

# The Sabbath Recorder

## Seventh-day Baptists Exalt Christ.

Seventh-day Baptists will stand behind no people in exalting the Christ as the Saviour of men, and in carrying the light of the world to those who are in darkness; but when they do this, they must also exalt him as the Maker, Observer, and Lord of the Sabbath. Loyalty to this always means loyalty to the other truths that set forth man's relation to his Maker and to his fellows. The Sabbath law comes nearer to being a true measure of our spirituality than any other, and it was oftener made a test of loyalty by God himself than was any other precept.

There was a natural reason for all this. Given a man's attitude toward the Sabbath and you know pretty well his attitude toward religion. And just in proportion as he is lacking in reverence for the Sabbath, by just so much is he lacking in his spiritual life. Thus we shall see that the Sabbath does not stand alone, but it has to do with the attitude of the entire Christian world toward the Bible itself.

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### TERMS.

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Ten copies, or upwards, per copy .....50 cents  
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# The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 65, NO. 6.

PLAINFIELD, N. J., AUG. 10, 1908.

WHOLE NO. 3,310.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

### TERMS OF SUBSCRIPTION.

Per year .....\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

## EDITORIAL

### Yes, Go to Conference.

Read Brother Wheeler's plea for a large attendance at Conference found in another column, and make up your mind to go. In the last RECORDER you will find another article from the president of Conference, giving excellent reasons why you should go. As the time draws near it becomes more and more evident that the attendance is likely to be small when compared with that of some other years, but that is the very reason you ought to go. I remember one very small Conference. It was in West Virginia, and not more than fifty delegates were there from outside the state; yet it was a wonderfully good Conference—one of the best, in some ways, I ever knew. But I shall never forget how disappointed I was when I entered the train at Grafton to meet the delegates, to find that only fifty had come! My heart sank within me. Then when the train reached Salem, the little church there was disappointed also. Salem was then a little church, and the school was in distress; and if ever a little church bearing heavy burdens needed the help and encouragement Conference could bring, the church at Salem needed it at that time. And the Conference did carry it a blessing that gave it new courage and helped it on its way. None can ever tell how much of a blessing that Conference was to West Virginia just at that time. It would have been a greater blessing to us, and the impression upon other people would

certainly have been better if that Conference could have been two or three times as large as it was.

Now what was true of Salem at that time is just as true of Boulder today—it may be more so. In West Virginia there were a number of our own churches near enough to give a fair attendance, but this is not so in Boulder. There is only the one church, with no other Seventh-day Baptist church within five hundred miles. Thus they cannot be reenforced by people of their own faith, living near by. If Boulder has any attendance of Seventh-day Baptists, outside the small company of that one church, the people from abroad must go.

Again, it is the purpose to make this Conference a new departure, in some sense, as a Sabbath-reform Conference. The program is made with reference to the fact that it is to be held among First-day people almost exclusively, and the monthly issue of the RECORDER is to be scattered among two thousand homes there at the opening of Conference. Our program will be in it, and special invitations given for all people to attend. Now under such conditions we should be mortified to have only a mere handful of our own people there. We should take pride in making the delegation just as large as we can make it. We know the pinching hard times have made it difficult for some to go. This is especially true in the East; but more can go than think, if there is a will to go, and a willingness to make extra effort to go. One thing is certain: it is possible for every church with a pastor, to be represented at Conference. Each church can send its pastor. All hands can join in this, and the burden will be light for each one. This is the only way in which the far-off churches can receive any benefit from Conference this year. It will help the pastor for a whole year, put him in touch with the denominational workers, and give him a better chance to help his church, to send him to Conference. If you have not decided to do this, start right out

today with a subscription paper and raise the money to send him. This very deed will bring joy to your own heart, and will be a blessing to every soul whom you can persuade to give willingly for such a cause. And it ought to secure a blessing for a whole year to the entire church. Try it, friends, and you will not be sorry. I wish a thousand people could go to Conference. What a stir it would make for such a train-load of Seventh-day Baptists to cross the plains of the great West beyond the Missouri River, and assemble under the shadow of the Rockies to hold a General Conference! If the editor is permitted to go, he will do his best to give you Conference in cold types, but this will be nothing compared with your receiving it by the living touch of one of your own number who has been there.

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#### The Jews in Palestine.

The eleventh annual convention of the Confederation of American Zionists, held recently in Atlantic City, furnishes an interesting study. The object of this society is to promote the colonization of the homeless Jewish people, in Palestine, the ancient home and land given to their fathers by Jehovah. There is something particularly pathetic in the way the faithful Jew remembers the glory of Zion and laments the great calamity that befell his fatherland nineteen hundred years ago.

The sixth of August begins their annual days of mourning over the destruction of the Holy City and its magnificent Temple. In this festival we see an evidence of the abiding hope that the place from which the Law and Word of the Lord went forth of old shall eventually be restored.

No hope has ever persisted more strongly in the human heart than has this hope in the heart of the loyal Jew. It has done much to encourage and uphold that people in days of persecution, and to dull the pain of poverty and cheer the days of exile. Oppression for nearly twenty centuries has not stricken from the heart the words of prophetic promise of a coming better day, when Israel shall again possess the goodly land and the city of God, as their own precious heritage.

It is this hope together with a desire to make a home for the persecuted exiles that

brought together for practical effort the Confederation just referred to. Reports show that the theories held by some, that the Jew is not adapted to agricultural pursuits, and that he can never be a producer, but has gifts that fit him only for a consumer and trader, will have to be abandoned. Of course a race that for nineteen hundred years has been forbidden to own land in any part of the civilized world could not be expected to become much of a farmer race while those conditions lasted. But the past few years have shown that the Jew can be an excellent agriculturist and a good mechanic. If people think the Jew can live only in Ghettos of crowded cities, then let them study the reports of farmer colonies in Palestine, and they will see the other side. There is such a colony within a mile of Jerusalem that will convince any man that if the Jew be given a chance, he can become a prosperous producer. Colonies on the plain not far from Ramleh, and in the Philistine lands about Ekron, in Samaria, where steam plows and modern implements are in use, and in many other sections, prove beyond a doubt that there is a future for the Jews in their own land. The land is fertile and provided with coal and iron—especially in the northern part.

I cannot help feeling that its possession by the Turk, which has kept it all these centuries from being civilized, is only a part of Jehovah's plan to hold it for his ancient people until the time is ripe for them to possess it. The whole question is full of interest to me in these years. This is especially true when studied in the light of prophecy.

The *Christian Work and Evangelist* says some interesting things upon the subject, among them the following:

One thing is certain. Deep down in the heart of every Jew is written THE PROMISED LAND. Our former consul in Jerusalem, Mr. Wallace, who was deeply impressed by the significance of Jewish colonization, tells of the then recent arrival in Palestine of a body of Hebrews from eastern Persia, a tall, handsome, intelligent, prosperous people, who have kept their race pure and their religious traditions unadulterated, and who evidently preserve far more accurately than the Ghetto Jews of Europe the characteristics of Israel in its palmy days. What moved these people, Mr. Wallace asks, after twenty-five hundred years of prosperity, to return to their ancient home?

The answer is the secret of the present Zion-

ist movement—a mighty imperative impulse such as now and again in the world's history takes possession of the minds and wills of men, an impulse like that which moved peoples in the time of the first crusade, of the Renaissance, of the Reformation. The spirit of a people survives, as the identity of a person survives, through all external changes, and even through the living death of long-continued coma; and the national spirit, of which the old prophets were the outstanding exponents is not dead in Israel though it may have long been sleeping. In the Zionist movement, sneered at by many who in other subjects are not flippant or superficial, decried even by some of the most influential Jews, more than half-misunderstood by many who are most interested in it, we are, in fact, witnessing the beginning of a movement which may profoundly affect the history of European civilization.

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#### "I Cannot be Silent."

These are the words of Count Leo Tolstoi, the greatest Christian man in all Russia. His soul has been so stirred over the cruelties of his countrymen and the system of wholesale executions by the government, that he can endure it no longer. He therefore writes for the London *Daily Chronicle* an article entitled, "I Cannot Be Silent," in which he witnesses before the entire world to his abhorrence of his country's cruelty and oppression. The great man begins his eloquent arraignment in these words:

Seven death sentences; two in Petersburg, one in Moscow, two in Penza and two in Riga. Four executions; two in Kherson, one in Vilina, one in Odessa. This, daily repeated in every newspaper and continued, not for weeks, not for months, not for one year, but for years! And this in Russia, that same Russia where the people regard every criminal as a man to be pitied; and where till recently capital punishment was not recognized by law. I take up today's paper. Today, the 9th of May, it is something awful. The paper contains these few words, "Today in Kherson on the Strelbitzky field twelve peasants were hanged for an attack made, with intent to rob, on a landed proprietor's estate in the Elizabethgrad district." Twelve of those by whose labor we live, the very men whom we have depraved and are still depraving by every means in our power—from the poison of vodka to the terrible falsehood of a creed we do not ourselves believe in, but impose on them with all our might—twelve of these men strangled with cords by those whom they feed and clothe and house, and who have depraved and still continue to deprave them.

After this severe arraignment, Tolstoi gives a word picture of a priest with a cross, who waits for an official to read some words, and then tells to the poor

victim something about God and Christ, while the ropes are greased with soap to make them tighten better! then of the hanging itself.

He next tells of the influence of these common executions, producing depravity among the very school children of Russia. Hear him:

Of executions, hangings, murders and bombs, people now write and speak as they used to speak about the weather. Children play at hangings. Lads from the high schools, who are almost children, go out on expropriating expeditions, ready to kill, just as they used to go hunting. You say you commit all these horrors to restore peace and order. By what means do you restore them? By the fact that you, representatives of a Christian authority, leaders and teachers, approved and encouraged by the servants of the church, destroy the last vestige of faith and morality in men by committing the greatest crimes—the one most abhorrent to every human heart not utterly depraved—not just a murder, single murder, but murders, which you think to justify by stupid references to such and such statutes written by yourselves in those stupid and lying books of yours which you blasphemously call the laws.

The brave man appeals next to his Government to cease to do what it is doing, and declares that the crime of the officials is quite as great as is that of the revolutionists. Indeed if he would make any difference in the degree of crime he would make it in favor of the revolutionists, who repudiate all religion while the officials pretend to be Christians! These are his own words: "Whereas you Government men, from the lowest hangmen to the highest of those who command them, all support religion and Christianity."

Since everything now being done in Russia is done in the name of the general welfare, for the protection of the inhabitants of Russia, Tolstoi declares, "It is also all done for me, who live in Russia." He therefore claims that if he remains silent he too is guilty of these crimes, since he is one of the people for whom and in whose name they are being done.

Upon this point he writes:

For me, therefore, exists the destitution of the people, deprived of the first, most natural right of man—the right to use the land on which he is born; for me the half million men torn away from wholesome peasant life and dressed in uniforms and taught to kill; for me that false so-called priesthood, whose chief duty it is to prevent and conceal Christianity; for me all these transportations of men from place to place;

for me these hundreds of thousands of unfortunates dying of typhus and scurvy in the fortresses and prisons which do not suffice for such multitude; for me the mothers, wives and fathers of the exiles, the prisoners and those who are hanged are suffering. For me the interment of these dozens and hundreds of men who have been shot; for me the horrible work goes on of these hangmen, at first enlisted with difficulty, but now no longer loathing their work; for me exists these gallows, with well-soaped cords from which hang women, children and peasants; for me exists this terrible embitterment of man against his fellow men.

Then he cries from the depths of his soul: "I can no longer endure it, but must free myself from this intolerable position."

In his closing paragraph he virtually asks to die as a martyr if he can be freed from partnership in such crimes in no other way. He wants those deeds to cease and is willing to become a victim if that will bring it about. Hear him again:

That is why I write this, and will circulate it by all means in my power, both in Russia and abroad, that one of two things may happen—either that these inhuman deeds may be stopped or that my connection with them may be snapped and I put in prison, where I may be clearly conscious that these horrors are not committed on my behalf; or, still better (so good that I dare not even dream of such happiness), they may put on me, as on those twenty or twelve peasants, a shroud and a cap and may push me also off a bench so that by my own weight I may tighten the well-soaped noose around my old throat. Yes, consider it, all of you, from the highest to the lowest accomplices in murder; consider who you are and cease to do what you are doing. Cease, not for your own sake, not for the sake of your own personality, not for the sake of men, not that you may cease to be blamed, but for your soul's sake and for the God who lives within you.

If Russia had a few more Tolstoists, there would be some chance for her downtrodden people to rise.

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#### Death of Mary Bassett Clarke.

Private correspondence from Rhode Island brings the sad news of the death of Mrs. Wm. L. Clarke, wife of the president of the Missionary Society. Mrs. Clarke was widely known among our people, who have for many years enjoyed the poems from her pen. We shall look for full notice in due time. The bereaved ones have a warm place in our heart, and we deeply sympathize with them in their sorrow.

## DENOMINATIONAL NEWS

### Rev. Samuel Davis Admitted to the Bar.

Samuel H. Davis of Westerly, who graduated from the law department of Boston University last June, has just received word as to the result of his examination for admission to the bar in Massachusetts. As he passed the examination with credit, he will become a full-fledged member of the Massachusetts bar after taking the oath the latter part of next month. His friends are rejoicing with him today.—*Westerly Sun.*

### President C. B. Clark in Salem.

Professor and Mrs. Charles B. Clark and children left Monday for Nile where they will make a brief visit before going on to their new home at Salem, West Virginia, where Mr. Clark is to be president of Salem College. During his residence in Alfred and connection with the University there, Professor Clark made many warm friends who are sorry to have him leave. Aside from the excellent work done by him in the college, the work done by him on the Board of Education of this school district, as president of the Board the past two years and chairman of the building committee for the past year, has placed the district under great obligations to him in many ways of which the majority of us know nothing. Especially has this been true during the past year, when all the arrangements for the new schoolhouse have had to be made, entailing an endless amount of hard work. He has given of his time unstintedly and without remuneration. The Board especially appreciates his efforts in this respect as was evidenced by the unanimous vote of thanks extended by them for his invaluable assistance and advice in the intricate matters that have come forward for solution this year.—*Alfred Sun.*

[We are glad Professor Clark has taken hold of Salem College, and hope he will be as happy in that work as we have been in the years gone by.—EDITOR.]

The perception of God as active in human life is the beginning of true religion.—*W. E. Barton.*

## Can Conference Legislate?

M. HARRY.

Among the recommendations made in the President's address at Conference in 1907, No. 3 asks: "To what extent can this representative convention legislate?" The question itself is an assumption that General Conference can legislate. Although no Scriptural proof is urged for this assumption, yet, being made by such official authority, it is likely to go unquestioned, by some at least. Let us briefly examine this revolutionary teaching.

1. If General Conference is a legislative body, then it must have also an executive and judicial authority. Who are to execute its laws; who decide on their constitutionality? Where and how is it to get this authority? May it simply assume it; or may the churches delegate that which is wholly delegated to them?

2. If Conference can legislate, then the denomination is a *church* like the Catholic, Episcopal, Methodist and others. But the New Testament knows only two churches: the local, as, "church of Jerusalem"; and the whole body of believers, as, "the church of the first born." The idea of any number of churches combining organically under ecclesiastical law, is the fruit of the Great Apostasy and belongs to Rome, not to us.

3. If Conference may legislate, how far and in what may it do so? Who is to decide this question? Who is wise enough for this? Indeed, the Conference address declares that the true church polity is "somewhere between extreme congregationalism and the Papacy"! But will some one who thinks he knows tell us just how far toward the Papacy we should go? And as the New Testament church polity is the most extreme ever known, the address assumes that it needs a little Papacy about it to make it better.

4. The New Testament commits *all discipline* to the local churches. The proof of this is easily seen in Christ's and Paul's teaching. This includes ordinations of elders and deacons; and what God has delegated to the local churches cannot be re-delegated without disloyalty to God. And yet the New Testament justifies associated effort of churches in missionary and benevolent work, as was made through Paul and

his companions. And this is all that Conference can do,—manage and prosecute missionary and benevolent work, which one or a few churches cannot do. General Conference could not and would not exist except for this. Hence comparing Conference and the churches to the United States and the States, as having similar relations and authority, is utterly unreasonable and unscriptural. The executive head of the United States is a man, but the executive head of each church is God himself. The lawmaking body of the United States is a body of men, but, in the church, God only is lawmaker and judge also. Congress alone can organize and admit States, but one church, even one minister, may organize churches. Hence, likening New Testament church independency to "extreme State-Rights" has no place in this question.

5. Therefore approval and disapproval of ordinations by Conference is both unscriptural and unreasonable. We dare emphatically declare that there is absolutely no warrant in Scripture by precept, example, or principle. And if Conference can sit in judgment on the action of a church council in ordination, why may it not also sit in approval or disapproval of the action of any church in receiving and dismissing members? Why not? "But shall one church ordain for the whole denomination"? For whom did Paul and Silas and Titus ordain elders; for single churches or many? Why did not the Apostles call a general conference of churches to approve or disapprove? If they did not deem it wise, have we outgrown their wisdom? Besides, when Conference receives a church and its delegates, does it not recognize or approve its minister? Does he need any other approval than this? The idea that he needs special Conference approval is actually approving twice, and is also a reflection on the wisdom and fitness of the ordaining council. No young minister should be influenced to ask or expect any other approval than the ordination of his church and the record of his work. That was good enough for New Testament preachers and all who have come into the ministry through the work of congregational polity. Good enough yet. Yes, Conference may advise but only on request, or on general interests. It will have work enough to do of this kind. The

attempt to make Conference a legislative body can only gender strife and distrust among us, as we well know. All the unity we want or need is the unity of New Testament church independency, with the brotherly love that can have its highest manifestation only in connection with that polity. Let us turn our attention not to legislation, but to the *execution* of the command, "Go make disciples," and we shall surely hear "Well done."

New Auburn, Minn.,  
July 28, 1908.

#### Boulder—Conference.

S. R. WHEELER.

The journey from Marlboro, New Jersey, to Boulder, Colorado, was accomplished in good order and good time. Thanks to the Good Father to whom we commit ourselves.

#### THE JOURNEY.

We started loaded with the good wishes of kind and thoughtful friends. Our last night and breakfast was at the home of Deacon R. P. Jones. July 21 he took us to Bridgeton in ample time for the 7.25 A. M. train. Thus he was the last to bid us good-by and bespeak a safe journey. At Philadelphia we readily did ticket business at the city office of the Baltimore and Ohio. About three hours after leaving the station we were in Washington, where we stopped until 5.30 P. M. These four hours gave us time to learn of an aged and infirm sister and to see a few interesting things. From Washington to Chicago we made a good run six minutes ahead of schedule time—twenty-four hours by sun-time, but twenty-five hours by the watch. Brother Witter kindly met us and conducted us to Brother Ordway's, where we took supper and visited until time to go to our train on the "Burlington" at 11.00 P. M. This was Wednesday night and on Friday morning after the ride of 1,034 miles, we stepped into the Union Depot at Denver. At 10.20 we took a train to Boulder, and an hour later found children, grandchildren, and friends on the platform to welcome us.

"BEAUTIFUL BOULDER."

Yes, it is still "beautiful Boulder" and becomes more beautiful as the years pass

and improvements are made. The Chautauqua grounds have been wonderfully transformed since 1898, when the first session was held. From a very commonplace farm, it has come to be a lovely spot of flowers, green lawns, thrifty shade trees, artistic arbors and walks adorned with trailing vines and attractive shrubbery. In cottages and tents hundreds encamp for the six weeks of Chautauqua, and congregations of thousands assemble in the auditorium to listen to as fine music, as accomplished speakers, and as interesting entertainments as the country affords.

Some of our own people from the Atlantic seacoast are already here enjoying the Rocky Mountain atmosphere and scenery. In a few weeks the many who will then be here will enjoy the much talked of

#### SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Yes, here as in other places Conference has been much talked about during the entire year. "Conference is coming," has been the standing remark in connection with every improvement made, however small. Some humorous one remarked, "Washing my feet for Conference." Good: Conference should have people with clean feet, hands, and bodies as well as clear heads and clean hearts. Conversation with Pastor F. O. Burdick and others makes me feel safe in saying that all details have been and are being carefully considered. It is no small undertaking for a small church with quite moderate facilities to prepare to entertain Convocation at their own homes, and at the same time get everything in order for Conference on the Chautauqua grounds. But all are brave and cheerful—glad to have this opportunity to work for the Master. They feel assured that all will come out right. The ladies are feeling especially thankful for the help on the quilt enterprise, from the Ladies' Societies throughout the denomination.

#### EASE AND COMFORT.

How secured? The ladies from the East as well as those here say: "Shirt waists and skirts—shirt waists and skirts"—better than finely and elaborately finished dresses. But by all means remember the cool evenings and that the mountain rides require plenty of wraps. Also the cooler nights require plenty of bedcovering. Ex-

pense on the ground can be saved by putting into the trunk quilts, blankets, pillowcases, sheets, towels, etc. A trunk plainly marked is almost never delayed. Baggage men do some work under such pressure that a good plain mark on *each end* of the trunk showing its *destination* is an increased surety that it will not be delayed. Our trunk checked at Philadelphia for Denver was at hand ready to be rechecked for Boulder, to go on same train with us. It is an excellent plan for one to get railroad folders and look out his roads, and trains in the quiet of his own home days before he starts. Carefully select the route and then stick to your selection. Mark trains in folders and study the lesson so that it can be recited without a book. These excursion tickets include a transfer through Chicago where roads used enter different depots. No expense for the transfer of baggage which is checked through.

Expense on the grounds need not be so much thought of. Read price-list in RECORDER of July 6, page 18; then note how many of those things you can bring in a trunk. Also remember that the price of each article is divided among the number of persons using it.

#### COME TO CONFERENCE.

Come and rest awhile from the monotony of home life. Come and see what the great West is doing—see the activities of the great mass of humanity as you pass along. Come and see the wonderful, wonderful works of God in the Rocky Mountain regions. Come and help make this Conference one of the most profitable ever held. Whoever comes and gets close to God by these natural surroundings and by spiritual renewing which Conference will give, as we hope and pray, will be lastingly benefited.

May we all have the true spirit of prayer for the successful use of this gracious opportunity to make known the truths which God has intrusted to us.

Boulder, Colorado,  
July 28, 1908.

#### Thanks of the Boulder Ladies' Aid Society.

On behalf of the Ladies' Aid Society of the Boulder Seventh-day Baptist Church, also on behalf of the church, I wish to thank all of the dear friends who so generously responded to our appeal for as-

sistance through the blocks intended for the missionary quilt.

Being a small church and not financially strong, we adopted the "block" plan to create a fund to assist in entertaining Convocation and to get ready for Conference. The responses to our appeal have been most generous, and we thank you one and all for your help so cheerfully given.

There are a few blocks not yet returned. We are anxious to have them all sent back as early as possible, so they may be placed in the quilt before Conference convenes. Again we thank you.

MRS. EMMA TERRY.

Corresponding Secretary.

Boulder, Colo., July 27, 1908.

#### Lesson Thoughts.

E. ADELBERT WITTER.

In the last lesson for July, "Saul Rejected by the Lord," we get a suggestion of a practical thought, a thought worthy the consideration of every child of God. While Saul is the central figure of the lesson it is not amiss for us to consider the noble character of Samuel as it is here brought out.

Because of the demand of the people Saul had been made king, and by his exaltation Samuel had been deposed from the high position which had been his as a leader of the people. In the downfall of Saul there is no evidence of jealousy or rejoicing on the part of Samuel over the downfall of a rival. Rather he is filled with grief and in his grief he prays to the Lord for Saul.

How much better this way of meeting the troubling problems and experiences of life than forgetting to go to God with the whole matter and, instead, with a spirit of wrangling in our bosoms going to others to ventilate our feelings. There is nothing that can sanctify sorrow like prayer.

Again, we find that Samuel went to Saul. He did not turn from him and leave him alone in his wrong thought and estimate of life, but sought to help him by giving to him a bit of helpful instruction.

It often happens that a burdened soul goes through life without the encouragement that might be given, because God's children fail to put into practice the lesson taught by Samuel.

It may be the person thus burdened has passed through some severe experience in life, one that makes him suspicious of the friendship of those who know and should be friends, but who leave him in doubt by their somewhat distant attitude.

It will be a blessed day for the church when all her members show forth this spirit of Samuel, especially to those who have been less favored than they. The doors of the church will open wider and her life be stronger.

Chicago, Illinois.

#### The Fourth of July Nuisance.

The Jewish *Exponent* voices the sentiments of thousands regarding the manner of celebrating Independence Day, when it speaks as follows:

It would be interesting and useful to ascertain the relation between the indiscriminate use of firearms on Independence Day and the many acts of violence that are committed throughout the length and breadth of the land. The boy or the man accustomed to use a "gun" in making a deadly noise in firing salutes on the Glorious Fourth possesses a reckless idea of the rights of his fellows and as to the value of life and limb to the ordinary mortal. The person who will, even unthinkingly, contribute to the mental agony of the nervous and sick is lacking in those finer moral instincts that go to better our common human nature. Those opinions are sometimes stigmatized as unpatriotic and old-fogyish, but the person with a decent regard for the rights of his fellows would be content to be the recipient of these gratuitous epithets if, by his pleading, he could contribute aught to the modification of a custom that is as barbarous as it is dangerous. The torture that is inflicted on countless thousands throughout the land every Independence Day is in violation of the religious and moral teaching that bids us consider the well-being of our neighbors. Practices that are essentially irreligious cannot be patriotic. We need not go to China to get at a proper and rational way of celebrating the nation's birthday. The genius of liberty should yield a more wholesome inspiration.

#### Who Are First Class?

"First class or second?" inquired the station guard, as I went out the exit toward the train.

"First class," I answered, showing my red ticket.

"That is *second* class," he said in disgust.

"But I am *first* class," I insisted. "The pasteboard doesn't signify."

How true may that statement be!

In the first-class compartment gentlemen

(?) smoked regardless of the obvious disgust of ladies. In the second-class compartment a lighted cigarette was thrown out of the window at a hint that it was offensive. Which was first class?

In the first-class compartment people sat grumpy and sour, ignoring one another with well-bred (?) indifference. In the second-class compartment a colored minister offered some oranges to a lonely girl, and she accepted with a grateful smile. He loaned his knife to a young mother across the aisle, and offered to throw my orange-peel out of the window, next to which he sat. Who were first class?

In the first-class compartment a lady haughtily rejected a glass of water brought her by the attendant, because soot had fallen into it on the way. In the second-class compartment a little girl volunteered to bring a glass of water for a lady, and received a wooing smile. Which was first class?

Doubtless there were some first-class people in the first-class compartment, but you can't classify people by the color of their tickets. First-class people are first class whatever their compartment. Compartments don't count; characters do. You are first class if you *act* first class. The recording angel won't classify us as the railway guard does.—*Christian Endeavor World*.

#### To Walk With Jesus.

LEM ROAN.

To walk with Jesus, blessed thought,  
Companions in the way.  
So safe with his own hand to lead  
And keep me day by day.  
Just to look up when days are dark,  
And see his loving smile;  
And hear him say, "Fear not, my child,  
I'm with you all the while."

To walk with Jesus; though the way  
Be lonely that I trod,  
With him to lead I'll reach at last  
The city of our God.  
And if sometimes the road be rough  
He'll help me safely through;  
For where he asks his own to go  
Himself will be there, too.

To walk with Jesus. This my prayer,  
O Father, wilt thou hear,  
And help me, when my heart is sad,  
To feel thy presence near.  
Help me to place my humble life  
Within thy keeping power,  
And feel that Jesus is my friend,  
And present every hour.

## Missions

#### Missionary Board Meeting.

At an adjourned meeting of the Missionary Board, held in Westerly, R. I., July 31, 1908, it was voted as follows:

Whereas the sickness of our Corresponding Secretary makes it doubtful as to his ability to attend the General Conference to be held in Boulder, Colorado, in August, 1908; Resolved that, if the Corresponding Secretary is not able to attend, Brother Geo. B. Carpenter be sent to said Conference as the representative of this Board, and be requested to deliver to said Conference a message relative to the work of the Society, which message is not the annual report of the Board.

Also, the committee appointed to take into consideration the African mission presented report which was adopted.

#### TO THE BOARD OF MANAGERS:

Your committee appointed at the meeting of the Board held July 15, 1908, with instructions to report at the next meeting their conclusions regarding the matter of bringing Ebenezer Ammokoo of Ayan Maim, Gold Coast, Africa, to this country for an education, would respectfully report, that, Whereas the Board did under date of October 17, 1906, express doubts as to the wisdom of bringing said Ebenezer Ammokoo to this country because of the great difference in climatic conditions; and whereas recent information has reached us from Booker T. Washington, President of Tuskegee College, to the effect that he has already several attending his school who came direct from Africa, and who apparently suffer no inconvenience from the change from that climate to this; and whereas, money was contributed during the session of Conference at Alfred, N. Y., in August, 1907 and some since, for the purpose of bringing said Ammokoo to this country; and whereas a letter was received dated June 10, 1908, stating that "if the Missionary Board think it best to bring Ebenezer Ammokoo to Tuskegee for one or two or three years' schooling, the Seventh-day Baptist Church of Milton will send the money (\$150.00) to bring him to this country, and the Young People's Society will furnish the money to maintain him in school (\$100.00 per year);" and whereas the prospect of getting a man from this country to serve that people as a missionary is at present not at all flattering,—therefore we would recommend that the Board take im-

mediate steps toward the bringing of Ebenezer Ammokoo to this country and aiding him in getting an education.

G. B. CARPENTER,  
I. B. CRANDALL,  
Committee.

A. S. BABCOCK,  
Recording Secretary.

#### Education Society's Board Meeting.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., August 2, 1908, at 4 o'clock P. M.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. E. P. Saunders, Rev. J. B. Clark, Mrs. W. C. Burdick, E. E. Hamilton, V. A. Baggs.

By request of the President, Prof. E. M. Tomlinson, Rev. J. B. Clark acted as chairman.

Prayer was offered by Prof. E. P. Saunders.

On account of unavoidable absence of the Treasurer, E. E. Hamilton presented the quarterly report of the Treasurer which was adopted.

Mr. Hamilton then presented an abstract of the annual report of the Treasurer.

The Corresponding Secretary presented his annual report.

The report of the Corresponding Secretary and the abstract of the Treasurer's annual report were adopted as the report of the Executive Board to the Education Society and to the General Conference.

Dean A. E. Main moved that we commend to the Department Meeting on Education of the next General Conference,

1. The imperative needs of Milton College as set forth by its Board of Trustees in their last report to this society; the efforts of the Trustees of Alfred University to raise its needed Betterment Fund; and the growing work and financial necessities of Salem College.

2. The plans that, as we have learned, are being worked out for a systematic, earnest and co-operative endeavor to enlarge the endowments and increase the facilities of Alfred University, Milton College, Salem College and Alfred Theological Seminary. The motion was unanimously carried.

Voted that we pay to the Treasurer of

the Theological Seminary \$500.00 and to the Treasurer of Alfred University \$250.00. Adjourned.

V. A. BAGGS, *Secretary.*

**Education Society—Treasurer's Report.**

Fourth Quarter, 53d Year—May 1, 1908, to August 1, 1908.

**I. REVENUE AND EXPENDITURE.**

DR.	
Balance, May 1, 1908:	
Seminary Fund .....	\$431 52
General Fund .....	258 11—
Interest on Bonds and Mortgages:	
W. C. Belcher Land Mortgage Company .....	60 00
A. J. Clarke .....	60 00
H. Crandall .....	20 00
Horace D. Eaton .....	16 50
Daniel Lewis .....	60 00
M. L. B. Merrill .....	24 00
Fred W. Mundt .....	75 00
George W. Rosebush .....	31 50
Laura C. Saunders per C. L. Shaw .....	69 00
Della M. Sullivan .....	45 00
Charles R. Voorhees .....	9 00
Edith B. Wheaton .....	15 00—
Interest on Note:	
Alvord B. Clarke .....	15 00
Interest on Theological Endowment Note:	
H. C. Babcock .....	20 00
Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund .....	\$100 00
(b) From Associations:	
Eastern .....	\$20 17
Central .....	12 08
Southeastern .....	10 38
Northwestern .....	9 00—
(c) From Churches:	
Farina, Ill. ....	3 00
Friendship, Nile, N. Y. ....	4 48
Gentry, Ark. ....	5 00
Milton, Wis. ....	10 00
Milton Junction, Wis. ....	1 25
Plainfield, N. J. ...	54 18
Riverside, Cal. ...	2 25
Roanoke, W. Va. ...	4 05
Rotterdam, Holland .....	5 00
Salem, W. Va. ...	3 90
West Edmeston, N. Y. ....	4 15—
	97 26—
<b>Total .....</b>	<b>\$1,458 52</b>

CR.

Alfred Theological Seminary .....	\$ 400 00
Alfred University, General Fund .....	250 00
A. E. Main, Postage and Clerical help ..	3 04
Salary of Treasurer .....	25 00

Balance, August 1, 1908:	
Seminary Fund .....	\$506 08
General Fund .....	274 40—
<b>Total .....</b>	<b>\$1,458 52</b>

II PRINCIPAL.

DR.	
Balance, May 1, 1908 .....	\$ 4 05
Payment on Bond and Mortgage .....	50 00
Theological Endowment Note:	
H. C. Babcock .....	80 00
<b>Total .....</b>	<b>\$ 134 05</b>

CR.

Invested in Stock:	
Alfred Mutual Loan Association ...	\$ 120 00
Balance, August 1, 1908 .....	14 05
<b>Total .....</b>	<b>\$ 134 05</b>

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and Mortgages .....	\$35,621 80
Stock .....	4,405 58
Notes Receivable .....	2,000 00
Theological Endowment Notes .....	3,878 00
Cash .....	14 05—
(b) Non-productive:	
Notes Receivable .....	175 00
Theological Endowment Notes .....	200 00
Theological Pledges .....	237 50—
<b>Total .....</b>	<b>\$46,531 93</b>

IV. LIFE MEMBER ADDED.

H. C. Babcock, Ashaway, R. I.  
Respectfully submitted,  
A. B. KENYON, *Treasurer.*  
Alfred, N. Y., August 1, 1908.  
Examined, compared with vouchers, and found correct.  
J. B. CLARKE,  
E. E. HAMILTON,  
*Auditors.*

**Ignorance and Error.**

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

The greatest foes of Sabbath Reform are those who belittle the Sabbath question and refuse to consider it from all sides and free from narrow pre-judgments. A popular pre-judgment and one which blinds men to actual facts, is that the Sabbath is "Jewish" rather than "Christian." Men are not interested in that of which they are ignorant. Ignorance is a fruitful source of indifference and error. Refusal or neglect to study questions of truth and duty is closely akin to sin. We are not judged by what we know, but by what we may know and ought to know. To turn

away from truth, or close one's eyes to it, is to reject it. Rejection of truth is equivalent to disobedience. Disobedience is sin. Indifference and sin are near neighbors.

Each generation ought to restudy, if it does not restate, its religious faith. The supreme importance of religious truth makes such restudy a paramount duty. Men must dig deep for truth, as for gold.

No question in religion is settled until it is settled according to God's Word and Will. Questions which have been settled partially and incompletely are certain to reappear for readjustment. God is patient with imperfect work which results from our weakness or ignorance; but he condemns indolence and indifference. The "woe" which rests upon the hypocrite comes very near to the lazy man also; and spiritual laziness is the friend of spiritual death. He who disregards great issues and important truths in reformatory movements, disregards God. He who sneers at them, sneers at God. He who neglects them invites condemnation. Every great truth may say: "They that hate me love death."

CHANGING PHASES DEMAND STUDY.

All reformatory movements present new developments and phases, because the revelation of truth is progressive. The Sabbath question is as old as revealed religion. Its various phases can be traced through all Hebrew and Christian history. Several important and unavoidable phases have appeared in the United States within the last few years. These are economic, social, political and religious. They involve issues pertaining to the union of church and state, to religious liberty, and to freedom of conscience. They also involve the authority of the Word of God, and of the Decalogue as a group of eternal verities. The man who was well-informed concerning the Sabbath question twenty-five years ago will be essentially ignorant concerning it now, unless he has studied it carefully since that time. To the average man restudy is now an imperative duty.

The SABBATH RECORDER seeks to develop the fundamental truths which underlie the Sabbath question, and to reveal the errors which have grown up around it and crept into it. It will lead all who desire to do so to make a full survey of the field, suggesting lines of thought and noting sources of

information where there is not space for full details.

IMPORTANCE OF THE QUESTION.

Few errors are more destructive to conscience than the popular one which declares that the Sabbath question is unimportant; that it is "a trifling matter about days and ceremonies." This error was pagan-born. It is as ancient as it is delusive and destructive. It undermines the Bible as a standard of Christian faith and discounts the law of God as a rule of action. It takes little account of the example and practice of Christ—"Lord of the Sabbath"—and makes a deadly thrust at Protestantism. Those religious teachers who announce the non-importance of the Sabbath question, and declare that it makes no difference what day of the week is selected for rest and worship, as did a leading Methodist bishop before the students of the University of Chicago, in the summer of 1897, are most efficient foes to both the Sabbath and the Sunday. Such speeches cultivate no-Sabbathism and consciencelessness more certainly than all "Sunday desecration" combined. Men do not grow in conscience toward God and truth under such instruction.

This notion that the Sabbath question is non-important springs largely from the efforts of men to escape from the claims of the Sabbath. It is the popular way of offering God Sunday as a substitute for his Sabbath. The self-destructiveness of the notion is as logical as it is apparent in history. "Some time" is practically no time. "Any day" is no day.—Such teachings produce carelessness, and foster holidayism. Thousands of religious leaders have adopted the no-Sabbath theory within the last fifteen years. Weakening as to the fundamental doctrines of Protestantism, and forced to some choice between the Sabbath of Jehovah and the Sunday of Roman Catholic tradition, they choose the morass of no-Sabbathism rather than the granite of Sinai and Calvary. These men assume the untruth that Christ and the earliest church discarded the Sabbath, and so set aside the facts of the Bible and the example of Christ for the traditions of the church and the customs of men.

JUDGMENT MUST BEGIN WITH THE CHURCH.

Without impugning the motives of those bewildered and short-sighted religious lead-

ers who teach that the Sabbath question is of little importance, the fact remains that Protestant churches are suffering most seriously from the prevailing indifference and lack of conscience touching the Sabbath question, which they have done so much to create. The decay of regard for Sunday, and for the whole question of the Sabbath, in Christian circles, is one of the significant facts of these years. The example and teachings of Christ compel his followers to keep the Sabbath, and yet these men choose the sinking sand of no-Sabbathism and Roman traditionalism, rather than turn obediently to the solid ground of God's law. Most perilous days have come to Protestants on the Sabbath question, and true Sabbath Reform must begin with them. The issue is between Christians and the Bible. It is not Sunday trains nor Sunday newspapers which form the fundamental issue in Sabbath Reform, but rather the attitude of Protestant Christians toward the Book of God, the law of God and the Son of God. From this standpoint the Sabbath question is vital and fundamental.

#### The Call to the Ministry.

*A paper read at the Northwestern Association at Dodge Center, Minn., by Rev. L. A. Platts, and furnished for publication by request.*

In this brief paper I am asked to say whether, if I were young again, I would choose the ministry. It would be easy to say yes, or no, to such a question; but I assume that those who have given me the subject expect me to discuss, some at least, of the principles on which such an answer should be based. I am strongly inclined to put the question this way: "If I were young again would God choose me for the ministry?" Are we thinking of the ministry as a calling which can be put in a class with medicine, law, husbandry, teaching, etc., and chosen or rejected for the same or similar reasons that would determine the choice of any other calling of the group?

When the brethren at Antioch were waiting on the Lord in fasting and prayer, the Holy Spirit said to them, "Separate me Barnabas and Saul unto the work whereunto I have called them." Can we conceive of these men saying that they

were not prepared to answer the call, Barnabas saying he would prefer the practice of medicine, or Saul saying he had decided to follow the profession of the teacher,—he could do as much good that way, and get better pay for it?

The call to the ministry takes the calling out of a class of worthy and useful employments where there is free and open competition for precedence in our choices, and puts it upon a basis wholly its own; and this must be the primary consideration on which my answer must be made. If I could turn the clock of the years backward a half century, and God should again speak to my heart as he did to me a lad fifty years ago feeling my way into the light of his will concerning me, my answer now, as it was then, would have to be, "Yes, I will be a minister." Now, as then, no question of salary, or worldly honor, or temporal advantage could have any place as a determining factor in the decision. The one and only question worthy to exercise a decisive power in the answer is, "Does God call me to this work?" This is a personal question,—a question which one person cannot answer for another. Infinite harm is sometimes done by trying to do this. Young men have been known to enter the ministry, against their own convictions, urged by doting parents or admiring friends. A short career has been the usual result, and, as a rule, it was quite long enough. A young man should hesitate to enter the ministry who does not feel himself drawn toward it by inward promptings which he cannot resist without a sense of violence to his own conscience, of wrong to his own soul, of disloyalty to the call of God. The Apostle Paul expresses this thought in most fitting language when he said, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

I will not be understood as saying that every young man should be left to fight out this question without sympathy, counsel, or encouragement from friends. Of all persons seeking light upon the problems of life and its issues, he who thinks of giving his life to the shaping of the destinies of other lives, needs wisest counsel, divinest aid. Christian young men of talent should know that godly men and women are looking toward them with anxious hearts on this very important matter, that the church

is praying God to direct them to the ministry of his blessed word. In such an atmosphere as this the counsels of Christian parents, of worthy friends, of wise teachers will come as the voice of God, to deepen convictions and to settle purposes.

In recent years, various considerations have brought into the foreground the question of the minister's hire of which our Lord declared "The laborer is worthy." Gradually, surely and very properly the ministry is being taken out of the class of charitable works and put among those which have a definite value and therefore one which may properly demand in return for its spiritual values compensations adequate not indeed to the values which he seeks to bring to men, but in some degree to the physical wants of him who is called to minister in holy things. This is not a new thing; but a new and practical recognition of a truth as old as the gospel. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" It is not unnatural, therefore, that in considering the question of entering the ministry this question of an income in some sense adequate to the wants of a modest home should enter into the consideration. The question of an adequate maintenance has to be reckoned with in adjusting the terms of a pastoral settlement. Why should we not go a little further back and give the question a place among the things which come into the account when considering the primary question of work in the ministry or not? Considered from the business side of the minister's calling it is not only admissible, but necessary. It gives the minister a definite advantage among men of general qualifications and abilities with himself to feel that his work is one which men recognize as worth paying for and paying for in the same manner as they pay for commodities or services among themselves and for similar reasons, viz., that it is worth the price. But the minister must not insist upon his rights at this point unduly, lest he let himself down from the high plane on which God would have him live and work to the lower levels of selfish human strivings. In like manner the young man who is debating with himself the question of entering the ministry must not forget that the largest factor is not what he will be likely

to get out of it, but what he can put into it, or what, by means of this sacred calling, he can put into the life of men and communities to bring them back to God. He will be pretty likely to find that, among men in no sense his superiors either in natural abilities or in intellectual training, his chances for the acquisition of worldly competence, or of positions of trust and honor among men, will be at a large discount; but if his heart is open to the divine call he will see in it compensations vastly superior to anything which other callings can offer. If he see not this higher, holier side of the ministry, he can hardly turn too soon to some other form of work. Let no one say that I am advising young men to turn away from the ministry. What I am emphasizing is that its main attractions are not in comfortable and well-furnished parsonages, snug salaries, social distinctions, and such like, but in the opportunities it affords for holiest ministries, for the fellowship of the blessed Christ in the work of winning men to him, and the supremest privilege of walking in the footsteps of Him who "came not to be ministered unto, but to minister and to give his life a ransom for many." He who enters the ministry impelled by these higher motives will not suffer want if he bring to his work a mind and heart trained for his calling.

Let no young man looking out upon his possible field of labor, turn hastily from the question of a call to the ministry. The demand for men of talent and high scholarly attainment in the ministry was never greater than now. The interests of the church of Christ,—which are the interests for which he gave his precious life,—are pleading for such a service. The powerful sweep of worldly influences, and the formidable array of talent and learning which, in one way and another, is throwing itself across the path of the kingdom of God, make the call imperative. Young men, you can afford to put out of the foreground all lesser considerations and, with heart open to the call of God, let him tell you where and in what capacity he wants you to work. Listen for the sound of his voice, and when you hear joyfully obey.

The Sabbath is the golden clasp which binds together the volume of the week.—*Longfellow.*



## 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.

### If I Can Live.

If I can live  
To make some pale face brighter, and to give  
A second luster to some tear-dimmed eye,  
Or e'en impart  
One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing by;

If I can lend  
A strong hand to the fallen, or defend  
The right against a single envious strain,  
My life, though bare,  
Perhaps, of much that seemeth dear and fair  
To us on earth, will not have been in vain.

The purest joy,  
Most near to heaven, far from earth's alloy,  
Is bidding clouds give way to sun and shine,  
And 'twill be well  
If on that day of days the angels tell  
Of me: "She did her best for one of thine."  
—Helen Hunt Jackson.

The paper printed below, "Social Life in the Church," was written for the Woman's Hour of the Central Association. It elicited much favorable comment and one pastor requested that the Woman's Board print it in leaflet form for distribution. The matter being referred to the Board, they reluctantly decided that lack of funds prevented their following this suggestion. It is therefore presented on this page with the hope that it may have careful and prayerful consideration. The problems which it discusses are vital problems, and must be faced and mastered by every church and society.

### Social Life in the Church.

MRS. SEYMOUR B. EVERTS.

It is a well-established fact that every normal human being needs human companionship, demands the opportunity of associating with his fellow men. Every community in which there is a person living alone has frequent illustrations of this human tendency. The lonely one goes of-

ten to friends' homes to talk with some one, calls to passers-by, urges friends to come to see her, and tries to satisfy this longing for companionship by talking to an imaginary person when alone. This feeling is in accord with the laws of nature. Every form of nature takes its own place in nature's family, and every form is dependent upon other forms. Sky and water, vapor and vegetation, earth and sun are ever friendly and hospitable. They are perpetually running on missionary errands in one another's behalf. They preach the creed of brotherhood in that temple whose roof is fretted with stars. Thus even the dumb and soulless things of nature are fellow-helpers. God allows no mortal to live for himself alone, however much he may be disposed to do so. Every person has some gift or opportunity which another has not. Therefore to live a well-rounded life one must both lend and borrow gifts. Both the blind and the lame are helpless alone, but together they may accomplish great things.

"Heaven forming each on other to depend,  
A master or a servant or a friend,  
Bids each on other for assistance call  
Till one man's weakness grows the strength of all."

The same principle applies to village life. In the natural course of events in a small town all members associate more or less. The village might be likened to a plant, the individual members being the roots, the town taken collectively the body, its character or reputation the flower. If any of the roots are defective, they detract from the strength of the body and from the perfection of the blossom. Not a person in the town lives to himself alone. But every one has his or her influence on the atmosphere and character of the place. The village, like the individual, needs and demands social life. It will have social life in some form, and in this fact lies the great social problem of the church today. If the town is aiming to put itself on the highest moral plane, the church must reach each person in some way. In every community there are people who at first cannot be induced to go into the church even for a social occasion. Therefore the church must reach out after such strangers through social life in which there is no hint of proselyting. When the church members have touched

the outsiders through human sympathy and personal interest, they can have a much better chance to succeed in the effort to reconcile them to the church. The business of society is to quicken social sympathies. We never do truly know one another until we feel one another's feelings, aspire with one another's aspirations, as well as think one another's thoughts. God in his mighty love made mankind to love, help, serve and bless one another. Brotherhood of man is the fundamental principle of all religions.

The older people in town want social entertainment to lift them out of the ruts of life, to ease the burden of care, to dispel a loneliness and lack of enthusiasm which the every-day routine is liable to bring. They need to be taken out of themselves and inspired with new ideas and new topics of thought.

The young people demand social life. Their tendency at present seems to be towards cards and dancing. Some think they cannot entertain in any other way. They either do not or will not see the dangers to which these forms of social life lead. One seldom sees a person young or old who indulges in these amusements and has much time left to work for Christ. This is a serious problem for the church. Her young people must have social recreation; thus she must find something better to put in the place of these popular amusements in order to save workers for the Master. The solution of this problem will require much thought and, more than that, thought followed up by practical work. There is an opportunity for women to work along this line.

Every community has its entertainments, and few days or nights pass during which they are not indulged in in some form. But as one stops to think of this side of life he is deeply impressed with the thought that these things have not been furnished by the church, nor are they under her influence in any way whatsoever. She is responsible for the moral character of the town. But she has done almost nothing to meet this demand for social life and amusement made by both young and old in her realm. As a result outside element has stepped in and furnished the amusements. This element has to a large extent offered to the public, entertainments

which have lowered the moral standard of the town. Some may say that it is impossible for the church to have any control over such things in this age. But that theory can not hold, for it is being done. In Cleveland there is an Educational Bureau under Christian auspices engaged in this very work. The organization has control of a very large building called the "People's Tabernacle." Here they hold all sorts of high-class educational entertainments, concerts, debates, dramatic readings, and lectures on history, science, as well as practical subjects of the day. Often singing-school is held in which the whole audience is expected to join, led by the orchestra and a large choir. During one season, five illustrated lectures on the art of cooking were delivered by Miss Juliet Corson to an average audience of three thousand women. Lecture work along this line has also been done successfully in a town of not over fifteen hundred the past winter. The Bureau also furnishes during the summer open air concerts. People spend much less money for these entertainments than they would for ones given in a regular public hall, and receive a great deal of benefit. The whole course for the ten evenings costs those who buy season tickets but one dollar and a quarter. Of course a great many talented people volunteer their services as they are interested in the work. The people rejoice in having one of their deepest wants thus amply and admirably supplied; and recognizing the benevolence that has devised it, their hearts are filled with a kindlier feeling towards all their fellow men. When gospel services are held the people attend, for they are accustomed to the place. Any small town might begin this work by starting a good lecture course, going into it with the idea of putting something better in the place of the amusements now going on. This is another opportunity for women to work.

A great many churches are entering into a plan of practical Christianity. One in Utica is meeting success in bringing men to prayer-meeting by serving regular suppers to business men in the church on that evening. The men come directly from their work, enjoy one another's society for a little time, supper is served, and then they go into the prayer-meeting. In this way many men, both young and old, are influenced to

come, while if they had to make the trip home and back again, they would not make the effort to get out. The supper is free, being furnished by a committee of ladies, who both work and pay a small sum of money. They consider it a part of regular church work. A short time ago, the men showed their appreciation of the work by giving a supper to which they invited all the ladies who had served during the year. The occasion was a very pleasant one and an ideal church social.

Another social occasion of this church is the monthly teachers' meeting, held at the homes of different teachers. Plans are discussed for improving the school, each teacher presents his or her problems which are talked over, assistance in solution given, and the various committees make their reports. After the business part of the program is finished, they have music, selected readings or recitations, familiar songs are sung, and simple refreshments which have been prepared by a committee of the ladies are served. This meeting tends to strengthen the teachers, promote fellowship, and a feeling of union in all departments of the work.

Class organization may be of assistance to the social side of the church. It has grown quite customary in some churches for one organized class to entertain its rival, for instance, the Baraca and Phila-thea. No idea of making money for the church enters into this at all. It is simply a method for making all members feel at home, and to stimulate a desire on the part of others to belong to classes in which there is real life both social and religious. This is an opportunity for the church to furnish a part of that social life which all need and demand. This will have its influence on the outside life. One cannot be in such church social life and be in a bad social life at the same time. He will take whichever can be made the most attractive. It is then the work of the church to make, both for its members and others, such an attractive, wholesome life that the other social interests will fall into the background. This seems to be the demand of the age.

Some churches are adopting the plan of having some church entertainment on every public occasion and holiday, in order to keep people away from harmful places.

For instance, one church a little time ago had one room headquarters for election returns. During the evening music was rendered and a little lunch served. In this way a large number of men and boys were kept away from saloons and other places which count on such times for much evil work. This was a church social of the most practical kind.

Another problem which rightfully comes under the social religious problem is illustrated by the following true incident which speaks for itself. One Sabbath day a man, called to attend an injured patient, found he could not reach his destination but must spend the entire day in a good-sized town. Starting out for a little walk he came to a Baptist church, tried the door and found it locked. Passing on he came to a Methodist and then a Presbyterian church and found these securely locked. "God's business house open only one day in the week," was his reflection. Coming at last to a Catholic church he found welcome and a spirit of reverence and worship within its quiet halls, open to any and all. He went in, worshiped God in his own way, and came out feeling he had God's blessing. Is it right to have our church closed? Can she thus live up to all her opportunities? No, it does not give her a fair chance. The devil's workshops are always open. The church cannot be less diligent and do her duty. Some may say the people would not come to the church on week days. It must not be forgotten, however, that people have never had a chance to cultivate the habit. It would certainly promote the ideal social life in the church to have it open at least certain hours in the day. A movement of this kind could be carried on under the direction of the ladies' societies in the churches. Some room could be arranged in which there were comfortable chairs and good reading. Here people could drop in for quiet talks, listen now and then to music, and read those things which are worth reading. In other words the church could be made a home always open. Mothers who are trying to make the church home for their boys and girls would probably be the most interested in trying such a plan.

The church itself needs fraternalism. This is not a method, it is a spirit—the spirit of the New Testament. "My broth-

er's keeper" is the melody of the teachings of Jesus. This involves mutual interest, regard for welfare, desire for the neighbor's prosperity, regret for his misfortune. It is co-operation, combination, fellowship, in order to promote the common good. "All ye are brethren."

Socials are needed to promote this feeling in the church. The term social in connection with church life has been abused. The so-called "church social" is not a social at all. It is anything but that, and reminds one of a mint for pressing money out of people, while it should be a method of increasing friendliness, and a place for soul growth. Certainly to the Lord the most important of all is soul development and it should be to man.

The article given recently in the RECORDER illustrates the so-called social. A woman had attended a church once in company with some friends. When the next social came around some one in the church telephoned her to make a cake which was both difficult to make and expensive. No one in the church had ever cared enough about her to call upon her, and the question was asked whether or not her soul could have been very much developed by that social. That gathering might have been called a church supper, but it certainly was not for her a social in the true sense of the word.

To be sure the church must have money, but it can win more people into its membership by fraternalism than by having dollar-sign gatherings, and using the dollars to get some outside evangelist. Men are always saying that if one has money he can get anything; but in quietly thinking it over, all realize that the statement is not true. True friendship cannot be bought, neither can the kingdom of God, a good character, confidence in fellow men, power to appreciate, sympathy or gratitude. Some people say they cannot get money enough to run the church without the money-social; others say they have tried to do without it and succeeded. Perhaps a little story taken from the *Outlook* will illustrate the reasons for both these situations. On being asked a question in regard to giving his portion to the church, a man made the following reply: "If I did just as I wanted to, I should decide just how much

I could afford to give to the church in general and to each of the societies, and then I should give it as if I were placing it in God's own hand, as a share in the business in which we work as partners. Every honest business man or woman should include God in the firm. But as things are arranged in this church I cannot do it. I give about half of what I can afford, and then save the rest to have ready for church socials, where I have to spend a certain amount or my friends think I am stingy. I do not have any pleasure in this second half. If the church would have sales of things which we need in our every-day life—food sales or suppers, for instance, or if it should give concerts and other entertainments to help it financially, I would enter in, for I spend money for those things anyway. But when I go to a church social I want to look forward to it as a time in which I shall meet my friends, get better acquainted with old friends and meet new ones, and feel when I go home that they really care for me and mine. I should like to have these socials held informally in private homes, with simple refreshments and music and some harmless games into which all can enter. This will promote friendliness among the people and I know this fraternalism would make me a better church worker."

By nature man longs for fellowship, feels the need of social life, and has a right to look to the church to supply this need. If instead of complaining of present conditions, the church would arouse herself to her duty and responsibility, and would make an honest attempt to devise, and enthusiastically carry out, some better social life within herself, and diversions outside, not only would she win many souls from the vapid and harmful amusements they now pursue, but the church would grow in her power over humanity and would fulfil man's needs for both his social and religious natures.

Adams, N. Y.

President Eliot says that the last twenty-five years of the nineteenth century were "the most extraordinary period in the history of our race. Nothing is done as it was done previous to that time." This statement applies peculiarly to education. J. W. Cochran.

**Wait.**

Only those who know how to wait shall be strong and happy and useful. Too often we are in a hurry. This is an age of hurry. Men gather their fruit before it is ripe, run before they are called, cry to God and do not wait for his answer. Let us learn to wait.

Wait patiently. There are seasons of afflictions and delay. It is not easy to endure pain. We cannot understand the meaning and benefit of it. We ask why we should be required to suffer. We are like ignorant observers of the process of making a great work of art. We are not content to wait till the artist finishes his work. We hasten to criticise when it is half done.

It is hard for us to understand why righteousness should be trampled down in the streets, why wrong should sit on the throne, why wickedness should sway the scepter, why error should wear the crown. We feel within what seems to us a righteous desire to crush the evil with a blow, to banish the wicked from the face of the earth at once, to cut short the work in unrighteousness and lift up the innocent out of the dust.

Let us not be in a hurry. Wrong is not on the throne, it only seems so. God is on the throne, and he will bring forth thy righteousness as the noonday. But there is a considerable interval between the first dawn of the morning and the full noon. Wait, I say, on the Lord. Do not give way to despair. No, not for a moment.

Wait diligently and prayerfully. Does this sound like a contradiction of terms? Some think that waiting is a condition of idleness. To their mind the man who waits sits still with folded hands and mute lips. This is so sometimes, but not always. Usually the man who waits on the Lord is strenuously employed. Jesus waited for the call of the Father, but in the meantime he was busy at the carpenter's bench. Let no young man who feels within him the impression that he is to be called to some high station disdain to labor with his hands at whatever task providence may give him while waiting for the door to open. Moses waited for Jehovah to open the way for him to be a blessing to the oppressed race, but while waiting he kept the flocks of his father-in-law. Keeping sheep, he learned to be a leader of the flock of God. Gideon

waited for the deliverance of the children of Israel, and while waiting he raised a little wheat and threshed it hard by the winepress. When the angel of the Lord came to call him he found him busy. When Elijah went out to find Elisha that he might call him to be a prophet of the Most High, he did not find him sitting in a corner with folded hands doing nothing. He found him in the field following the plow. It was hard work and the oxen were stubborn and hard to manage, but it was a fine discipline for one who felt the zeal of the Lord burning within his heart and longed for the way to open. "Learn to labor and to wait."

Prayer is as important as labor. The Christian is waiting on the Lord, not on man. He is not waiting for the seasons to roll round, but for God to work out his own good pleasure. Prayer is not always answered immediately. If the answer tarry, wait for it. "Men ought always to pray and not to faint." A mother has been known to pray thirty years for the conversion of her ungodly son, and her patient waiting has been rewarded abundantly. Lay hold on the arm of the Lord by mighty faith and wait at the throne of grace until the work is done.

Wait with an open mind and a willing heart. Jesus was ready to hear the call of the Father when it came. Moses listened in the wilderness for several years for the voice which he was sure he would hear. "I will hear what God the Lord will say." "Speak, Lord, for thy servant heareth." Men who think they are waiting on the Lord are not always willing to obey the voice when it calls them. Here is one who is waiting on the Lord, and lo, he hears a call to go and preach the everlasting gospel, but he is not pleased with that field of labor. He thinks he has a genius for making money, and can serve the Lord better by making money and using it for the extension of his kingdom. He hopes the Lord will release him from the other obligation and call him to make money. If he persists in his own way instead of the way of the Lord, he will have a sorry account to settle. Saul of Tarsus heard the voice of the Lord, and answered, "Lord, what wilt thou have me to do?" At a later date he wrote, "I was not disobedient unto the heavenly vision." Happy man! Persecuted, afflicted, and poor, but happy.

Wait continually. "On thee do I wait all the day," says the psalmist. It is not enough to wait on the Lord fifteen minutes in the morning and ten minutes in the evening. "All the day long." Does it seem impossible? It is not really so. The physician can wait on the Lord while ministering to the sick. The teacher can wait on the Lord while imparting instruction to the young. The farmer can wait on the Lord while following the plow and reaping the harvest. The lawyer can wait on the Lord while pleading a case before the court.

For thou art God that dost  
To me salvation send,  
And I upon thee all the day,  
Expecting do attend.

—*Christian Advocate.*

**Status of the Liquor Traffic.**

Our leading statisticians show in cold figures that the revenues derived from the liquor traffic are far less in amount than the cost to the commonwealth of the pauperism and crime imposed upon it by the traffic.

Organized enterprise everywhere increasingly demands from its operatives abstinence from the use of intoxicants.

The public press is rapidly uniting for the great argument against commercial waste and civic negligence bred in and propagated from the public drinking place.

Labor is seeing that it cannot attain its best hopes with the burden of the dramshop bound upon it.

The courts are interpreting anew the manual of civil law and life.

They are declaring that the liquor traffic must cease under the law, for there are no rights apart from righteousness.

Temperance forces, old and new, are lining up in a new fellowship for industrial, commercial and civic defense against a common foe.

The liquor press freely announces the doom of its own cause. It is wearing mourning over the tardiness, indifference, division and selfishness of the allies in the traffic.

Sobriety now has control of half the territory of the United States to the irreparable trade loss of the liquor traffic.

There is a marked shrinkage in the net income of the trade, especially in the manufacture. The cost of defense against its

foes is increasing upon the trade each succeeding year. Under the remorseless reign of the common laws of trade, capital invested in manufacture has begun to shift into other forms of investment.

At last the liquor men are pleading for mercy. Among themselves and before the public they plead for the moral improvement of the saloon. They plead that they themselves are benefactors and supporters necessary to the state and the school. They coax and threaten in alternate breaths.

The national conscience is moving mightily. It is demanding the suppression of the saloon; it is illuminating every measure for a new commercial thrift and social purity.—*The Standard.*

[The following letter was received too late for insertion in the usual department.]

ASHAWAY, R. I., AUG. 3, 1908.

REV. T. L. GARDINER,  
Plainfield, N. J.

DEAR BROTHER:—I wish to say through the Missionary Department of your paper to you and to many other kind friends that the reason I have not been heard from for more than a month now, is on account of sickness. I was taken sick in the West the first of July. I so far recovered that about the middle of the month I ventured to return to my home in Rhode Island. Some of you have failed to get a prompt reply to your letters though I have tried to see that all important ones have been answered. In case it should be otherwise, please let me know. The many kind remittances for the *Pulpit* have not been receipted for two months. We hope however to do this soon. We think we are on our way to recovery.

Yours in brotherly love,

E. B. SAUNDERS,  
*Corresponding Secretary.*

**The Master's Work.**

I love the country side, its hills and dales;  
Its vistas green, ravines and elfin vales;  
Its wondrous stretch of sky, its flowery mead;  
Its quiet pools with lily lush and reed;  
The songs of birds, the monotone of bees;  
The whispered secrets of the towering trees;  
Its peace and quiet—for in these I scan  
My Maker's handiwork, not that of man.

—*John Kendrick Bangs, in the Housekeeper.*

One example is worth a thousand arguments.—*Gladstone.*

## Children's Page

### The Conquest of "I Can't."

ALICE ANNETTE LARKIN.

"I tell you, Ned Davis, I can't do it and I won't either. So, there! I can't mend that old glove every time you tear a hole in it and you needn't ask me to. I can't wait on you all the time."

"Well, there's one thing you can do anyhow, Nell, you can say can't all right. Three times in about one minute. Think I'd say something else once in a while, just for a change."

And Ned began to sing in the most teasing way:

"She's a dear little, queer little girl,  
And her hair is a mass of curl.  
If you ask her to play,  
Only this will she say,  
As she hangs low her head to chant,—  
'I tell you, I can't! I can't!'"

Then he started off toward the house to get mother to mend his torn glove. Mother was always very busy but she somehow managed to find time to help any one who needed her help. And she did not refuse to mend Ned's glove now, though she was right in the midst of a large ironing. She only said, as she handed the glove back to him, almost as good as new, "Did you ask Nellie to mend it for you, Ned?"

"Yes, mother," he replied, "I asked her but she couldn't any more than she ever can. For my part, I'm getting sick and tired of this 'I can't' business."

Ned was not the only one who was sick and tired of it. Mr. and Mrs. Davis were very much worried about it and had been trying for a long time to break Nellie of this bad habit; but as yet they had not been very successful. The summer before, they had promised her a bright five dollar gold-piece if she wouldn't say can't for a whole month. But she did not win the reward. It made no difference what she was asked to do, she always answered in the same way, "I can't! Oh, I'm sure I can't!"

It was a queer habit, for sometimes she would go and do the errand quite promptly, but she always said she couldn't do it before she went.

Lately her father and mother had been trying a new plan. Whenever she asked them to do anything for her, they would each reply in a very mournful tone, "I wish I could, but I can't." Even Ned's friends had picked it up and you might often hear the following dialogue:

"Oh, Will! Please may I take your knife to sharpen my pencil? I'll bring it right back."

"Sorry, Nell, awful sorry, but I can't! I'm sure I can't!" But he did, every time.

You see it was just habit that made Nellie say this and not because she was really a disagreeable girl. She had a great many friends and they all liked to visit her. She lived in a beautiful place and there were a great many nice things to do there. There was a large grove back of the house, while in the summer-time there were always plenty of hammocks and swings. Then there was a croquet-ground and also a nice place to play ball. But both Nellie's and Ned's friends wished that she wouldn't say "I can't" quite so much. Then everything would be just lovely.

Their wishes were soon to come true, though they didn't know anything about it.

Mr. Davis had a distant cousin, who lived about ten miles from his home. She lived all alone, with the exception of a large, black dog and a Maltese cat. She hardly ever went away from home and had not visited them since Nellie was a little girl. Some people said she was queer, but she had been very good to Mr. Davis when he was sick, a few years before. Now he had received a short note from her, stating that she had hurt her knee and that the doctor said she would have to stay in bed for three or four weeks. She had written to ask if they could spare one of the children to stay with her until she could walk again. There wouldn't be any work to do, because one of the neighbors would come in every day and do that, but she didn't like to be left alone.

Mr. and Mrs. Davis sat up very late the night after they received this letter, trying to decide what they should do. They couldn't spare Ned anyway, for it was the busy season on the farm and there were many things that he could do to help.

At last Mrs. Davis said decidedly, "I hate to do it, but I think we will have to send Nellie. I am very much afraid she

will be homesick though. But what will Cousin Maria think of this 'can't'? Do you suppose she can ever stand it?"

Mr. Davis laughed as he replied, "I'll risk Cousin Maria all right. Yes, I believe it will be a good thing for us all. I'm thinking that Nellie will come home much improved, and I'll give her that five dollars if she sticks it out four weeks."

So that was how it was settled and the next day Mr. Davis and Nellie went to Cousin Maria's. She was very willing to go, for she liked to go away for a visit and then she was going to play housekeeper, too.

Cousin Maria lived in a tiny, white house and when they drove into the yard, the black dog and the Maltese cat were on the door-step. Mr. Davis couldn't stay very long, but he told Nellie, as he started away, about the five dollar gold-piece, and Nellie replied confidently, "I guess you'll have to give it to me this time."

After her father had gone, she arranged Cousin Maria's supper very daintily on a tray, fed the cat and dog, then ate her own supper. It didn't take long to wash the dishes. Nellie went to bed wondering what she should do all the next four weeks.

There was plenty to keep her busy for the next few days, for there were ever so many little things to do and she did not find time to be homesick. She did everything quite promptly, but she said, "I can't! I'm sure I can't!" a great many times every day.

Now Cousin Maria never had a little girl and she wasn't as patient as mother and father were. After a while she called Nellie to her bed and talked to her a long time. "Why, child!" she said, "do you know that you have said 'I can't' just fourteen times today? You must stop or you'll drive me crazy. I want you to go to the corner cupboard and get me that package of court-plaster that is on the top shelf. I think we'll have to use it on somebody's mouth pretty soon. Leave it right here on the table where I can get it; and the very next time a certain girl says that word 'can't', we'll have to cover up her mouth until she learns better."

Oh, how angry Nellie was at Cousin Maria. She went to her room and cried and cried. She declared she would go right home, if she had to walk. Then after

awhile she began to feel ashamed of herself, and then she remembered how hard mother had tried to break her of this dreadful habit. It was dreadful, too. Mother had said she would be ashamed of herself sometime, and she was ashamed now. At last she sat up very straight and said, "There, Nellie Davis! I'm glad Cousin Maria scolded you. I will stop saying it! I'll show them that I can!"

And she did, though it was very hard at first. She staid four weeks with Cousin Maria and when she was getting ready to go home, her cousin told her, as she put her arms around her, that she didn't know what she was going to do without her, for she had been a real comfort. And father gave her the shining, new gold-piece. But best of all, she didn't carry her bad habit back with her, for it was gone forever. Thanks to Cousin Maria, she had conquered it.

And Ned had to change the song that he sang while he was filling up the wood-box. He sang it with a will, too. This is the way it began:

"She's a dear little, jolly little girl,  
And her hair is a mass of curl.  
If you ask her to play,  
She'll be certain to say,  
'Oh, yes! I've the jolliest plan,  
And I tell you, I can! I can!'"

### The Minister as a Gentleman.

Years ago we remember to have heard a professor of homiletics say, "If there were more men in the minister there would be more men in the ministry." The remark is provocative of thought even though we feel inclined to dissent from its implications. Taken as a whole ministers are manly, not to say gentlemanly. It is manifestly unfair to judge any class by exceptions. Certain newspapers make much of every case of ministerial unfaithfulness, especially when such unfaithfulness involves moral delinquency. In every community will be found those who roll the proved dishonesty or rascality of a clergyman as a sweet morsel under the tongue, and who proceed at once to generalize to the disparagement of all ministers. Such a procedure is so manifestly unfair and is so evidently prompted by prejudice rather than by any love of righteousness that the indictment carries little weight.

We are glad to believe that the men who have undertaken the task of preaching the gospel and of helping up this world out of sin to God are, as a whole, good men. They are sincere, self-sacrificing, earnest. No class in the community deserves more honor for unselfish devotion to the deepest needs of humanity. Very largely this honor is accorded to them. Yet it must be confessed that there is more or less prejudice to be found in nearly every community against those who are known as "men of the cloth." While we are not prepared to admit that this prejudice is rooted in any sufficient reason, it may be possible to find an explanation for it—in part at least—in the attitude and actions of men who are neither vicious nor hypocrites. It is often said that "a minister is but a man," and thus excuse is sought for those who discredit their profession. We are not speaking now of actions which are immoral or dishonest, but of things which serve to create antagonism on the part of individuals or a community towards those who preach the gospel.

A few concrete illustrations will serve to make clear what we mean. A well-known evangelist had just closed a service on Sunday afternoon in a tabernacle at a famous summer resort. His talk had been upon a high plane. He stepped upon a ferry-boat and within a half hour after closing his impassioned appeal was engaged in an acrimonious dispute with an official of the ferry company, in the course of which the evangelist lost his temper, became abusive, grew red in the face with anger and made a spectacle of himself. In the dining-room of a great hotel in a city where denominational meetings were being held, a noted divine was so captious, so insulting to the waiters, that one of the sorely-trying waiters was heard to exclaim, "I hope we shall never have another lot of ministers to wait on." In a street-car not so many days ago the writer of these words undertook to sit down next to a man who wore the choker collar and high cut coat and vest which effectually advertised his calling. The clerical gentleman had one leg crossed over the other, with a muddy shoe sticking out into space which must needs be occupied by any one who sat next to him. Did he proceed to unlock himself and draw in his trespassing member? Not for a moment. With

the stolidity of a cast-iron image he maintained his position, although he evidently saw that he was transferring the soil from his shoe to the clothes of his fellow passenger.

These are little things? Yes, but it is of such that life is made up. Trifling as these incidents may seem to be they are creative of sentiment. Some people are large enough and wise enough to realize that such experiences are exceptional, that the ministry at large is not to be judged guilty of boorishness or lack of self-control because some of its representatives have no manners or get mad without any sufficient provocation. But not all of us are quite able to do this; in fact some people do not wish to do it. Such instances furnish ammunition for those who are on the watch for delinquencies on the part of ministers, and even those who hold the profession in all honor are compelled to confess that to be a minister is not necessarily to be a gentleman. The whole profession suffers from the selfishness or thoughtlessness of a few of its members.

If there is anything that the public has a right to expect from a minister it is that he shall be a gentleman. This is not saying that the minister is to be a dude. No sensible person desires that the man who has chosen to devote his life to the service of humanity shall be an animated fashion-plate or a walking essay on deportment. But the minister who imagines that boorishness is an evidence of superior mental endowment or of commanding moral influence has not enough sense to warrant him in remaining in the ministry. It is indeed true that the minister is made of the same stuff as other men, is subject to the same temptations; but if his religion does not enable him to hold himself in the grip of his own enlightened judgment, if it does not give him power over himself sufficient to enable him to be the gracious gentleman under all circumstances, then his religious life needs deepening. Courtesy and kindness and self-restraint are not qualities which the Christian minister may keep in storage to be brought out and used only when circumstances seem to indicate a necessity for their use. They are to be of the very warp and woof of his character. They are not to be his "second nature," but primary, instinctive.

We have long felt that another department might be added to those already existing in the curricula of our theological seminaries, with real advantage to the students. What shall it profit a man if he know all about church history and the theology of Augustine if he be a boor? He is not called to be an overlord or to show people with what success he can browbeat his way through the world, but to be a servant of all men, a real minister to his fellows. He can never win that confidence and esteem which condition real helpfulness, except as he reveals in all his relations with other members of society those qualities of head and heart which make one a true gentleman.—*The Standard*.

#### The Ideal Christian College.

This is a day of revived interest in the denominational college. The cause of this revived interest is the perception of the close relation that the college sustains, or at least may be made to sustain, to the welfare and advancement of the Christian cause. But just here we need constantly to remind ourselves that the only kind of college that will certainly promote the interests of the Christian cause is the truly Christian college. Further, it needs to be said that a college may be a Church college without necessarily being a Christian college. It may even have professing Christians in all of its chairs of instruction without being in anything except name a Christian college. And just because this distinction between a nominally Christian college and a truly Christian college is a real and a vital distinction; and, further, because the more closely the Church college approaches to being an ideal Christian college, the more effective it will be, it becomes worth while at this time to ask ourselves, What is the ideal Christian college?

To this question we venture to reply, that the ideal Christian college is one that has the Christian ideal for its own ideal; and that has the propagation of the Christian ideal as its great aim and end. What, then, is the Christian ideal? It may be variously stated. It is embodied, for instance, in the words of the apostle, "For to me to live is Christ." Again it comes to view in the words, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God"; and again in the words, "Of whom,

and through whom, and unto whom are all things." From all which it is evident that a passion for God may be said to lie at the very heart of the Christian ideal; a passion for the advancement of the glory of God; a passion for advancement in an appreciative and appropriating knowledge of God; a passion for progressive conformity to the likeness of God; a passion for communion with God. Such a passion, we say, lies at the heart of the Christian ideal, and is at once its distinguishing and differentiating characteristic.

What, then, is it for a college to have the Christian ideal as its ideal? Clearly it must mean something more than mere church control. It means something more than having professing Christian men and women for president and professors. It means something more than compulsory attendance upon chapel. It means that the college dominated by this ideal will have for its *raison d'être* the promotion of the glory of God. It means that the institution will be officered and administered with the conscious, constant and consistent purpose of effecting that end.

But let us be somewhat more specific. The president and professors in our Christian college, then, will be chosen, not without regard to their intellectual and other qualifications for their respective positions, but certainly with supreme regard to their ability and disposition to make their several positions subserve the ends for which the college itself exists. Of course, a Christian college will not be furthering the glory of God by placing in its chair of Greek a man, no matter what his piety, who is destitute of Greek scholarship. But just as certainly it will not be promoting the glory of God by putting into its chair of Greek a man, no matter what may be his Greek scholarship, who is not himself dominated by a purpose to make his Greek scholarship pay tribute to God.

The ideal Christian college, then, will have in each chair a man or woman who feels himself called of God to work in his or her particular department, whatever it may be—whether mathematics or geology or chemistry or history—for the promotion of the glory of God. The aim of each will be to bring from his chosen field of labor its richest trophies to illustrate in one way or another one or another of God's perfec-

tions. Further, each will so labor in his chosen field as to lead the children of this world to say: "Behold, what scholarship Christianity produces; what patience, what thoughtfulness, what accuracy, what breadth, balance, and insight it begets!"

If you wish a difficult, a delicate, a dangerous piece of work done, whether it be in physics, metaphysics, medicine, sociology, or what not, you must submit it to Christian investigators. The motive that prompts such work must be the strongest as well as the highest motive.

We have been moved to make these remarks because we are profoundly convinced that unless our education is to become a curse and a blight, knowledge must be pursued, not for knowledge's sake, but as a means to an end—that end being the manifestation of the glory of God. We are further profoundly convinced that until those who occupy the various chairs in our church colleges study and teach the subjects belonging to their respective departments with a view, first, to increasing their personal capacity for knowing God; and, secondly, as a means of contributing their personal mite to the manifestations of the glory of God, while these institutions may continue to be church colleges, they will fall far short of being ideal Christian colleges.—*Rev. W. M. McPheeters, D. D., in Southern Presbyterian.*

#### The President Enjoys His Work.

That is what the President of the United States says of his stay in the White House.

As he was leaving for his summer vacation Mr. Roosevelt was reminded by a reporter that he of all men had fairly earned a rest; and this was his characteristic answer: "Don't waste any sympathy on me. I have enjoyed every minute of my stay here, and my thanks are due to the American people, and not theirs to me, for the opportunity I have had to serve them. I have had a perfectly corking time."

That is the reason why I like President Roosevelt, and why the American people like him: he thoroughly enjoys his work. And that is one reason why his work is of the kind that can be enjoyed by him and by the rest of us.

The President has learned a lesson that every worker needs to learn if he is to

amount to anything. There is no recreation to be compared with work that has become play. There is no achievement that is to be compared to the results of such work.

The man that goes to his task with a sour face soon has a plenty of sour-faced critics to keep him company. He does not value the chance to work and speedily it happens that no one values the chance to have him do the work. But the man that thanks folks for his job finds people thanking him for doing it and asking him to keep on doing it.

"A perfectly corking time"—how very undignified for a President to say such a thing!" and Miss Prim and Mr. Prim turn up their severe noses.

To be sure, the President is a boy still, for all he is so much of a man; and that, again, is a reason why I like him and why the American people like him. He works like a man and he enjoys life like a boy—verily, that is a combination worth having, in a President or a private citizen. That the President has taught it . . . to so many Americans should be set down as one of the chief accomplishments of his administration.—*Arrow, in Christian Endeavor World.*

#### Living by the Day.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely until the sun goes down. And this is all that life ever means to us—just one little day. "Do today's duty; fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. What was the secret of such a one's power? What has she done? Absolutely nothing; but radiant smiles, becoming good humor, the tact of divining what every one wanted, told that she had got out of self and learned to think of others.—*F. W. Robertson.*

## HOME NEWS

FARINA, ILLINOIS.—The Sabbath school of the Farina Church has one characteristic that is worth mentioning—it has no age limit. Its membership comprises persons of all ages, from the primary class to the oldest member of the church—eighty-one years of age. The holding of its sessions immediately after preaching service favors the attendance of the aged people as members of the Sabbath school.

For years the writer has had the "old folks" class. Its members have now been reduced to six,—seven including the leader, who counts himself as one of the class. Our united ages make 509 years, and the average is a fraction over 72 years. The oldest member is eighty-one. By reason of infirmity she is not able to attend church every Sabbath, but when she does come she takes her place in the class and is one of the most ready to express her views on points of the lessons. Her thoughts are clear and show evidence of much Scripture reading.

In the early part of the spring we had so much rain as to make the putting in of crops unusually late, but the growth, later in the season, was unusually rapid, so that we have abundant crops with the exception of fruits. Apples, peaches, cherries and the like are comparatively scarce by reason of the frosts last spring. The first blossoms of strawberries were killed, but there were enough of the later ones to make an abundant crop, though late. The weather in the last few days has been extremely hot.

C. A. B.

PLAINFIELD, NEW JERSEY.—One month has now passed since Pastor Shaw came to Plainfield. After six months of waiting, the people were glad to welcome him and will be pleased when his family are well settled in the parsonage. They are still in Wisconsin and will remain there until Mr. Shaw returns to Plainfield after Conference, when the family will come with him.

This is the season when many of our families are away for the summer. Some of them are by the sea in Rhode Island and along the Jersey shore. Others are spend-

ing the heated season in the mountains. Thus our pastor has never seen a full audience since his coming. These families will all be back in a few weeks, and when he returns from Conference he will find a full house.

We are losing one family in the removal of Mr. C. L. Ford, wife and two daughters, who have moved to Tulsa, Oklahoma. They came to Plainfield from Brooklyn six years ago, and have been active workers in the church. We are very sorry to lose them.

GENTRY, ARKANSAS.—The church here being without a pastor, a sermon is read each Sabbath morning. The services last Sabbath morning were led by O. L. Hurlley, and Miss Ora Maxson read. Next Sabbath morning Mrs. Bertha Williams will read, and the following Sabbath, August 7, it is expected that the Alfred, New York, students' quartet will conduct the services.

NORTONVILLE, KANSAS.—The purifying elements of law, as applied to joints and other evils by Governor Hoch and Attorney General Jackson, and our frequent irrigations and rinsings from the clouds have made the Sunflower State passably clean and respectable. The early floods delayed spring farm work and will reduce the crop yield in some measure, yet Kansas will furnish an immense amount of food supplies for the world's kitchen and pantry.

The coming Convocation and Conference at Boulder furnish interesting topics for conversation at present. Nortonville will doubtless be represented by a large delegation. Our pastor has engaged a coach for the use of our delegates, to run through to Boulder without change.

The Seminary quartet of Alfred University is to be here a couple of days, as it is singing its way to Boulder.

Our congregation was greatly surprised last Sabbath, when Pastor Hills tendered his resignation at the close of the morning service. For twelve years Mr. Hills has been with us, and during the time he has greatly endeared himself to this people. He is a strong, vigorous preacher, an able teacher of the Holy Word, a safe counselor and leader, and a devout and conscientious follower of our Master. He is the same man of God in our homes and

on the streets that he is in the pulpit. Our younger members have never known any other pastor. He has baptized our young people, married many of them, buried our departed dear ones, comforted us in sorrow, and lived his life into ours, until he has become no small part of the life of this people. His influence in the surrounding community is very marked. He is a recognized leader. In every class he has many warm friends.

We are very loath to have him leave us, and we wish for him a wider field of labor and usefulness, and prayerfully hope this people may secure as faithful and devoted a pastor as is the one who is so soon to leave us.

R.

July 30, 1908.

#### She Told it to Her Card-Club.

The little lad who was the joy of the household had been regularly to Sabbath-school. He had caught some ideas from the lessons to which he listened, and was struggling to relate them to his own life and its environment. Doubtless he had thought frequently of problems which big folks imagine boys never face.

In a serious mood he came to his mother one day.

"Mamma, were you on earth when Jesus was here?"

"Why, no, of course not, laddie. What ever put that idea into your head?" And she proudly caressed the sober face.

"Well, did you ever see Jesus?" he persisted.

"No, I never saw him as people did who lived then."

After a time the questions continued: "Is Jesus ever coming again, mamma?"

"Yes, I think so."

"And, if he comes, will you be glad to see him?" said the boy.

"Yes, we shall all be glad to see him."

Again the little questioner is absorbed in meditation. He is engaged in the disturbing and difficult task of relating conduct to profession. Where they fail to match, who shall say he is too young to understand the meaning of deficiency in conduct? How oft are men judged by "their large professions and their little deeds!"

Almost relentlessly the unconscious child pursues the mother. "If Jesus should come

to our house, would you stay at home to meet him?"

"Of course," she answered abruptly.

"But, mamma, suppose he should come on the day your card-club meets, would you stay at home to see Jesus?"

Not only is it true that "a little child shall lead them," but often does a child bare the predominant passion of a parent's life. Stripped of all disguises it stands out in all its naked ugliness and pretense. Then men and women would gladly conceal its hypocrisy, and silence the messenger whose surgeon-hand laid open the disease within. We forgive the child his innocent frankness when we might be tempted to carry a hostile spirit toward one who was older. Thank God for these sweet, keen, and kind messengers who come to measure and bless our lives.

This mother immediately began to see what had first place in her life. In theory and sentiment Jesus Christ was Lord and King. In practice he received the fag-end of her time and ability. Before the members of her card-club the next day she confessed that nothing had so stirred her conscience as the child's straight question. Was it worth while, this passionate rush for pleasure? Was there no other employment, helpful to humanity, that would yield a day's pay of satisfaction? Could she justify the use of her energy to please herself alone? Liberty to do as she pleased was obligation to do as she ought. Christ pleased not himself. A great vision of larger service came to this card-engrossed mother.

Would God the vision splendid might come to many another life, rich in power but dissipated in practice! The Christian stewardship of leisure is as high and holy a duty as the stewardship of wealth. "Time is the stuff that life is made of," and life is the index of destiny. Who dares to spend the forces of eternity upon the transient phantoms of time?—*Rev. Ernest Bourner Allen, D. D., in C. E. World.*

#### Citizenship in the United States.

"Four dollars for making me an American citizen; I guess not, it isn't worth it." So saying the would-be citizen passed out. And surely it isn't worth it, remarks the Baptist Commonwealth. Yet the new laws make naturalization and citizenship easy

and simple. Any one born within the limits of the United States is a citizen, though the parents may not be citizens, and though he or she leaves the country the day after birth. Children born outside the states follow the citizenship of the father; when a foreigner becomes naturalized his children become American citizens. A foreign woman marrying an American takes her husband's citizenship; if the husband dies or there is a divorce the woman can return to her former citizenship or retain her citizenship here by so declaring. Any American citizen loses his citizenship by becoming naturalized in another country or by taking the oath of allegiance to another country, or by residing abroad permanently without the intention of returning to this country. Any citizen of this country residing abroad must show his intention of retaining citizenship here by returning once in two years; should he not return within that time he loses his rights, unless under special conditions. An American woman marrying a foreigner loses her citizenship in this country; but in the case of the death of the husband or divorce she may regain her citizenship by residing in the United States, or by a declaration before an American consul of her intention to resume her citizenship. Of course the provision of returning to this country once in two years is the one making the most stir. Many have come to this country just long enough in times past to get a passport, and thus secure the protection of the United States, though they had no expectation of returning. Under the new laws this can no longer be done. It is presumed that the missionaries and those in government employ will have special provision made for them, though we have seen no ruling on this subject. Our missionaries seldom return under five or more years; more often it is seven or eight, and great inconvenience may result unless provision is made.—*The Standard.*

#### The Care of the Flock.

It may be that sometimes, many times indeed, the minister shrinks from his divinely appointed duty of inspiring his people with the practical missionary spirit. He says, I am pastor of this flock, the command of my Lord is, Feed my sheep. That does not mean that periodically and semi-periodically

I should implore them to give money for this purpose, that object, and the other cause. My brother pastor, one of your Lord's commands is, Shepherd my sheep. Tend my sheep. Now it is as much the duty of a good shepherd to shear the flock as to feed it. What is a sheep good for if not to yield wool? What is there valuable about the sheep except his fleece?

There are but two things that can profitably be done with the animal sheep: you can convert him into quarters and chops, or you can save him, feed him, shelter him from cold and storm and heat, protect him against disease and wolves, in return for the valuable yield of his wool.

The pastor leads his flock in and out and finds good pasture for it, and when shearing time comes it is his supreme duty and it should be his great joy to shear the flock. He must learn to do it deftly, tactfully, expertly, painlessly, and thoroughly. On the great western ranches it is the pride of the shearer to take the entire fleece off in one unbroken flake and never nip the skin of the sheep. Indeed it is only the sheep that kicks and struggles and protests that gets pinched by the shears and loses a little of its drumhead hide with all its fleece. The shearing does the sheep good. It never seems so happy, never skips so lightly, never circles over the pastures so swiftly as when it leaps from the hands of the shearer, with all the burden of its heavy fleece removed. And the next year it has a bigger and better fleece.—*Robert J. Burdette.*

From the Cross of Jesus flow over all the earth streams of regenerating love. You are weary. Life has been hard. Men have failed you. You have failed yourself. You need some lift out of your disappointed hopes and broken ambitions. From every forest, field and mountain, and from every ocean in the dawning of the morning, from every city street and home where men and women rise refreshed by a night of sleep for the toil and glory of another day, comes the thrill, the leap, the gladness of the promise: He maketh all things new. He leadeth me beside the still waters. He restoreth my soul. His mercies are new every morning. And for each man or woman who will begin life again with God it is daybreak everywhere.—*Charles F. Aked, D. D.*

## MARRIAGES

**BRADY-GREENE**—At the Seventh-day Baptist parsonage in Adams Center, New York, July 8, 1908, by Rev. E. H. Socwell, Mr. Frank C. Brady, of Forestville, Connecticut, and Mrs. Ettie C. Greene, of Adams.

## DEATHS

**VELTHUYSEN**—In Amsterdam, Holland, July 3, 1908, Gerard, the youngest child and only son of G. Velthuysen, Jr., and G. E. Velthuysen-Müller aged a little more than two years.

He was a great sufferer for nine months before the Lord took him to the heavenly home. Gerard was the only grandson of our aged brother, Rev. G. Velthuysen, and the entire family deeply mourn his loss. A letter from Mr. Velthuysen says: "Our heavenly Father and the grace of the Lord Jesus Christ are with us in our bereavement." Many friends in America will sympathize with these bereaved ones, and will pray the God of all comfort to sustain them. Their address is Weteringplantsoen 22, Amsterdam, Holland.

**CLARKE**—At his home near Adams Center, New York, July 29, 1908, Mr. Edwin Clarke, aged 79 years, 1 month, and 2 days.

Brother Clarke was born in Henderson, New York, and spent his entire life in this vicinity. He was twice married. His first wife, Antoinette Greene, died in January, 1884, and his second wife, in June, 1907. For many years Brother Clarke had been a member of the Seventh-day Baptist church at Adams Center.

Funeral services were conducted at his late home in Greene Settlement by Pastor Socwell.

### Prayer.

Prayer is not merely asking; it is communion, fellowship, the intermingling of our life with God's life; conversation with the All-Father. Sometimes it is merely listening to Him. "Be still, and know that I am God" is prayer. "O that I might know where I might find Him!" is prayer. "Commune with your own heart upon your bed, and be still," is prayer. "Speak, Lord, for thy servant is listening," is prayer. A boy asks of his father a nickel to ride to school in the morning because he is late, and he gets it. Returning in the afternoon, after supper he sits down by his father in the flickering firelight and tells the story of his school day; his successes, his fail-

ures, his temptations, his struggles, victories and defeats, the good times he has had and the disappointments he has suffered, and the injustices which have been inflicted upon him, and how he has carried himself in them all; and his father simply listens and scarcely says a word, and at the end of the half-hour's communing the boy, who has asked for nothing but has received the inflow of his father's life, goes to his bed rested, refreshed, invigorated, ready to take up the duties and joys of the next day with a new spirit. Thus to tell to our Father the story of our life experiences, and receive from our Father something of the greatness of his own nature to fit us for what lies before us, is prayer. To deny the possibility of such prayer is to deny an experience as old and as universal as humanity. "Pray without ceasing."—*Edward Judson, in the Examiner.*

Wherever you find men and women in whom the flame of desire for the coming of the kingdom of God burns, you will find men and women who have time for children and care for them.—*G. Campbell Morgan.*

### Mr. Cleveland as a True Sportsman.

Mr. Cleveland's unaffected delight in out-of-door sports was very attractive to those of us who shared his tastes in this direction. He was sincerely fond of fishing and shooting as pastimes; and he liked to take them in a plain, old-fashioned way. It never occurred to him to question the rightness of this method of getting wholesome recreation and good food at the same time; and his pleasure was never spoiled by the feverish ambition to break the record. He was not a paper sportsman, but a real one. He liked to be out in the open, in the woods or on the water; the game, however small, was only the excuse; but he liked that, too. I never heard him tell a very big fish-story, but I have heard him tell a great many amusing ones.

He had a wholesome sense of humor, and in times of pressure and perplexity it served him as a means of grace. He was full of entertaining anecdotes,—not those which go the rounds of the newspapers,—and he told them with touches of excellent imitation and dialect, which showed how keenly he observed and understood men.—*From "Mr. Cleveland at Princeton," by Henry van Dyke, in the American Review of Reviews for August.*

### WANTED.

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

## 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. 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 VIII.—AUGUST 22, 1908.  
FRIENDSHIP OF DAVID AND JONATHAN.  
1 Sam. 20.

*Golden Text.*—"A friend loveth at all times, and a brother is born for adversity." Prov. 17:17.

### DAILY READINGS.

First-day, 1 Sam. 18:1-5; 19:1-7.

Second-day, 1 Sam. 20:1-16.

Third-day, 1 Sam. 20:17-29.

Fourth-day, 1 Sam. 20:30-42.

Fifth-day, 1 Sam. 21:1-15.

Sixth-day, 1 Sam. 22:1-23.

Sabbath-day, 1 Sam. 23:1-18.

### INTRODUCTION.

Saul's uncurbed jealousy of David came to its logical conclusion. The king tried one scheme after another to put David out of the way, and was less and less concerned to cover up his hatred or to make his schemes appear innocent. But the open breach between David and Saul did not come suddenly. At one time Jonathan interceded his father on David's behalf, and harmony was apparently restored.

The stories of Saul's attempts upon David's life are evidently from different sources, and are not grouped with entire consistency. We are for example surprised that David after escaping from the presence of Saul, when he cast his spear at him as recorded in ch. 19:10, should have no thought of danger on the following evening till warned by his wife.

In striking contrast with the malignity of Saul toward David is the loving friendship of Jonathan. The king's son refused to be envious of the growing popularity of David, and continued to intercede for him with Saul, asking fair treatment for the man who had done so much for king and people. Not even the prospect of the loss of the kingdom could stand in the way of Jonathan's love for David.

TIME—Certainly after our Lesson of last week; but whether months or years does not appear.

PLACE—Probably Gibeah.

PERSONS—David and Jonathan; Saul.

### OUTLINE:

1. David and Jonathan Make a Covenant. v. 1-23.
2. Jonathan Makes Excuses for David. v. 24-29.
3. Saul is Angry with his Son on Account of David. v. 30-34.
4. Jonathan Makes Known to David Saul's Attitude. v. 35-42.

### NOTES.

1. *And came and said before Jonathan, What have I done?* Before becoming an outlaw or fleeing from the land of Israel David determines to make an effort for reconciliation with Saul. He accordingly comes to his friend Jonathan as the appropriate person to intercede. The paragraph before us would lead us to infer that there was yet no open breach between David and the king; for Jonathan regards David's fears as incredible. Jonathan knows nothing of the attempt to kill David in his bed, and nothing of the errand of the messengers sent to Ramah, and he is confident that he understands his father's plans.

3. *And David sware.* He had to use very emphatic language to convince Jonathan that there was any probability that Saul was really hostile toward him. *Let not Jonathan know this lest he be grieved.* This suggestion is certainly plausible. The king would be apt to conceal from David's dearest friend the evil that he planned against him, especially if that friend was one whom he himself loved.

4. *Whatsoever thy soul desireth.* Jonathan puts no limit to his willingness to serve his friend.

5. *Behold, tomorrow is the new moon.* David proposes a plan for testing the disposition of Saul toward him. It seems that it would be a serious breach of etiquette for a member of the royal household to be absent from the king's table at the feast of the new moon. The friends have then but to note how Saul will receive a plausible excuse for such absence on David's part.

6. *David earnestly asked leave, etc.* So far as the test concerned it mattered not whether this statement were true or false.

10. *If perchance thy father answer thee roughly.* David surmised what apparently was actually the case that Saul would be so angry with Jonathan that it would be unsafe and practically impossible for him to have an interview



with David after he had spoken to his father about him.

11. *Let us go out into the field.* So that Jonathan could explain to David just how he proposed to convey accurate and explicit information to him without a personal interview. The natural connection of this verse is v. 18 and following.

12. *Jehovah, the God of Israel be witness.* With solemn oath Jonathan promises that he will find out Saul's purpose and disclose it to David. He then asks that David deal kindly with his descendants when he comes into power. It seems almost certain that Jonathan foresaw that David was to be king. In 2 Sam. 9:1 David acknowledges the promise which he has here made.

17. *And Jonathan caused David to swear again.* Or much better, following the Greek Bible, And Jonathan swore again. Because of his great love for David he could not refrain from repeated protestations of his devotion to his friend at all hazards. *As he loved his own soul.* Or as we would say in idiomatic English, As he loved himself. The Hebrews did not use the word *soul* in our modern theological sense.

19. *And when thou hast stayed three days,* etc. Jonathan makes a definite appointment as to the time and place. It would of course excite no suspicion for Jonathan to go into the field to practice shooting with bow and arrows. He arranges to give David definite information and counsel by what he will say to the boy who runs to pick up the arrows.

26. *Spake not anything that day.* At first Saul took no notice of David's absence. When he did enquire Jonathan made the excuse for David that they had arranged. David's plan of finding out what was Saul's mind toward him worked to a charm, and Jonathan soon found out that Saul's attitude toward David was one of uncompromising hostility.

30. *Then Saul's anger was kindled against Jonathan.* He was so enraged against David that he was angry also against his son for making excuses for him. *Thou son of a perverse rebellious woman,* etc. In his anger Saul speaks to his son in most insulting language. In Oriental countries it is common to make disrespectful allusions to the mother of the man whom one wishes to insult. This practice is not altogether unknown in Western lands.

31. *For as long as the son of Jesse liveth,* etc. From Saul's point of view Jonathan is untrue to his position as heir apparent in that he in no way resents the popularity of the man who is clearly his rival. *Wherefore now send and fetch him.* Saul rightly infers that Jonathan

knows the whereabouts of David; and demands that he immediately aid in putting his rival out of the way.

32. *What hath he done?* Of course Saul could not say what David had done for which he deserved to be put to death, but this question serves only to irritate the king yet further.

33. *And Saul cast his spear at him.* If Jonathan had had any doubt of the fixedness of Saul's purpose toward David, he could now scarcely doubt any longer. Saul was angry enough to attempt the life of his own son, on whose behalf he would have it understood that he was moved.

34. *So Jonathan arose from the table in fierce anger.* Jonathan would certainly have shown himself a very meek man if he had remained calm under the insult that his father put upon him.

35. *Jonathan went out into the field at the time appointed.* Or this may mean, at the place appointed. He followed out the plan that they had arranged for private communication without a personal interview.

36. *As the lad ran he shot an arrow beyond him.* As the boy was going after the first arrow, he shot another beyond him. This gave Jonathan the opportunity to speak to the boy the words that he designed as a communication to David.

37. *Is not the arrow beyond thee?* Compare the arrangement mentioned in v. 22.

38. *Make speed, haste, stay not.* Possibly the boy thought that Jonathan was in a great hurry for his arrows; but he did not suspect that the words addressed to him were giving very definite information on another matter to a man lying hidden a few rods distant. By these added words of exhortation to the boy Jonathan was telling David that the situation was fully as serious as David had imagined.

40. *And Jonathan gave his weapons unto the lad, etc.* This verse and the next two with the exception of the last line of v. 42 is undoubtedly an insertion by a later hand. If it were at all safe or practicable for Jonathan to speak directly with David why go through the performance with the arrows and the instructions given to the boy? Saul was well aware of the mutual affection of Jonathan and David, and knew of whom to ask information when David was absent from his table. He would naturally imagine that Jonathan would be more likely to warn David of his hostile attitude toward him. It is more than probable therefore that Jonathan was watched as he went to the field. For Jonathan to send the boy home with the bow and arrows would be the surest way to arouse suspicion that he remained for some secret purpose.

## SUGGESTIONS.

Saul was not altogether a bad man. He loved his son Jonathan, and wanted him to succeed him as king. He was willing however to do David a great wrong in order to bring sure success to the family of Saul. We need to be ever on our guard to examine our own motives and to see that there is no evil mixed with the good that we plan to accomplish. It is not sufficient that our ambitions and aims in life should be partly right. As soon as we begin to make compromises with conscience we are like Saul on the road to ruin. We should make our motives coincide with the highest ideals that we have of what is right and wrong.

Jonathan wins our love by his loyal allegiance to his friend to his own damage—at least it was to his own damage so far as the opinion of the men of this world would judge the affair.

David's character was tested and tried during these years when there was but a step between him and death. Perhaps he thought that they were waste years, and he doubtless longed for the speedy possession of the kingdom that Samuel had promised him. But the discipline of these years was of value to him all his life. We often fail to see the use of the misfortunes and trials that come to our lot; but we may trust in the heavenly Father who has planned all for our good.

## SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

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

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

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

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

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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:

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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.
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10.00 A. M.	3.00 P. M.—29 hours.
10.45 P. M.	7.50 A. M.
BURLINGTON ROUTE.	
Leave Chicago.	Arrive Denver.
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.

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