of such help as a missionary can give. The writer of the letter says he cannot recommend the Board to put money into the building unless a permanent worker can be secured for that field. He says: "The work of Seventh-day Baptists at the Bethel

Church is near its end if they do not receive help soon. There are a good many around Crab Orchard who are Seventh-day Baptists in belief. I know of no more promising missionary field than this southern Illinois field, and it makes my heart ache to think of our continuing to leave it alone to die. That whole field will be lost to us in ten years if we continue to do by it as we have done for the past ten years."

We are glad to know that this neglected field is being cared for at last, with a conscientious Christian worker to lead. I remember well the enthusiasm among our churches when Elder James Bailey and others returned with glowing accounts of the great work in southern Illinois,—how consecrated men and women embraced the Sabbath of Jehovah and united in the organization of those churches. Elders M. B. Kelly, F. F. Johnson and others were among the leaders of that day, and it did look as if all that country could be brought to the Sabbath. Indeed, I have heard men say that thirty years ago that entire field was ours if we had only entered it to stay. And now it goes without saying, that another ten years of neglect will probably remove the last vestige of a Seventh-day Baptist church from Crab Orchard and Stone Fort, and these familiar names will be dropped from the Year Book as have been a score of others in recent years!

This is our folly! For years we have repeated the same ruinous mistake of neglecting our feeble churches, and of failing to follow up promising beginnings. We have had plenty of open doors. Our spurts of enthusiasm have often been successful in making these openings, and then we have settled down and held our hands until the open doors became closed doors. The Macedonian cry has been practically unheeded by the Seventh-day Baptist churches, while other people have entered in and reaped the harvest. Who can say we have done what we could?

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#### The Olympic Games—Americans Win.

The world-renowned Olympic games just closed in London were by far the greatest the world has ever known.

It will be remembered that a few years ago a Greek banker of Alexandria, Egypt, gave the money for the restoration of the ancient stadium in Athens, Greece. The



king of Greece paid the cost of clearing away the debris preparatory to building. It was decided at an international convention, held in Paris, that the Olympic games should be restored and that the appropriate place to begin them was Athens, their ancient home.

They were to occur once in four years, and the object was to bring together the strong, active and skilled athletes of all nations upon the common ground of physical perfection. In 1896 the representatives of twelve nations met in competition at Athens. Paris had the honor in 1900, St. Louis in 1904, and special games were again held in Athens in 1906. At that time the old stadium, made new with Pentelic marble, was thronged with 60,000 people, and everybody rejoiced over the excellent spirit manifested by all contestants, and over the generous and impartial treatment accorded by Greece unto all nationalities.

It was at this meeting in Athens that the decision was made to hold games there hereafter every four years, which arrangement will bring them to that place again in 1910. Thus the London games this year were special, according to the new rule, and regular, according to the original plan.

The ceremonies in London were opened on the 13th by King Edward, who gave the contestants a hearty welcome. Among these contestants were representatives from nearly every nation on earth. Under such circumstances it is to be regretted that bitter controversies arose over the one-sided ruling and the purely English character of the judges. While there is always danger of exaggeration at such times, and great need of wisdom in forming judgments, still there must have been some cause for the great dissatisfaction. It is evident that our boys had to overcome the influence of a bitterly prejudiced English populace, and to work against judges who realized that in the Americans they had to meet the most formidable opponents of the English athletes. It is unfortunate that no other nations were represented in the management or among the judges; for it would be almost a foregone conclusion, that Englishmen, with all their national pride, would do all in their power for the boys of Great Britain. Some of the scenes were disgraceful, when great multitudes became certain

that injustice was being done; and the American athletes are to be congratulated that they did not rebel and withdraw from the contests. It is a wonder that any of them could win, but many of them did; and we rejoice over the whole-hearted tribute our boys finally wrung from apparently hostile men. It proved to be a great victory for the American athletes, many of whom won the championships of track and field against the best men of the world. The American flag was displayed at the close of a full share of the contests throughout the entire twelve days; but when it came to the final tests of the last day, the stars and stripes were in constant use, and ours was the last flag to go up, in token of the victory of an American on the final inning.

It is to be sincerely hoped that the unhappy incidents of the games will soon be forgotten, and that the boys of both countries will remember only the pleasant and helpful incidents of the Olympiads of 1908.

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#### The Convocation, August 21.

Don't fail to notice the change in time for the Convocation at Boulder. It will begin on Friday evening, August 21, and close on Tuesday the 25th.

All who expect to attend should notify the Boulder people in time for them to arrange for entertainment.

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#### Regarding that College Endowment.

A good friend reminds me that one very important school was overlooked in my schedule published in RECORDER of July 20, 1908, and suggests five years instead of three, for the time.

The Theological Seminary is separate from the University and should come in as the fourth school for a share in the funds. We wish to include the Seminary, and think one tenth at least should go to that as endowment. This would make one tenth for the Seminary and three tenths for each of the three other schools. This would give, according to the schedule suggested in the editorial on "What Can We Do for Our Schools?" over \$41,000.00 each to Alfred, Milton and Salem, and over \$13,000.00 to the Seminary. If everybody would take hold of some such plan, we could easily raise a fund of \$15,000.00 for

the Seminary and \$45,000.00 for each college. Six or eight thousand people could do it and not feel it if all would take hold.

As to the lengthening of the time to five years, I am not quite clear what would be best. Let everybody think about it, and let us talk it all over at Conference. Something certainly should be done.

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#### Aftermath of the Debt.

One of the most encouraging features of the efforts to pay the debt is the generous overflow of funds at the last. The flood-tide of liberality carried the sum clear beyond the limits of the actual debt and reminds us of the generosity of the Corinthians in Paul's day. Everybody feels good over it. The members of the Board are happy once more and can smile again. The people rejoice on every hand and are surprised to see how easy it was done. Last fall, when the hard times began to pinch, some good brethren said, "You will not be able to get it all before Conference." Really it did look a little dark at one time, but so many words of sympathy, and so many signs of brave endeavor and consecrated effort kept coming from churches, Sabbath-schools, Endeavor Societies and lone Sabbath-keepers all over the land, that we could not doubt as to the outcome. It seemed as if God was moving the hearts of the people, and when his Spirit moves men the work cannot fail. It is just like him in times of need, to bring an overflow of blessings for his people. And so here comes as a free-will offering several hundred dollars more than was needed to pay the debt!

We hear of people away on the frontier meeting the pastor and shaking hands over the payment of the debt. And here are samples of the good spirit among the people as expressed in letters:

"Dear Editor.—We all rejoice over the victory of the Tract Society in raising the debt. I wish to be one to help keep it out of debt; so I enclose a draft for \$5.00 as a little beginning toward that end."

Another friend writes: "I had five dollars consecrated to the debt; to be sent last month, but circumstances prevented my sending it. I see by the last RECORDER that the debt is paid. For this I am thankful, but will send the money just the same, to be used in the work. It may do just as much good as it would in paying the debt."

It is this loyal, consecrated spirit among the people that has brought the overflow, which now amounts to \$416.62.

Total reported July 8 .....	\$4,236 05
Received since that date from	
Marlboro, N. J., Church .....	3 25
A Friend, Alfred, N. Y. ....	10 00
East Valley Aid Society, Andover, N. Y. ....	10 00
T. A. Saunders, Milton, Wis. ....	5 00
Andover, N. Y., Church .....	9 50
Woman's Missionary and Benevolent Society, Nortonville, Kans. ....	5 00
H. W. Rood, Madison, Wis. ....	5 00
"In His Name" .....	5 00
A Member of the Friendship, N. Y., Church .....	1 00
H. I. Coon, Walworth, Wis., for Life Membership Phebe S. Coon ....	20 00
Second Alfred, N. Y., Church .....	14 50
"Friends at Scott, N. Y." .....	5 00
Albion, Wis., Church .....	11 00
Boulder, Colo., Church .....	5 40
Lost Creek, W. Va., Church .....	7 85
Lottie Baldwin, Plymouth, Wis. ....	1 00
James Baldwin, Plymouth, Wis. ....	1 00
Hornell, N. Y., Church .....	25 00
First Hopkinton (Ashaway), R. I., Church .....	9 00
O. M. Witter, Friendship, N. Y. ....	5 00
Mrs. Geo. Trainer, Salem, W. Va. ...	5 00
Morton R. Swinney, Westerly, R. I. .	2 00
Female Mite Society, Shiloh, N. J. ...	15 07

Grand Total .....

Amount over and above the debt .....

All that comes hereafter will go into the general fund for Tract Society's work. Let it come. Every dollar will be needed. Let us all sing the doxology. The debt account is closed.

#### THOUGHTS FROM THE FIELD

A lone Sabbath-keeper sends the following, with the Bible texts, saying, "I hope they may help some one, if given a place in 'Thoughts from the Field.' If you consider them worthy, use them, but do not publish my name."

The Bible contains many promises for the encouragement of those who trust God and who have sufficient faith to go ahead and do what is right, even though the way seems dark and poverty threatens. Many are tempted to leave the Sabbath in order, as they say, "to support their families." It has seemed to me that the following texts might be of such great encouragement to those disheartened ones, that they would remain true to their convictions of right, and



trust God for the future, having faith that He will provide.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalms 37: 25.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalms 37: 3.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."—Psalms 37: 5.

"A little that a righteous man hath is better than the riches of many wicked.

"For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

"The Lord knoweth the days of the upright: and their inheritance shall be forever.

"They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied."—Psalms 37: 16-19.

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."—Psalms 36: 7-8.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum 1: 7.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited,

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. 17: 5-8.

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalms 31: 24.

#### Northwestern Association.

*From S. R. Wheeler of the Eastern Association, to the Northwestern Association, Christian greeting.*

Yes, you are at Dodge Centre, Minnesota. It hardly seems possible that twenty-one years have gone by since I began my six-years' pastorate with the church where you now convene. For thirty-six years I lived in the Northwestern Association. All except the six years in Minnesota were spent west of the Missouri River. Looking back over those years, my only regret is that my service did not count more for the blessed Master.

Two things press upon my mind which cause this communication. First, I fear we have forgotten altogether too much the Saviour's instruction,—Matt. 9: 36-38. Especially the command, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The chief reason for the dearth of ministers, as it appears to me, is a failure to pray and labor to secure them. It is to be feared that fathers and mothers have not been praying enough at the family altar and in the closet for sons to become preachers and daughters to become preachers' wives. Nor have we prayed enough in this way in the prayer-meetings nor in our pulpit prayers. Well, the past is gone. Let us begin to pray as the Great Head of the Church instructed, and continue to pray.

Yesterday—Sabbath, June 13—I preached upon this subject. At the close of the sermon the entire congregation rose and stood while special prayer was offered beseeching the Lord to "send forth laborers into his harvest." After service one sister said: "I wish at our Association at Plainfield we had not used so much time talking about the dearth of ministers, but used the time praying." Her suggestion is to get the young people together and talk and pray with them about this great work of the ministry. In this we need to lean strongly upon God. He alone knows who are fitted for this holy calling.

My second is with reference to those eleven propositions so prominent in each Association. In the Southeastern, where I was present as delegate from the Eastern, it was evident that the people generally had not fully considered the import of the

most important propositions. The first two were easy and called a good vote. The third got only eight votes; all others silent, not venturing an opinion. The fourth, about ordaining ministers, was still more troublesome.

At the Eastern Association a committee of three was appointed to summarize. Two of the three were visiting delegates from other Associations. The New England churches and the southern New Jersey churches were not represented on the committee. This was an oversight and a mistake as was afterwards admitted. However, the right resolution was offered by David E. Titsworth and unanimously adopted. It asks the Committee of Fifteen to accompany its report to Conference with a recommendation that the report be submitted to the churches before final action by Conference. It would be a most serious mistake to adopt the report without referring it to the churches.

Now a few words about the 3d and 4th propositions, which are causing the large share of the trouble. Shall Conference be empowered to give advice to churches and societies without being asked? Blessed be God, Conference has been and should continue to be a wise counselor when asked, and sometimes it has given excellent counsel in a general way when not asked.—See the circular letter from Conference in 1804, in Year Book, 1907, middle of page 9.—But to give Conference unlimited power to give advice to any church or society at any time at its own discretion would be too much like centralization of authority. If Conference had this right to advise, the step would be easy to censure, if the advice was not heeded. This 3d proposition needs well guarding to make it conform to the Baptist doctrine of an independent church.

As to the 4th proposition: This has been in my mind more than either of the others, and I can but conclude it is largely wrong. At the Conference last year a young man having been ordained during the year was called forward, given the hand of welcome by the President, and pronounced an approved minister of the denomination. How could Conference give approval without examination? There can be but one answer: Confidence in the ordaining council. Then why cannot the churches continue to have

confidence in the ordaining councils of their sister churches as they have always had? If Conference approves without examination, the approval adds nothing to the standing of the minister. But the action does give assent to the unscriptural doctrine of centralized power over the churches, which we have been accustomed to call Poppedom. This would be seen clearly if Conference should examine some one who had received ordination according to our old standing custom and refuse to approve. Then there would be rebellious trouble.

It is said that ministers have sometimes been ordained by small, out of the way churches. Yes, and it can also be said that some thus ordained have, according to human judgment, done far more service for the Master than some who received ordination by the most approved councils in populous churches. Nor do I know of any trouble from ministers ordained by church councils which would have been avoided by the approval of Conference. Would approval of Conference prevent ministers from adopting false doctrines and erroneous views of their work? Would it save them from developing unchristian ambitions and sourness of spirit? Would it keep them from falling into the snares of the devil and shameful immorality? No, no! Every one is kept from sin by a close walk with God, and not by outward ceremony. Approval by Conference would neither affect the character of our ministers nor increase their efficiency.

What shall we do with proposition No. 4? Make it harmonize with our long-established custom. The church to which the candidate belongs calls as good a council as it can secure to examine the candidate and, when he is found worthy, ordains him to the holy calling of preaching the blessed gospel of Christ. Or the church may ask a Yearly Meeting, an Association, or a General Conference to select a council to examine and ordain. When this is done, all other churches, having confidence in the ordaining council, receive such an one as an approved Seventh-day Baptist minister.

Ministers coming to us as ordained men from other denominations should be thoroughly examined, each by a well-chosen council called by the church of which he has become a member. Had this been done

in the past years both trouble would have been avoided and many saved.

A question or two in closing. What standard shall be set by which to decide whether a regularly ordained minister should be approved by Conference? Is education to be the test? It cannot be in the line of false doctrine or doubtful morals, for no well-constituted church council would ordain such an one. Some of our very efficient ministers are quite limited in education. We want more men earnestly devoted to their sacred work as ministers without so much reference to scholastic training. I trust this letter will not be considered an intrusion. The subject-matter is of vital importance to us as a people. In both the Associations which I have attended, the Southeastern and Eastern, visiting delegates have expressed themselves upon these propositions. Therefore it seemed not out of place for me or any one else to express his views by a written communication. Pardon me if I have done wrong in this matter. Let us all pray the good Lord of the harvest to send forth laborers into his harvest. May the blessing of God abide with you in all your deliberations and especially with the Dodge Centre Church.

Your brother in Christ,

S. R. WHEELER.

Bridgeton, N. J., R. F. D. No. 1,  
June 14, 1908.

#### Reasons for Attending Conference.

There are two reasons which I would like to mention, why an extra effort should be made to attend the Conference at Boulder.

1. Questions of church and denominational polity of very great importance are to be considered at this Conference. These questions demand our best and most careful thought. They have been discussed at the associations, through the RECORDER, and elsewhere; but all of us do not yet see them alike. A final disposition of them will likely be made by the coming Conference. This of itself is strong reason why a large and general representation should be present.

2. Great good ought to come as a result of holding the Conference in this new place. Soon after the Conference at Alfred some one suggested that in a few years the great

West ought to be dotted with Seventh-day Baptist settlements as a result of the Boulder Conference. That may be putting it a little strong, but we do not know how greatly the Lord will bless our efforts at Boulder if we do not lose courage and allow a few dollars extra expense to keep us away.

The expense for entertainment at Conference cannot be much more than usual. Pastor F. O. Burdick thinks it cannot exceed \$4.00 extra. And even if the expense to those who attend is a little more than usual, the assessment of the churches for Conference expenses ought to be much less. This may about even up.

Let us make up our minds that we can and will attend. Let the churches send their pastors, not so much to be helped as to help. Everybody who can attend will be needed.

M. H. VAN HORN.

Salem, W. Va., July 27, 1908.

#### The Lone Tree.

LEM ROAN.

In the distance stands a mountain,  
Reaching toward the western sky;  
And a tree upon its summit  
Calmly lifts itself on high.  
It has stood through many a winter  
With its branches white with snow;  
Clothed in green, this tree has witnessed  
Many a summer come and go.

Many a cruel wind of autumn,  
By this monarch long defied,  
Has with leaves torn from its branches  
Decked the grassy mountainside.  
Many a time, when daylight lengthens  
And the croaking frog is heard,  
Has its budding branches welcomed  
To its home the warbling bird.

Many a sunset cloud has kissed it  
While the vale in twilight lies;  
Many a moonlight night revealed it  
Piercing deep the starry skies.  
Thus in dark days and in sunny  
Stands this sentinel sublime,  
Keeping watch while years are passing,  
Heeding not the flight of time.

Not in vain the woodman spared thee  
When thy comrades round thee fell;  
For thou art an inspiration,  
And thy power none can tell.  
Much in thee weak man might copy:  
Much of strength and constancy;  
Strength to stand alone as thou dost;  
Upward growing still, like thee.

## Missions

#### How Pennies Grow.

Miss Ford, Howard's teacher, had given each one of the boys in her class a penny, and told them to see to how large a sum each of them could increase it during the next week. For next Sunday a contribution was to be taken up for the Fresh Air Fund, a beautiful charity which sends people away into the country who can't afford to go themselves. And Miss Ford wanted her boys to earn their money themselves—not to have it given to them.

"For it will mean more to you boys if you work for it," she said.

Howard thought it over very carefully, and finally he asked mamma if he might go to the store and buy a cent's worth of popcorn.

"What are you going to do with it, dear?" she asked. And then he told her his plan, and mamma entered into it as heartily as he did.

Together they popped the cent's worth of corn and put it into a clean, white paper bag, and then Howard took it over to an old gentleman who lived near them, who he knew was very fond of popcorn, and asked him if he wanted to buy this bagful.

"How much is it?" asked Mr. Murray.

"Is it worth about three cents, do you think?" asked Howard, timidly.

"Just about, I should think. Yes, I'll take it, my boy. And it's very good, too," he added, after his first mouthful.

Howard bought three cents' worth of popcorn this time and sold three bagfuls at three cents apiece, so he had nine cents. Mamma told him that if he would buy a pound of sugar, which would be six cents, some milk, some chocolate, and some vanilla, which she could afford to sell him for three cents, she would show him how to make some fudge. They had just a pound when it was done; and then Howard printed this sign very carefully:

"Candy sweet,  
That can't be beat."

and nailed it up on the fence; Mamma told him that he had better sell two of the squares for a cent, and he arranged it very

temptingly on a little table, and waited for customers.

They came slowly, but by supper time the fudge was all gone, and he had twenty-two cents in his pocket.

The next day nobody was happier than Howard, when he dropped his money into Miss Ford's hand.—*The Advance*.

#### Only a Cent.

"Now I've only a cent! I can't give that to the missionaries," said little Una, dolefully. "I had saved ten cents, and I've lost it. Oh, dear! I am sorry. I don't want to go to the meeting now."

"Don't cry, Una," said her teacher, Miss Watkins. "Give your cent; it is all you have just now, and you would give more if you could."

"Yes, I would," Una said, slowly; "but will a cent do the missionaries any good?"

"I am sure it will," said Miss Watkins, firmly, "if you give it with your prayers; it is not what we give, but how we give, that really matters."

The cent was given to a missionary who heard from Miss Watkins of little Una's offering, and her fear lest it should be too small to do any good. The missionary kept the coin, and bought with it a little colored print of Jesus on the cross. This little picture he took with him to southern India, and one day, when passing through a heathen village where the people had always refused to listen to his preaching, he nailed it to the trunk of a tree.

The people crowded round it, full of curiosity. "What is this?" they asked. "What has that Man done to be so punished? Tell us his story."

The people listened eagerly to the story of the cross, all eyes fixed on the little picture. Since that day the missionary is always welcome in the village, which has now many Christians.—*Ram's Horn*.

#### Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, June 7, 1908, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Edward E. Whitford,



Charles C. Chipman, Stephen Babcock, Elisha S. Chipman, Holly W. Maxson, J. Alfred Wilson, Alfred C. Prentice, Samuel F. Bates, and Corliss F. Randolph.

Visitors: Rev. Judson G. Burdick, and Master Carlyle Prentice.

Prayer was offered by Rev. Judson G. Burdick.

The minutes of the last meeting were read.

The recording secretary reported that notice of the meeting had been mailed to all the Trustees.

Rev. Judson Burdick was requested to participate in the proceedings of the Trustees.

The Committee on Publications reported that the Primary Lessons for the coming (third) quarter of the *Helping Hand in Bible School Work* had been prepared by Mrs. Henry C. Brown of Brookfield, New York, and that those for the first two quarters of the current year had been prepared by Mrs. Luther S. Davis, of Cedarville, New Jersey.

The Committee on Finance reported that two circular letters had been sent out since the last meeting of the Trustees.

The annual report of the Field Secretary was presented and accepted, and ordered incorporated in the Annual Report of the Board to the General Conference.

The Treasurer's usual report of receipts was presented and accepted as follows:

Leonardsville, N. Y. (S. S.)	\$ 5 00
Nortonville, Kans. (S. S.)	5 00
Lost Creek, W. Va. (S. S.)	5 93
Pawcatuck, Westerly, R. I. (Church)	16 01
Riverside, Cal. (Church)	3 16
Milton Junction, Wis. (Church)	1 15
Plainfield, N. J. (Church)	25 27
J. A. Inglis, Marquette, Wis.	5 00
Syracuse, N. Y. (S. S.)	75
Nile, N. Y. (S. S.)	76
Wellsville, N. Y. (S. S.)	1 67
S. C. Maxson, Utica, N. Y.	5 00
Chicago, Ill. (Church)	5 00
Farina, Ill. (S. S.)	2 61
Leonardsville, N. Y. (S. S.)	5 00
Plainfield, N. J. (S. S.)	25 00
Andover, N. Y. (S. S.)	1 34
Cumberland, N. C. (Church)	2 00
New Market, N. J. (S. S.)	3 00
New York City, N. Y. (Church)	15 78
New York City, N. Y. (S. S.)	2 58
Walworth, Wis. (S. S.)	5 00
Jackson Center, Ohio (S. S.)	2 54
North Loup, Neb. (S. S.)	10 23
Berlin, N. Y. (S. S.)	3 46
Niantic, R. I. (S. S.)	1 35
Salemville, Pa. (S. S.)	1 15
Independence, N. Y. (S. S.)	2 00

Farina, Ill. (S. S.)	6 30
Hartsville, N. Y. (S. S.)	95
Albion, Wis. (S. S.)	3 25
2d Brookfield, N. Y. (S. S.)	6 90
Marlboro, N. J. (S. S.)	3 00
Farina, Ill. (Church)	7 10
Utica, N. Y. (S. S.)	5 00
Stone Fort, Ill. (Church)	3 00
Dodge Centre, Minn. (Church)	6 48
Eastern Association	7 60
Mabel L. West } For Milton Junction,	
Nellie N. West } Wis., (S. S.)	5 00
Farnam, Neb. (S. S.)	4 00
H. G. Whipple, New York City	50 00
Riverside, Cal. (S. S.)	15 00
Fouke, Ark. (S. S.)	4 50
Southeastern Association	6 25
Salem, W. Va. (Church)	2 55
Salem, W. Va. (S. S.)	5 00
From sale of book <i>Manual for Bible Study</i>	46 75
From sale of <i>Catechism</i>	5 42

The Committee on the Distribution of the *Manual for Bible Study* presented a report which was accepted as follows:

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

DEAR BRETHREN:

Your committee on the Distribution and Sale of the *Manual for Bible Study* would report that since the last regular Board meeting a letter has been sent to all our pastors setting forth the purpose of the *Manual* and seeking to enlist their co-operation in placing more copies among their people. The committee has also presented the *Manual* at the institutes and the associations which he has attended. During the quarter, 58 paper and 13 cloth copies of the *Manual* have been placed. The cash receipts have amounted to \$17.50.

Respectfully submitted,  
WALTER L. GREENE, Committee.

The Committee on Program for Sabbath School hour at the coming session of the General Conference presented a report of progress as follows:

Suggested chairman of the Committee on Sabbath School Work; Rev. Willard D. Burdick, of Farina, Illinois.

Report of Trustees.  
*Notes from the Field*, by Rev. Walter L. Greene, Field Secretary.

*Religious Training in the Home*, by Rev. Boothe C. Davis, D. D., President of Alfred University.

*The Relation of Higher Criticism to Sabbath School Work*, by Rev. William C. Daland, D. D., President of Milton College.

The Committee to confer with the Second Brookfield Church as to sending Rev. Walter L. Greene, the Field Secretary to the General Conference, reported that ar-

rangements had been made for him to attend the Conference on the basis proposed by the Trustees.

The following resolution was presented by Edward E. Whitford, and unanimously adopted:

RESOLVED, That the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference express their thanks to Mrs. Luther S. Davis for her generous, faithful, and efficient work in preparing the Primary Helps for the *Helping Hand in Bible School Work* for the first two quarters of the year 1908.

It was voted that a special meeting of the Trustees be held on July 5, to consider the annual report of the Trustees, and such other business as may properly come before them.

The Treasurer presented a bill of sixty-four cents for postage, which was ordered paid.

The recording secretary was requested to prepare the annual report of the Board of Trustees.

Correspondence was presented from the following: Miss Nellie C. St. John, Plainfield, New Jersey; Rev. Herbert C. Van Horn, Lost Creek, West Virginia; Rev. Alva L. Davis, Verona, New York; and E. F. Babcock, Adams Centre, Wisconsin.

Minutes read and approved.  
Adjourned.

CORLISS F. RANDOLPH,  
Recording Secretary.

**Special Meeting of the Trustees of the Sabbath School Board.**

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in special session pursuant to the call of the President, at 220 Broadway, New York City, on the First Day of the week, July 19, 1908, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Stephen Babcock, Chas. C. Chipman, Elisha S. Chipman, J. Alfred Wilson, and Corliss F. Randolph, with the Field Secretary, Rev. Walter L. Greene.

Visitor: Master Robert Chipman.

The minutes of the last meeting were read.

The recording secretary read the call for

the meeting, and said that due notice of the meeting had been mailed to all the Trustees as required by the constitution.

The Field Secretary rendered an informal report of his visit to the associations.

J. Alfred Wilson and Elisha S. Chipman were appointed an Auditing Committee.

The Treasurer presented his annual report which was accepted and ordered incorporated in the Annual Report to the General Conference.

The Annual Report to the General Conference which was presented by the recording secretary, was adopted, and the recording secretary instructed to have five hundred copies printed, two hundred copies of which to be forwarded to the General Conference, and the remaining three hundred copies put into suitable form for distribution to pastors and other Christian workers by the Field Secretary.

The recording secretary was instructed to have five hundred blank proxies printed for use for the annual meeting of the Corporation.

It was voted that the Annual Report to the General Conference be made the annual report of the Trustees to the Corporation.

Minutes read and approved.  
Adjourned.

CORLISS F. RANDOLPH,  
Recording Secretary.

**Letter From Brother Witter.**

DEAR BROTHER GARDINER:

I send the following statement for publication in the RECORDER:

Having resigned my pastorate at Salem, because I felt it was wise to surrender the work into other hands, I accepted an invitation to supply the Chicago Church for a period of six months, as a means of taking some studies in the University of Chicago for that period of time. I did not come to Chicago because I wanted to become a bookworm, or that I might become tinctured with some peculiar doctrines; but I came because I recognized the fact that in the changes taking place in the world of thought today, it is best for the live pastor to be as well prepared as possible to meet the various problems that confront both old and young. These problems are here, and they must be met in the spirit of truth and fairness, or we shall fail to see the bright,



progressive young men and young women staying by the faith of the fathers.

I felt that I needed this preparation and so entered upon the study with the desire to prepare to help others in the best way possible.

I have prized the opportunity very much and must ever hold the Chicago Church in grateful remembrance for the privilege they accorded me. It has been a pleasure to serve them and to feel the warmth of their friendship.

As I near the close of the six months of study, with no opening for other work in the great field of our denomination, I have accepted the invitation of the Chicago Church to stay with them till the first of January. In the meantime I shall be able to complete the work necessary to get my degree from the University of Chicago. I shall hope that, when this work is done, some people will want the services it will rejoice my heart to give, in the name of the Lord.

E. ADELBERT WITTER.

Chicago, Ill., July 23.

#### Back to Jesus.

There is a strong drift away from doctrinal teaching. Men are echoing the catch-word, "Back to Jesus." They want a separation between Jesus and the teachings of the Bible. We are asked to turn back from the prophecies, the Acts of the Apostles and the Epistles, to the Gospel narrative. "Back to Jesus" does not mean the reverent study of the person of Jesus as presented in the Scriptures, but the bare life of Jesus as given in the Gospel narratives, with omission of the doctrinal teachings of the writers. The "New Theology" dwells upon Christianity as a life, apart from the belief of dogmas. It would throw away all creeds and be content with the simple effort to live as Jesus lived.

There is no need to exhort any true Christian to go "back to Jesus." Every regenerate man wants to live as Jesus lived.

But does this involve, or even give room for, a neglect of doctrine? Let us look over the life of Jesus, and see how it is filled with doctrine.

First comes his birth. The narrative of his birth teaches his divinity. Mary is told that her child shall be the Son of God.

Then comes his tarrying in the Temple

at the age of twelve. The central item of the incident is his conviction that he was entrusted with "my Father's business."

At the age of thirty comes his baptism, and a voice from God declares. This is my beloved Son. Here is the doctrine of his divinity and of his appointment as Messiah. In his cleansing of the Temple, the same doctrine is reiterated.

The third of John presents him in conversation with Nicodemus, and lo, his theme is the doctrine of regeneration, and the doctrine of the atonement.

In the next chapter, Jesus explains to the woman of Samaria the nature of true worship. God is a spirit, and we must worship him in spirit.

We find him at Nazareth preaching. What is the theme of his sermon? 1. His Messianic office. 2. The sovereignty of God in bestowing his gifts.

In the fifth of John and in the eleventh chapter we find him teaching the resurrection of the dead. In John sixth and in many of his miracles he presents human inability to save.

The miracles of Jesus are all permeated with the doctrine of God's love to helpless, guilty sinners. The incident of the sinful woman in Simon's house and the parable of the Pharisee and the Publican emphasize God's readiness to pardon the guiltiest sinner.

The doctrine of the preservation of the saints is set forth from his lips in the tenth of John, and by his deeds in restoring Peter and all his disciples to his confidence after their unfaithfulness on the passover day.

And the very aspect of Jesus on the cross for no fault or sin of his own presents before us the truth of the sinbearer, who so effectually took away the guilt of the penitent thief that he could promise the thief an immediate entrance into the joys of heaven.

Yes: if any man meet the preacher of the Gospel with the cry, "Back to Jesus," let the reply come at once. "Yes, back to Jesus," for in his life we find the germs of the same truths which are presented in their ripeness in the Epistles. Finding in the Gospels these germs, we shall have no hesitancy in welcoming the fuller explanation of them in the Epistles. For the doctrines are the same: the difference lies in the greater exposition and development of them.—*Southern Presbyterian.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I will lift up mine eyes unto the hills from whence cometh my help.

"Leave the distance to God's keeping,  
With the nearest do thy best."

#### True Service.

MIZPAH S. GREENE.

Let all of us examine our hearts and see if we do not find there the desire to be of service, true service, to God and to humanity. That desire in the heart of Christ was the secret of his wonderful life, and just to the extent that we are seeking to follow him, will that desire overflow our hearts and in every act of our lives will we look to him for guidance. How often do we fail in doing the good we might because we seek to ascertain for ourselves what our service should be, instead of seeking from the first to be under Christ's unerring guidance. We dream bright dreams of blessing the world; we "rush in where angels fear to tread;" we wound hearts where we seek only to help; our well-meant efforts fail and we turn back, disheartened and ashamed, "like children who are torn and scratched by the brambles, and soiled by the quagmire." None of this would have come about had we sought earnestly, carefully and prayerfully to know just what Christ required of us and striven with his help to do just that service. He may test us but he could not allow us to make mistakes. "If any man will do his will he shall know."

A little lad took his place each day beneath the poop as the steamer neared the dock, with eye and ear fixed upon the captain, and waited to shout each word he uttered to the grimy engineers below. That should be our relation to Christ, our spiritual Captain; to listen and watch for his words and will, and strive to repeat them in our own lives and the lives of others accurately and promptly.

True service then must be inspired by Christ, and whatever rules for service I may present will be drawn from his life of service.

We must bear in mind, first of all, that no service, however useful it may seem to be, can be fully acceptable if undertaken for personal advantage, or with the idea of acquiring the praise and commendation of men; nor should we even serve simply for the sake of God's "Well done," though that will be the sure reward. We should serve because it is our God-given duty and privilege; because it is right to serve.

No service should be entered upon simply because it may be pleasant to us or because we need it for our own spiritual and mental strength; but our thought should be, "Have I an opportunity for service that may perchance bring pleasure and strength to others?" A young man says, "I do not attend prayer meeting or Christian Endeavor service because I do not receive there the spiritual help I need; I hear over and over again the same prayers, the same testimonies. Nothing active or practical is formulated there, nothing that my life requires. I find no pleasure in it." I might disagree with him as to what he needs, but even granting that what he has said is all true, I do not see that he has given a sufficient excuse for not attending these services. Others need, if he does not, the benefit of the prayer meeting; they are helped and strengthened by it. His presence, his testimony, his prayer may be and often are an inspiration to others, and it is others he should consider rather than himself. Perhaps there are some who need the strength of the prayer meeting who stay away because he does—some young boy, it may be, who decides it is not manly to go because this boy of larger growth is not found there. Can he afford to neglect his brother's welfare? Besides, how much more sensible and manly it would be for this young man to come in and use his best efforts to increase the efficiency of the prayer meeting instead of complaining that it is not active or practical.

Another says, "I am not gifted in prayer or testimony. What I would say would be helpful to no one. Then why should I attend?" My dear friend, it is impossible for you to know whether your words are helpful to others or not. Though they be



ever so timid and brief, they may be just the words some soul needs and craves. Do the best you can and God will do the rest.

Still another says, "My daily life is such a failure; I would be a hypocrite to come to prayer meeting and offer my testimony." Nonsense, I say. Perhaps you have failed; so do we all, every day of our lives. Get up and say so and declare that with God's help you will strive to do better. Think what a help such a testimony would be to some of us a few feet away from you. In every service you are privileged to perform, leave self out as Christ did and say over and over to yourself, "For other, *others*, OTHERS."

I often think of a bright-faced little fellow who sat in one of the front seats in my schoolroom some years ago. I never glanced his way without receiving a sunny smile. When my patience was sorely tried or perplexing problems confronted me, his smile or look of sympathy was sure to give me strength, and just the thought of little Robert does the same to this day. He was always doing little deeds of kindness for his playmates and others, and was ever the best of peacemakers. A little girl was mourning the loss of a treasured pencil. "Tell her not to mind," said the cheery voice of Master Robert, "she may have mine." "Why do you always think of others?" I asked him one day. He looked up into my face in surprise, and said, "Why, my mamma says we were put into the world to make people happy, and that we must always be looking for a chance." His mother had but little of this world's goods to offer him, but she was blessing him each day with the most priceless treasure in all the world. Would that every mother would strive to inspire such principles in the hearts of her children. Would that every Christian would in his every-day life try earnestly to live up to little Robert's motto, "We were put into the world to make people happy."

Christian, seek to make your influence and example helpful to those around you. Shrink from no task, however unpleasant, which may be helpful to another. Neglect no duty lest you cause others to neglect. Shun all things which may be hurtful to others even though they may be harmless to you. Use whatever talents you may possess to give pleasure and inspiration to others. Be ready with a word of sympathy or a helping hand for those in sorrow or

distress. Bestow a cheery word and smile upon every one you meet. Be the children's friend, the aged one's staff, to all, the blessing God intended you to be. Seek to be helpful not only to those for whom you have a special liking, or who have been kind to you, but also to those whose deeds you do not admire, who have never done anything for you, who have criticised, snubbed or spitefully used you, all those for whom Christ died. This is true service, the kind Christ gave.

Some excuse themselves from Christian service because others do not live up to their profession—because there are hypocrites in the church. This or that church-member, they say, has cheated them, been unkind to them, done mean or underhand things; therefore he is a hypocrite, and they will not work with hypocrites. Foolish reasoning; Christ is the one whom they should follow rather than their erring neighbor. Their lives are to be cut from the Pattern, not from the imperfect copy. Not only that, but they have no right to say that this or that one is a hypocrite and should not be in the church. Are they able to read the hearts of others? Do they realize fully the temptations others may have? Can they be sure that those who seem to them so very imperfect do not wish to be better? are not striving to live better lives even though they have deeply sinned? Even the man who is indeed and in truth unchristian in many ways might be even worse were he outside the church. The unfaithfulness of others is no excuse for our unfaithfulness. Our duty and privilege under all conditions is to serve. This does not mean to lay down laws as to what that service shall be; not to say, "I will do just so much and no more," but to be ready to do anything and everything that our time, ability and health will allow.

But let us bear in mind that sometimes our best service consists in leading others to serve. The one who tries to shoulder all the burdens and privileges of service in the church and in the community often proves to be a stumbling block instead of a blessing. Perform the service God requires of you, but do not deprive others of the same privilege. Encourage others in their endeavors; be careful how you "pour cold water" on their hopes and plans, even though you may not entirely approve of

them. Their way may be better than yours after all. Weigh all the points carefully before you condemn. Even if you prove the plans of others to be unwise, be careful lest you wound in the telling of it. Many a timid one may be kept from his best endeavors by a hasty word of condemnation. Be prayerful, be tactful, be loving; speak the words that will encourage, not impede.

Do you become discouraged because so many of your most earnest efforts to serve end in failure? Do not allow yourself to be turned from further endeavor by mistakes. Keep on trying no matter how often you fail. Cling close to Christ and you will surely prove a blessing to the world, no matter whether you ever find it out or not.

Do not allow yourself to be disturbed by criticism. It is a trial every one of us must meet, be our character and judgment ever so perfect. You could not expect every one to agree with you in everything were you to try a thousand years. You cannot expect every one to approve of your efforts however worthy they may seem to you. The way you meet criticism will show your real worth. To show offense either by angry retort or sulking, to refuse to serve because you have not been appreciated, shows that criticism is merited. Show your strength of character by examining the criticism to see whether it may not be helpful to you. If undeserved, quietly and pleasantly ignore it; if deserved, even though hatefully bestowed, profit by it in doing better the next service that comes your way. By so doing you will gain a personal victory and win the respect of the one who has before condemned you.

Above all, love those whom you would serve and let them know that you love them. Service is sure to fail unless it comes from a loving heart. A story is told of a lady who was almost broken-hearted because, although she tried hard to do the world good, she never met with gratitude or appreciation. She bluntly told people of their faults, to make them better; she strongly advocated right-doing; she was ever ready to help the needy, the sick and the sorrowing; but all was done without a word of kindness or love for those she served. She had a little orphan niece in her care, on whom she showered all the benefits that money and hard work could bring; but so stern was she that the child feared instead of loved

her. But one day the child accidentally set the house on fire and would have been burned to death had not her aunt rescued her at the risk of her own life. When it was all over and the poor woman lay bandaged and suffering, a great craving for love came over her. She raised her blistered arms towards the sobbing child and cried, "Phyllis, I love you, I love you!" and the child sprang to her with a joyful cry. Like an inspiration it came over the good woman that if she would win love, she must show love; that her service would be of little worth if she did not mix love with it.

I think I hear some one say, "Oh, yes, it is easy enough to love the good, the agreeable, those who are kind to me, but I cannot love those who are evil and who spitefully use me; therefore how can I serve them?" A little girl came to me with flashing eyes and said, "I just hate Gracie." "Why, my little girl, do not say that," I exclaimed. "Well, maybe I don't hate her, but I do hate her ugly actions." While we, like her, should despise and condemn evil, it is possible for us to love the soul for whom Christ died, whatever its disguise. To love your enemy is to so consider his God-given soul that you would do more for him than you would for yourself. Strive to think of him as made in the image of God, whatever may be his outward defects, and love will come with the striving.

Then with a loving heart and an unwavering purpose, dear Christian, endeavor to serve all whose lives come in contact with yours. The real charm of life is never seen except in that soul who truly serves, and in him the smallest and simplest acts of love and kindness become fragrant with benediction.

Brookfield, N. Y.

#### A Message From the Woman's Board.

MRS. NETTIE M. WEST.

*From the Woman's Board to the women of the Northwestern Association we come with hearty greeting.*

The message we bring before you at this time is a plea for a more efficient organization of the women of our churches, and to try to show you how the Woman's Society may be a source of power and helpfulness in the church. We believe that our women are becoming more interested in church



and denominational work, but not until all are banded together in Christian work will the greatest good be accomplished.

We know there is an idea quite prevalent among the younger women that although the society is good in many ways for the old women it is not worth while to spend their time and money in that way. There are other organizations which promise more pleasure and greater entertainment, and these they will join and leave to the old women the quilting of quilts, the tying of comforters, and the raising of funds for church repairs and for the poor heathen. But is it not worth their while to work in these lines? The Christian woman, whether old or young, having taken upon herself the solemn obligation of faithful service, ought to be a loyal worker anywhere; and it would seem to be the duty of each to place herself where she can do the most efficient service. The Sabbath school, the Endeavor societies, the Woman's Christian Temperance Union, the King's Daughters and other organizations which are the outgrowth of the Christian church each has its work which can best be done through those organizations. The Woman's Society, perhaps because it is composed mostly of mothers whose heart-love is broad and deep, takes in more lines of work than the other organizations and seeks to do those things which others leave undone. It works not only for the home church, but for the different denominational Boards and other objects which need either time, money or sympathy. The work is greater than the workers, and if the society could be so organized as to enroll every woman who is a church member, then might it become a much greater force for usefulness.

The great difficulty to be overcome in securing the co-operation of the women is their indifference to the work. Arouse their interest and their help will be assured. Present the needs of the work and the obligation of service. Be enthusiastic; many may be won by enthusiasm. Be a worker yourself, not the kind who is willing to do it all but one who can show others how to work. Be patient and tactful. The best things are not accomplished in a day and if one method fail another may succeed. When there is good to be accomplished we need not despair. Do not be content until

every woman in the church is enrolled on your membership list. To be sure there will be many who cannot attend the meetings, but this need not prevent their being of service to the society. There are many ways in which the home member may be helpful. The meetings should be made attractive. When there is quilting to be done have some other work for those who cannot quilt. Arrange to give missionary programs. Acquaint yourself with the work of missions, especially those of our denomination, but do not overlook what others are doing. Valuable lessons may be learned from them. Cultivate a love and reverence for the Sabbath. Devote an evening once in a while to the study of the Sabbath question. Use the Sabbath program arranged by the Woman's Board, which consists of songs, recitations, and exercises all written by Sabbath-keeping talent.

Make an effort to have the SABBATH RECORDER taken in every home. There is no better way to acquaint our people with the work of the denomination than by reading its pages. How can they be interested if they do not know what is being done. Information concerning any subject is necessary to interest in it. An evening spent in discussing the work of the denominational Boards might be interesting and instructive. The sympathy of the people cannot be gained in any work without a knowledge of that work. Much pleasure and profit might result if a course of study in denominational history were taken up at the regular meetings. As a rule we are very ignorant about the work of our forefathers and the growth of the denomination, and we lose thereby a source of inspiration from the lives of those self-sacrificing leaders.

There may be in your community some worthy young woman who because of financial difficulty is unable to secure an education. Might it not be wise to offer her a year's tuition in one of our schools. Make her need your opportunity to do a kindly deed. This will aid not only the individual but the school as well.

Primarily the mission of the society is to raise funds for the home church and for the various denominational Boards, and perhaps a few words as to the methods employed in raising the money may not be amiss. How shall it be raised? This is the

difficult question. Some have solved it in one way and some another, and with many it is still unsolved. Let me tell you how one society has settled the question for themselves. I quote from a letter written by one of their members:

"It is not a large society and every member is poor, depending on day's wages, yet every member is putting shoulder to the wheel and contributing, to the work of the church, an amount that compared with her income is surprisingly large. The church receives help from the Missionary and Tract Societies but, aside from that, all church expenses, pastor's salary and all benevolent works are paid for by systematic giving. We are proud of the fact that we do not raise money in any other way. Never a church fair, chicken-pie supper, or pie social. We think there is no need to appeal to the appetite to reach the pocket-book of the consecrated earnest Christian. The Woman's Society earns money by quilting, tying comforters and by doing plain sewing for any one who wishes such work done, charging a certain amount per hour for the services of each one present at the meeting. They meet once each month, unless there is work which cannot wait for the regular meeting, when an extra one is called. Often if any member of the church needs sewing done and has little money to spare, the society gladly meets at that place for a little visit and incidentally sews for the hostess."

When they have no sewing for others they take their own fancy work or mending and do that. In a little more than two years' time they have purchased for the church an individual communion set, a carpet for the pulpit, matting for the aisles, the front and back of the church, and are planning on making repairs to improve the lighting of the church, and of raising \$10 for the Woman's Board. This is what a Seventh-day Baptist Woman's Society in the West is doing. God will surely bless their efforts.

A plan used with success in some societies is to decide on a given amount for each member to earn within a specified time and then to hold a meeting at which each shall relate her experience in earning the money. Another scheme though less business-like, but successful perhaps because of its oddity, is the collection of pennies, nickels and

dimes by the yard. Strips of surgeon's plaster are given to the members who are requested to fill them with the coin designated. Eight pennies side by side will cover a space of six inches. Calculate the value of fifteen or twenty yards of pennies for yourself and despise not the day of small things.

A society composed mostly of young ladies tried the plan of an employment bureau, each signifying the work she was willing to do. Busy mothers and housewives, overworked teachers and many others were glad to avail themselves of the opportunity to secure help, and many were the amounts earned by washing dishes, darning stockings and tending babies. The young ladies may find in this a vacation suggestion.

For the benefit of the overworked women who believe that the most successful way to raise money is to hold fairs and church suppers, let me quote from the experience of one society, the account of which is taken from the *Ladies Home Journal*:

"The society had held a fair. Months had been spent in preparation, and the fair lasted a week. In its train followed a case of nervous prostration of the never-get-over kind, a six-weeks' illness with doctors' bills to match, and many minor cases of overwrought nerves and overcharged tempers, indignant husbands and hysterical wives, and with no one can say what lasting discords. And all this for the good of the church! One of these afflicted women used her enforced rest in thinking. She collected statistics and these she produced at one of their business meetings and made it clear that if every woman involved in that fair had given but three dollars the amount raised would have been in excess of the profits of the fair, and enough for a year's work. She convinced her hearers. The following year each woman was assessed so much, with the understanding that she would not be solicited for a year. That year there was real church work done. There was more money to work with, no one had to solicit food or get up entertainments, or sell tickets. There was time to call on the sick, time to be neighborly, time to call on the stranger and time for the little deeds of love that are so little in the doing and so much in the missing."

Doubtless to many the idea of assessing the members may not seem just right, if they think the service of the Christian should be a voluntary service; but after all there is much to be commended in this way of raising money. Think of the saving of time, the saving of strength, and the saving to the nervous system of the overworked women! However, the good to be gained by personal contact as we work side by side with our sisters is lost if we raise the money only by assessment, and there is a value in this way of working that helps to lift us out of self and broadens our daily life as we come to better know those with whom we work.

But whatever method is used to raise money for the society, let it be only that upon which you can ask God's blessing, only that which is worthy to be done by His servants, and which can bring but honor to His name. He surely does not ask that we foolishly overtax our bodies, but he does ask that we give Him a cheerful, willing and loving service, the service of the loyal, consecrated Christian.

And think you, my sisters, that these humble ways of working for the Master, this gathering in of the pennies and dimes, are unworthy of taking our time? Not so. God can multiply these fragments of time from busy days, the widow's mites and even the smallest effort in such a way as to yield Him an hundred fold. And this is the service needed by the church.

Let us then strive to bring every woman into this organization, and be not content with more numbers, but seek for such a consecration of its members that the talents now lying dormant may be brought out and developed in such a way as to yield an abundant fruitage for the Master.

Milton Junction, Wis.,  
June 17, 1908.

**Woman's Board.**

*Receipts for June.*

Little Genesee, N. Y., Woman's Board Auxiliary,	
Tract Society's debt .....	\$ 2 00
Adams Center, N. Y., Ladies' Society, Tract Society .....	\$17 50
Missionary Society .....	17 50—
Shiloh, N. J., Ladies' Benevolent Society, Board Expense fund .....	\$ 1 00
Unappropriated .....	10 00—
Riverside, Cal., Ladies of Pacific Coast, Unappropriated .....	20 00

Chicago, Ill., Ladies' Society, Unappropriated .....	40 00
Plainfield, N. J., Collected at Eastern Association, Educational field .....	12 50
Edelstein, Ill., Ladies' Missionary Society, Miss Burdick's salary .....	\$10 00
China Missions .....	2 00
Board Expense fund .....	1 50—
Nile, N. Y., Collected at Western Association, Educational field .....	5 50
Dodge Center, Collected at Northwestern Association, Educational field .....	4 17
Dunellen, N. J., Ladies' Aid Society, Tract Society's debt .....	5 00
Westerly, R. I., Woman's Aid Society, Miss Burdick's salary .....	35 25
Packwaukee, Wis., Mrs. M. C. Morgan, China Missions .....	2 00

\$185 92

MRS. GEO. R. BOSS.  
*Treasurer.*

**Four Kernels of Wheat.**

MRS. C. M. LEWIS.

Four kernels of wheat! who bids?  
Does the question appeal to you—  
You who have fertile acres broad,  
Enriched by God's sun and dew?  
Will you take these kernels of grain  
And plant them for the Lord,  
And let their increase year by year  
Be carefully reaped and stored?

Perhaps the question is answered,  
And this summer's sun and rain  
Will fall upon the springing wheat,  
And will ripen the golden grain.  
If so, I am sure that the effort  
Will not—can not be in vain;  
For a blessing—a very rich blessing  
Will follow in its train.

Cleveland, Ohio.

The foregoing poem, which came to me today, is a reminder that I have never told the readers of the RECORDER that the Junior Christian Endeavor Society of the North Loup (Nebraska) church asked for the privilege of taking care of the kernels of wheat that I found in an old letter among Mrs. Carpenter's papers.

EDWIN SHAW.

"I have two reasons for total abstinence: first, I believe it is best for me; and, second, even if I thought I was strong enough to withstand the temptations of drink, I am not willing that my example as a Christian should lead others astray."—William J. Bryan.

**Young People's Work**

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

(Dedicated to the memory of our beloved brother, and President of the Young People's Board, Dr. Arnold C. Davis.)

**Why?**

A thunder peal from yonder cloud  
Near dazed us; 't was so keen and loud;  
When lo! quite shivered to the ground,  
A stately tree lay scattered round.  
What meaneth this, O Elohim,  
Who sendeth forth the lightning's gleam,  
That thou didst smite this valued tree,  
And let the worthless one go free?  
The weary pilgrim here found rest;  
In its cool shade his soul was blessed.  
He plucked its flowers, he ate its fruit,  
Drank from the fountain at its root;  
Why, then, doth it lie so low?  
Why? Oh, why?

The shock sustained from thunder peal,  
Was not so great as that we feel  
By the sad news, that "he is dead,"  
Who, for true worth, stood at the head  
Of our young hosts, in their brave fight  
For Bible truth, for God and right.  
Rich were his gifts, and high his goal:  
To heal the body and the soul;  
To ope deaf ears, help blind to see,  
And set sin-prisoned spirits free.  
Lord, thou didst these rich gifts bestow,  
Then why was he, so young, laid low?  
As thou didst with such bounty give,  
Oh, why didst not thou let him live?  
Why are we left in woe?  
Why? Oh, why?

Did his capacity for work  
Incline the rest of us to shirk?  
So thou bidst him from earth depart,  
To lay his burdens on our heart?  
Or, hadst thou for him such great love,  
Thou wantedst him in heaven above?  
Perhaps, because we loved him so,  
Thou wouldst teach us left here below,  
To prize earth less, and heaven more;  
And value friends as ne'er before;  
Be kind and gentle, active, brave,  
And strive like him lost souls to save.  
But why are we so slow?  
Why? Oh, why?

The *why* of lonely grief and woe,  
In this brief life we may not know;  
But we can trust, and wait, and pray,  
In the fond hope that some sweet day  
We'll know as known; we'll understand  
The mysteries of our Father's hand.  
Till then, dear Lord, help us to be,  
Whate'er our state, content in thee.

If bowed with grief, say with the Son,  
"Not my will, Lord, but thine be done;"  
Assured that the sweet bye and bye  
Will answer all our questions why.  
In anguish then we'll cry no more,  
Why? Oh, why?

M. B. K.

Winters, Cal.

**Better Work This Summer.**

The dull winter is gone, spring has passed, and we should now be settled down to our summer's work. What can we do in the Christian Endeavor Society this summer to make the meetings especially helpful?

Work we must, and let us take up whatever we find to do and make it a help to others and a blessing to ourselves. Let us spend more time in prayer that we may be fitted for the duties that will come to us.

This summer's work should be better than that of last year, but it will not be if we do not; each one, strive to do our part. As a society, as committees and as individuals, we must labor faithfully for the building up of the society. If the meetings are dull and prosy, visitors will not want to come again, and others will not care to join with us. But if the society is awake, the singing good, the testimonies prompt and inspiring, the prayers earnest and helpful, others will not fail to see the beauty in our service and the blessing to ourselves. We can have no meetings unless some one is ready to take up some duty. If we would realize that we each have a part to perform, a duty to do, and are faithful and earnest in doing it, what a help it would be to the society.

Let us be more prayerful and earnest in all that we do that the Christian Endeavor may be a help and strength to the church.

ONE OF THE YOUNG PEOPLE.

Fouke, Arkansas, July 9, 1908.

**Self-Destruction—No-Sabbathism.**

DR. A. H. LEWIS, D. D.

For more than a quarter of a century those who oppose the Sabbath and attempt new forms of argument in favor of Sunday have massed their forces for the destruction of all religious and spiritual Sabbathism. The "Puritan Sunday" theory was the product of religious convictions and conscience, in spite of its illogicalness and unscripturalness. When its adherents saw its weakness they rushed into no-Sabbath-



ism and assailed the fundamental principles that make true Sabbathism possible.

This self-destructive discussion still thrives. Just now it is prominent in the South and Southwest. The *Christian Standard* (May 2, 1908) of Cincinnati, Ohio, and the *Biblical Recorder* of Raleigh, N. C., (June 17, 1908) publish prominent examples of destructive theories. These efforts lack breadth of view, historic accuracy, and historic perspective. The central idea is, "All things Jewish are obsolete," notably the Sabbath. These narrow and confined theories make no distinction between temporary enactments and eternal verities, between ceremonial provisions and permanent laws as they appear in Hebrew history. Assertions and assumptions take the place of facts, and no place is left for Sabbath observance or true and spiritual Sabbathism.

Holidayism and Sabbathism have grown rank and ripe under such teachings by religious leaders. Eager to get rid of the Sabbath they "saw off the limb" on which Sabbathism rests. Spiritual power has decreased and a competent supply of candidates for the ministry among Protestants has disappeared with the incoming no-lawism and no-Sabbathism. History holds no clearer example of self-destruction theories. Anxiety to destroy the Sabbath because its earlier history is associated with Judaism has made Protestant no-Sabbathists of the last fifty years blind to the teachings and example of Jesus whose words and practices are openly discarded and loudly condemned.

Modern no-Sabbathism is one of those theological "brain storms" which find expression in self-destructive theological and ecclesiastical insanity. Candid historical considerations and calm deductions based on facts and logic find no place with such brain-storm victims. Their cry, "Away with the old Jewish Sabbath," is as wild and relentless as was the insane cry of the Pharisees who shouted "Crucify him, crucify him," because the Lord of the Sabbath condemned their evasive formalism and set a spiritual standard they did not comprehend, and toward which they could not rise.

How long this no-Sabbath craze will bewilder Protestants cannot be told. While it remains, little of careful thought or can-

did consideration can be secured. The evil results of no-Sabbathism are apparent everywhere. It produces the holidayism, the non-religious and irreligious disregard of Sunday, of which its friends complain so much, while they continue to foster the influences that give that disregard new strength and extended lease of power. The sentiments put forth by the papers referred to above are striking examples of self-destructive no-Sabbath malaria which poisons the popular churches of the present-time. Like all malaria it thrives in low lands where broad views and accurate knowledge do not abound.

Another form of this destructive non-Biblical no-Sabbathism appears in a late number of the *Institute Tie* which represents the "Moody Institute" movement. The *Tie* formulates its self-destructive theories thus:

QUESTIONS FOR SEVENTH-DAY SABBATARIANS.

(1) Can Seventh-day Sabbatharians demonstrate that the day they keep is really the seventh day or Sabbath coming down in regular succession from the day on which God rested? If not, their day is no better than any other day.

(2) Paul says that the ministration of death written and engraven on tables of stone was done away with. When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book.

(3) When did patriarch, prophet, apostle, or anybody else command any Gentile to keep the law of Moses?—*Wm. Ferguson*.

Whoever this Wm. Ferguson may be, his name is legion just now among a certain type of people who claim great advancement. The first question by Mr. Ferguson ignores the fact that the week measured by the Sabbath is the oldest permanent time-measure in history, and that the claims made for Sunday rather than the Sabbath are based on the fact that Sunday is the first day of that divinely-ordained and unchanging week. Destroy the week and Sunday has no shadow of claim for pre-eminence or recognition in any way.

The second question assumes the destruction of the entire Decalogue, and thus of the eternal verities, on which all moral, ethical, and religious institutions are built.

The third question grows from a narrow personal view of the work of "Moses and the prophets," forgetting the fundamental and eternal principles that undergird the Old Testament, and being oblivious to the

deeper interpretation of the ancient Scriptures which Jesus made. Here, as elsewhere, these self-destructive theories, narrow and unscriptural, leave Jesus, Lord of the Sabbath, and Son of God, out of account. Eager to seem to silence "Seventh-day Sabbatharians," these bewildered men assail Christ and foster the evils which undermine Christian life on its spiritual side.

The Sabbath in the Bible.

DR. A. H. LEWIS, D. D.

Our readers who desire to see the Sabbath as it appears in the Bible will be aided by the following references. These can be followed easily: they show how the Sabbath, like a thread of gold, runs through the book. It is better to know just what the Bible teaches than to know what men say about it. One of the most important features of this picture is seen in what Jesus, the Christ of God, said and did about the Sabbath. His authority as teacher, interpreter and guide ought to settle any questions that may arise in the minds of those who follow him. We ought to rejoice in following Christ who is "Lord of the Sabbath" and "Head of the Church."

Gen. - - - 2:2	Eze. - - - 46:1-4
Exod. 6:23, 25, 29	Amos - - - 8:5
Exod. - - - 16:20	Matt. 12:1, 8, 11
Exod. 20:8, 10, 11	Matt. - - - 24:20
Exod. - - - 31:14-16	Matt. - - - 28:1
Exod. - - - 35:2, 3	Mark 2:24, 27, 28
Lev. - - - 16:31	Mark - - - 3:2
Lev. 23:11, 15, 16,	Mark - - - 6:2
24, 32, 39	Mark - - - 16:1
Lev. - - - 24:8	Luke - - - 4:16
Lev. - - - 25:2	Luke - - - 6:1
Num. - - - 27:16	Luke 13:10; 15, 16
Num. - - - 28:9	Luke - - - 14:1
Deut. - - - 5:15	Luke 23:54, 56
2 Kings - - - 4:23	John 5:10, 16, 18
2 Kings - - - 11:5-7	John - - - 7:22
2 Kings - - - 16:18	John - - - 9:14
1 Chron. - - - 9:32	John - - - 19:31
1 Chron. - - - 36:21	Acts 13:14, 17,
Neh. - - - 9:14	42, 44
Neh. - - - 10:31	Acts - - - 15:21
Neh. 13:15, 16, 18,	Acts } - - - 16:13
19, 21, 22	Acts - - - 18:4
Isa. - - - 56:2	Heb. 4:9, see mar-
Isa. - - - 58:13	ginal reading.
Isa. - - - 66:23	

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 21st; 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.

**I Will Not Leave You Comfortless.**

Hear the pledge of Jesus Christ: "I will not leave you comfortless: I will come unto you. Lo! I am with you alway, even unto the end of the world." As long as God

lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious?

It is like passing through a surgical operation. The time comes for the ordeal. The anæsthetic is ready. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. . . . Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says, "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—*Henry Van Dyke, D. D.*

**What They Would Do.**

"When Dr. Henry Van Dyke, of Princeton, was a little chap," said a gentleman recently, "I went to school with him. One day before school closed for the Christmas holidays we expected a visit from a certain director. This director always questioned the children about one thing—namely, what they'd do in case of fire. So the teacher coached us all the morning before he came, preparing us finely on the course to be taken if fire should break out.

"Well, sure enough, the director called, but when he got up to address us he said: 'It is good to be here at this jolly Christmas season among so many rosy, smiling faces. You are a very bright looking lot of children and I wonder what you would do now if I were to make you a little speech on the best way to celebrate Christmas?'

"Quick as a flash young Van Dyke piped out: 'Form in single file and march out quickly.'"

## Children's Page

### The Magic Touch.

On the edge of the Black Forest,  
'Neath the mountain's frowning brow,  
In a tiny little cottage  
Lived a tiny little frau.  
All day she cooked, and swept, and scrubbed,  
Without a thought of rest,  
Until the sun had gone to bed  
Down in the crimson West.

Perchance, you think, she lived alone,  
Among her pots and pans.  
Oh, no! For there was Elsa, Gretchen,  
Carl, and little Hans.  
But you will feel a sadness,  
If you have a heart that's kind,  
To learn these little people, every  
One of them, were blind!

They never saw a bowl that needed  
Washing, nor a cup;  
They never saw things lying round  
That should have been picked up;  
They never saw how fast their mother's  
Hair was turning gray;  
In fact, these children were in quite  
A melancholy way.

One day the fairy Good-Will came  
A-wandering through the wood,  
And peeped in through the window,  
As a proper fairy should.  
She saw the little blind ones, and,  
Of children being fond,  
She touched each eyelid gently  
With her shining silver wand.

Behold a marvel! First, the children  
Looked with startled eyes;  
Then Elsa seizes broom, and ach! the  
Dust, how swift it flies!  
Carl sees the empty wood-box—never  
Saw the thing before!  
And hastes to fill, his wooden shoes  
A-clattering on the floor.

And Gretchen quickly mends the fire,  
And she turns the pancakes, too;  
And chubby little Hansel looks  
To see what he can do.  
Then the little fairy Good-Will went  
A-smiling on her way,  
Well pleased to see the miracle  
Her magic wrought that day.

On the edge of the Black Forest,  
'Neath the mountains frowning brow,  
In a cheery little cottage  
Lives a cheery little frau;  
And her needles click-clack gaily, for  
Her work is lessened much  
Since the children's eyes were opened  
By the fairy's magic touch.  
—*Pauline Frances Camp, in Sunday School Times.*

### The Queen's Doll.

At the court of Denmark the Princess Alexandra was brought up in great simplicity. She was taught by her careful mother to make her own dresses, trim her bonnets, and take part in the care of the household. With her sisters she enjoyed the pleasures common to childhood everywhere. A doll, given to her by her father, King Christian, she cherished when grown to womanhood and after her marriage to the Prince of Wales.

While staying with a duchess in a beautiful English castle, Alexandra broke the doll she had loved since childhood. A workman was at the time repairing a costly vase in the castle. . . . The man worked quietly, expecting to pass in and out of the castle unnoticed by any of "the great folk": but so admirably was the vase repaired that, after seeing it, the princess said to the duchess:—

"Do you think he can mend my doll?"

"Let him try," replied the duchess.

Accordingly the doll was sent to the workman, who mended it easily and quickly, returning it whole to the princess. Shortly afterward he was greatly surprised at receiving the command to go to the rose garden to speak with her royal highness. On his appearance there, the princess, who held the doll in her arms, examining it carefully, turned and said:—

"Isn't this a new doll? Where are the cracks and broken places? I can't see where they have been mended."

The workman, pleased at this recognition of his skill, assured the princess it was her old doll. Then Alexandra told him its history, adding that no other doll could ever have filled its place in her affections; that all her life she had loved it and had never been parted from it, even taking it with her on her travels.

The princess, happy as a child over the restoration of her old playmate, expressed her thanks to the workman, saying:—

"I must give you something by which to remember this day." And, picking a beautiful rose from a bush nearby, she presented it to him.

Since that time years have passed, and the workman, who told me the story, has lived a life of varied experience, enduring many hardships. When I knew him, he was ill and very poor, and the tears came to his eyes as he said to me:—



"I have kept that rose for years. It was the way she looked and smiled, as she gave it to me, that I remember."

A simple story, but I like to think of such loyalty to an old plaything on the part of the queen,—a loyalty in harmony with the rose and the smile and the gracious words preserved for long years in the heart of a lonely old man.—*Virginia E. Graeff, in Youth's Companion.*

Dear Boys and Girls:—Another school year has passed and the long vacation is speeding away. I trust you have well improved your time in the schoolroom and have made good progress in your studies. The better you perform your tasks in youth, the stronger you will be to meet the common activities, and the better you will be enabled to solve the problems of life as they come to you in future years. Now, since you are free from the restraints of the schoolroom and have more liberty, we want you to enjoy a sufficient amount of recreation and innocent sports with companions, to give you a good degree of pleasure and physical health.

Then it would be well to remember daily duties to those in the home who are giving so much time and thought for you. Their plans and hopes are for your future success and usefulness. Now is the time to make them feel that you appreciate their loving care and sacrifice in your behalf. You can do much to lighten their labors by performing various parts of the work about the house, in the garden, and possibly in the field. This will go far towards making sunny hours and happy days, and prepare you for larger duties and responsibilities of life.

In times of leisure it is very interesting and profitable to observe the workings of nature. Watch the leaf, the bud, the opening flower. Learn habits of insect life. Study the birds and search out other kindred processes of nature. I am sure you will feel amply rewarded for the time and effort. Has not God in his goodness and great love given us a beautiful world to live in? Let us thank and praise Him for it and enjoy it all as much as we can. After the duties and diversions of vacation you may feel better prepared for the work belonging to the fast approaching session of school and take it up

with greater zest and determination to exceed the work of the past and so progress year by year as to gain self-satisfaction and the approbation of your loved ones, which will indeed be a rich reward.

GRANDMA.

#### The Era of Conscience.

In his recent address before the Civic Forum of New York, Governor Folk, of Missouri, told two stories which are illuminating by way of showing the change of the moral point of view that has taken place in this country within the last few years. Six years ago a member of the Missouri Legislature accepted \$25,000 for his vote in regard to a certain bill. Later he received \$50,000 from the other side, and returned the \$25,000. When the man, who had turned state's evidence, related the story on the stand, the examining attorney asked him, "Why was it that you returned the \$25,000?" The legislator drew himself up to his full height, and in a voice that showed his scorn of the lawyer for such a question, answered: "I'd have you to know that I'm too conscientious to take money from both sides!"

The other story was of a Missouri legislator, who, after receiving a bribe, left the capital by train with the bribe money stuffed into his pocketbook. When he awoke on the sleeper the next morning, he could not find his pocketbook. He called the porter, who at first denied all knowledge of the theft, but later confessed and returned the money. The legislator thereupon read him a lecture. "See here, my man," said he, "I could send you to prison for that; but I will not. I will, however, give you a piece of advice. Always remember that honesty is the best policy."

"Six years ago," said Governor Folk, in commenting on the two incidents, "men would give and take bribes and still pride themselves on their honesty. They have learned better than that now. The public conscience has taught them better."

The fact is, preaching and practice are coalescing more in America than they did twelve years ago. We are appreciating that the only morality is the morality of action. We are driving theories to their conclusions, and acting on the conclusions. We are being aroused to the fact that if it is wrong to get something for nothing,

it is wrong not only to get it by stealing or in gambling, but by speculation, and we are questioning whether it is exactly right by investment, as in land, where not the energy of the owner but the development of the community is the source of the increase in value. Governor Folk put it thus:

"Too many men have been seeking wealth without the corresponding inclination to labor for its achievement. Too many have forgotten the divine injunction, 'In the sweat of thy face shalt thou eat bread.' The gambling mania is the outgrowth of this inordinate desire for wealth, and with its abolition, business and the prosperity that comes from business will be upon a more moral and, therefore, a firmer foundation."

As for business, the country as a whole is very well convinced that whatever danger it runs is from dishonesty, and not the exposition of that dishonesty, New York papers to the contrary, notwithstanding. The man who says that the depression in the industrial world is caused by punishing crooks argues there can be no such thing as honest prosperity, and that the prosperity we had was that of the burglar and pickpocket. The man who argues that it is a bad thing for the country to have crookedness exposed reminds one of the old fellow who did not like to take a bath for fear that, if he did, people might think he needed it. America needed the bath. We are not clean yet, but we are cleaner. The scrubbing thus far goes to show that one need is government more directly by the people. Then no New York Senate would dare retain Kelsey, nor would there be any difficulty about changing the race track gambling law. But, as Governor Folk said: "If things had gone on as they were a few years ago, when bribery reigned, when lawlessness was looked upon with indifference, when special privileges seemed impervious to attack, then the end of the republic itself might well have been prophesied, for we were going the way other republics have gone that have passed to their death. The republics that have tottered off the stage of the world into oblivion, did not die for lack of material wealth, but for want of moral health; they ceased to exist, not for lack of money, but for lack of morals." America is now turning the moral corner, nay, it has al-

ready turned the corner. The patriotism of the man who said, with tears in his eyes after singing "America," "Oh, I could die for my country," and three weeks later confessed in court that he had bribed a municipal council, is a patriotism that comparatively few men nowadays would own to. We are making appreciable progress toward the golden age. Already there is more of the Golden Rule and less of the rule of gold.—*Christian Work and Evangelist.*

#### What the Church Owes its Community.

One of the first things that a church needs for its own prosperity and to fulfil its divinely appointed purpose is a suitable house of worship. Every congregation should provide itself the best place of worship it is able to build and maintain. To make the house of God a comfortable and attractive place for the general public is a sacred obligation. A neglected, dilapidated church edifice is an offense to God and a hindrance to the success of His kingdom there. It is the business of the church to win the community for Christ. An attractive, well-kept church edifice will help accomplish that end. A tumble-down property will prove a barrier to success. No congregation can command the degree of respect and confidence in its community that it should enjoy and that is necessary to good success if its place of worship is a picture of neglect or an inglorious monument of stinginess. There are many places where riches have increased amazingly, but the people are content to worship still in the same little church of the day of small things. Is it any wonder if Zion languishes? Every congregation owes itself and the community the best church edifice and equipment it can afford.

Every congregation owes its community the warmest kind of spiritual worship. A cold, dead, formal public worship is an abomination. The services of God's house should be so fervent in spirit, so manifestly the flow and glow of hearts in attune with God as to impress saint and sinner with the verity of the presence and fellowship of God. Real, spiritual worship is the most desirable and enduring attraction of the house of God. And every congregation is debtor to its community to maintain such worship in the Lord's house.



Every congregation owes its community the beauty, strength and aroma of vital godliness in the every-day life of the individual members of the church. The most potent and convincing argument of the genuineness and virtue of the Christian religion is the Christlikeness of the daily, private and public life of His followers. The world expects church members to walk uprightly, deal justly, and to keep themselves from the defilements of sin. Not to meet this expectation tends to bring reproach upon the cause of God and to put stumbling blocks in the way of sinners, and to make infidels instead of converts.

Every church owes its community the matchless influence of family religion. The ideal Christian home is one of the most important products and agencies of the Gospel. The nation's best safeguard is the Christian home. Failure of the church to produce and maintain Christian homes would mean disaster to herself and the nation. The church is debtor to the world to preserve and emphasize the family altar and to promote piety and vital godliness in the home, by precept and example, among the rich and poor, in city, town, hamlet and rural districts everywhere and all the time. Every interest of mankind and the kingdom demands it, and there is no substitute to satisfy the demand. The community needs the benign influences of godliness, piety and Bible study and prayer in the homes of all such as call themselves Christians, as much as it needs the services of the sanctuary.—*Evangelical Messenger.*

#### The Blessed Gospel Truth.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes, the more our soul's life really hangs on His life as its Saviour and continual Friend, the more real becomes to us the unquenched life of those who have gone from us to be with Him. In those moments when Christ is most real to me, when He lives in the center of my desires and I am resting most heavily upon His help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken He is keeping. The more He lives to me, the more they live. . . . If the city of our heart is holy with the presence

of a living Christ, then the dear dead will come to us, and we shall know they are not dead but living, and bless Him who has been their Redeemer, and rejoice in the work that they are doing for Him in His perfect world, and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He whom we know and love, who has the keys of death and hell.

A living Christ, dear friends—the old, ever new, ever blessed gospel truth! He liveth; He was dead; He is alive forevermore! O that everything dead and formal might go out of your creed, out of your life, out of your heart today! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion! May God give us some such blessing for every day.—*Phillips Brooks.*

#### Don't Marry a Man to Reform Him.

Hundreds of women have married drunkards with the idea that they could help them reform. The plan does not succeed once in a hundred times.

If a man has the moral strength to reform he can do it before marriage, instead of running the risk of dragging a woman down to want and misery.

The man who says to a girl, "Marry me, and I am sure that with your help I can reform," is a coward.

He has no right to shift the responsibility of his reformation to other shoulders.

That is a burden and a fight that he must carry alone. Through his own moral stamina and strength of will he must win the battle.

When a girl finds that the man whom she has grown to love is addicted to drink, she can help him with love and sympathy, but she commits a grave error if she marries him unless his reformation is complete. She has no right to marry and bring children into the world handicapped by the curse of a drunken father.

If the girl who contemplates marrying a man to reform him could look into some of

the homes ruined by drink she would be entirely cured of her philanthropical tendencies.

Where the head of the home is a drunkard there is squalor, want, misery. The wife and children are neglected and wretched.

A girl's influence over a man is great as long as she stands for all that is good and pure.

Don't be foolish and spoil your whole life through a quixotic idea of saving a man. You owe a duty to yourself, and it would be most wrong to marry a drunkard. There are many sober, worthy young men among your acquaintances—bestow your affections on them. The man who has conquered temptation is safe, but not the one who has yet to conquer it.—*Beatrice Fairfax.*

#### Deacon Andrew P. Ling.

Andrew P. Ling was born in Fellsbro, Sweden, October 6, 1840, and died at his home near New Auburn, Wisconsin, July 20, 1908.

Mr. Ling was baptized at Koping, Sweden, September 8, 1866, joining the Baptist Church. He was married to Miss Caroline Bergdahl on June 24, 1865, and he and his wife came to America in 1869, locating first at Jamestown, New York.

In 1872 they removed to Grantsburg, Wisconsin, where, in 1875, they began the observance of the Sabbath, and the Wood Lake Church asked that he be ordained to the office of deacon. After passing a satisfactory examination, Brother Ling was duly ordained by the Rev. J. W. Morton, assisted by Rev. C. J. Sindall.

For about seven years Deacon Ling and his family lived at Grand Junction, Iowa, but in the fall of 1899 they removed to Cartwright, Wisconsin, where they have since resided.

Deacon Ling was a man of faith and prayer. To be right with God was the highest aim of his life. To him the Bible was the book of divine light and life—the bread and water of life to his soul. To all who knew him there came the sweet consciousness that his life was "hid with Christ in God." His last quotation from the Bible was Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy

sins." This was used by the writer as a text, at the memorial services held in Brother Ling's home church on July 22, 1908.

During the years that Deacon Ling and his wife have walked life's path together, nine children have come to gladden their hearts. Five children, the wife and mother, with many relatives and friends, are left to cherish the memory of a kind and loving husband and father, and to see the happy closing of a life well spent.

J. H. H.

#### Are Their Spirits Hovering Near?

C. M. B.

Spirits of cherished ones gone before  
To the evergreen hills on the other shore,  
Arrayed in garments of spotless white,  
God's praises singing in endless light,  
Where never comes sorrow, nor enters night;  
Redeemed from sin and exempt from fear,—  
Can it be their spirits are hovering near?

Do they feel our cares, do they sense our fears,—  
Do they know our joys, do they see our tears?  
When the weary day has at last gone by,  
Or, full of gladness, behind doth lie,  
Do they seem to us to be very nigh?  
Is heaven less Paradise, if here  
Their spirits in love are hovering near?

'Tis blessed to trust in Christ our Lord,  
Who is near to all who believe his Word;  
But human frailty often yearns  
For their presence here—for the sweet returns  
Of dear ones gone, and the spirit burns  
For a word of theirs to help and cheer;—  
Can it be their spirits are hovering near?

"Public antagonism to corporations, and particularly to railroads, must cease," says the president of the New York Bankers' Association. Sure enough! And the managers of corporations and of railroads are the fellows to stop it. Just let them play fair, and the antagonism will cease. It is not antagonism to corporations in themselves that is rampant: it is antagonism to the misuse of corporation powers and privileges.—*Westerly (R. I.) Sun.*

#### Midnight Oil Means Suicide. Says Dr. Everett Hale.

"People talk about the midnight oil as if it had some virtue attached to it," writes Doctor Hale in *Woman's Home Companion for August*. "In truth, four times out of five the midnight oil means overwork, or it means that you have neglected some duty which should have been attended to before the sun went down.

"Unless each night recovers the ground lost in the exertion of the day before, you are committing suicide by inches; and you have no right to commit suicide at all."



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VII.—AUGUST 15, 1908.

SAUL TRIES TO KILL DAVID.

1 Sam. 18:6-16.

*Golden Text.*—"The Lord God is a sun and shield." Psa. 84:11.

### DAILY READINGS.

First-day, 1 Sam. 18:6-16.

Second-day, 1 Sam. 18:17-30.

Third-day, 1 Sam. 19:1-24.

Fourth-day, Acts 12:1-19.

Fifth-day, Exod. 15:1-18.

Sixth-day, Luke 1:46-55.

Sabbath-day, Psa. 46:1-11.

### INTRODUCTION.

The jealousy and hatred of Saul for David stands out in vivid contrast with the affection of Jonathan first mentioned in the early verses of this 18th chapter. It seems probable that this jealousy was of gradual growth. There is nothing to indicate that our present Lesson is near in time to that of last week. We may easily imagine that months if not years have intervened.

It is to be noted that v. 10, 11 of our Lessons are omitted by the Greek Bible. From this fact we may infer that some editor of our Hebrew text has by accident inserted this statement of Saul's direct attempt upon the life of David too early in the narrative. Compare the parallel passage in ch. 19:9 and following verses, where the attempt of Saul openly to assassinate David comes in very naturally after he had tried several schemes to rid himself of this subject who seemed to be his rival in the hearts of the people.

If the slaughter of the Philistines referred to in v. 6 is the same as that of the previous chapter we must admit that David has already been a warrior for some time. The singing women

could hardly refer to tens of thousands slain by a youth who had overcome but one man in single combat—even if that one man were of great stature. It is also unlikely that Saul would in a few days after David had rendered such distinguished service fall into such a frenzy of rage as to try to kill him with his own hand.

**TIME**—Probably a few months or years after our Lesson of last week.

**PLACE**—At the court of Saul and elsewhere in the land of Israel.

**PERSONS**—Saul the king; David the favorite of Israel.

### OUTLINE:

1. Saul's Envy is Aroused by the Praises of David. v. 6-9.
2. Saul Attempts to Kill David. v. 10, 11.
3. David Acts Wisely and is Prospered. v. 12-16.

### NOTES.

6. *When David returned from the slaughter of the Philistine.* The last word of this line may be translated as a singular or a plural. The reference may be to the victory over Goliath, but more likely to a campaign of a few weeks or months by which the Israelites followed up their victory. *The women came out \* \* \* singing and dancing.* Compare the coming forth of Jephthah's daughter to meet her father. Judg. 11:34. The dancing of David before the ark was perhaps similar. 2 Sam. 6:14. *Timbrels.* Something like our modern tambourines. *Instruments of music.* The word thus translated is to be regarded as the name of some other particular instrument. Very likely the triangle is meant.

7. *And the women sang one to another.* We are to regard them as singing in two choruses, the one waiting for the other to reply. *Saul hath slain his thousands, and David his ten thousands.* The first line was evidently sung by one chorus, and the second line by the other. Very likely this was the refrain of a song of several stanzas, which afterwards became very popular. See ch. 21:11. It is not at all necessary to suppose that David had actually killed ten thousand men with his own hand or even that Saul had killed one thousand. The singers used poetic license to celebrate the prowess of their heroes.

8. *And Saul was very much wroth.* This is certainly not at all strange. The only wonder is that the women dared to sing such a song. Very likely the people were so carried away with the rejoicing now that they were beginning to be free from the Philistines that they thought no praise too great for their hero, and were careless that they were suggesting a comparison to the

disparagement of the king. *What can he have more but the kingdom?* David already had the hearts of the people—at least, it seemed so to the jealous king; and he lacked only the name of the king in order to usurp all the privileges and rights that Saul enjoyed. We are not to suppose that Saul had any knowledge of the fact that Samuel had already anointed David to be king in his stead.

9. *And Saul eyed David from that day.* That is, with suspicion and jealousy. We might use a modern expression and translate, Saul kept his eye on David; but watchfulness hardly expresses the full meaning. He hated David, and meant to get him out of his way.

10. *And it came to pass, etc.* This verse and the next are omitted by the Greek Bible. See Introduction above. We are not to infer that Saul made no such personal attack upon David, but possibly that our author has brought it in too early in the narrative. *An evil spirit from God.* Literally, of God. Compare ch. 16:14, 15, and 16 and elsewhere. Our author thinks of God as ruler over all the affairs of men. All supernatural influences are from him. If the spiritual influence seems to be a damage rather than a blessing he has no hesitation in speaking of it as an evil spirit of God. The use of this expression is to be compared with the statement that God hardened Pharaoh's heart, which is but the way that one of the sacred writers had of saying that Pharaoh's heart was hardened. We are to understand that Saul was beside himself in a frenzy of jealousy. *And he prophesied.* This word is used often of religious instruction, but sometimes, especially in the earlier writers of religious ecstasy. Here there is probably no reference to what Saul said, but we are to understand that he danced about with fantastic gestures like the modern dervishes. Some go so far as to say that we should translate the verb in this connection, *And he played the prophet.* Then we would have to believe that Saul was playing a part to make the bystanders think that he was irresponsible, and also to get a favorable opportunity to smite David; but that is hardly the view of our author. *And David played, etc.* Better, While David was playing, etc., with no punctuation mark preceding.

11. *And Saul cast the spear.* Many would render the verb "raised" or "brandished." They think that Saul did not actually throw the spear till the time of ch. 19:10. The Hebrew text will bear this rendering, but this incident loses its force entirely if Saul only threatened to hurl his spear at David. The translation of our versions is therefore to be preferred even if we have to consider these two verses, 10, 11 parallel with

ch. 19:9-11 rather than as the account of a preceding similar event. *For he said.* This is evidently what he said to himself rather than openly to the bystanders, *I will smite David even to the wall.* He intended to pin David to the wall with his spear.

12. *And Saul was afraid of David.* He recognized that David had the divine favor which he had lost.

13. *Therefore Saul removed him from him.* He would no longer have David as his armor bearer and court musician, and wished him out of his sight. *And made him his captain over a thousand.* It would scarcely answer for Saul to banish David or to give him a dishonorable position, since he was the favorite of the nation. Saul therefore makes him the commander of a portion of his army. He doubtless hoped that David would get himself killed in some conflict with the enemy.

14. *And David behaved himself wisely.* The margin of the Revised Version suggests as an alternate translation for the verb, "prospered." The Hebrew verb really contains both ideas; that of acting prudently, and also of prospering by reason of that prudence. David had in his new position great opportunities of serving the nation, and made good use of these opportunities.

15. *He stood in awe of him.* A stronger expression than in v. 12. He was in dread of this man whom the people loved, and who showed himself suited for the leadership of the nation.

16. *But all Israel and Judah loved David.* The attitude of the people toward this young man was in striking contrast with that of their king. They could not help but love this hero who led them to victory over their enemies.

### SUGGESTIONS.

This Lesson teaches us to beware of jealousy. If we cherish this evil passion in our hearts we are certain to be led deeper into sin. We naturally desire to retain the affection that we have won. The way to do this is by continued service, and not by taking care against rivals. Saul should have given his attention to rendering the greatest services to his nation. Even then if another were more popular he should recognize the superior ability and make the best of the situation as did his son Jonathan.

The singing women ought to have been a little more considerate of the feelings of Saul even if they wanted to praise the hero of the hour.

We should beware of envy; because it leads directly to jealousy. The true man will congratulate his friend upon the success that he has won, even if that success meant his own defeat. Students in school may enter into contest for a prize without hostile rivalry.

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