The Sabbath Recorder

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

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The Sabbath Recorder

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T. L. Gardner, D. D., Editor
N. O. Moors, Business Manager

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EDITORIAL

Honor the Holy Spirit.

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

Christ spoke of the Spirit which they believe on him should receive, as his other self, who should abide forever as their personal Comforter. From that day to this their soul-saving power has been very near to every Christian believer in him, and we should welcome the gift of the Holy Spirit in our personal experience, at least as we do to the very heart of the church and make his body the "temple of the Holy Ghost."

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

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

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

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Blessed is the one who opens his heart familiar with God as a personal being. The tion and self-seeking and pleasure and the War to see how the press in every foreign country hastened to express opinions regarding the Taft and Sherman ticket for President and Vice President of the United States. One would almost think they were nominated to rule the civilized world, from the interest taken in the matter by leading papers abroad. The general sentiment so far seems to be one of approval.

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

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

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

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

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

A Supplanted Lover.

For some years the Congregational and Methodist Protestant churches have been looking toward a happy union. The United Brethren church was also an interested of the tongue of fire. Only where some men, more or less imbued with this primitive power, have spoken the words of the Lord, not with "the words which man's wisdom teacheth, but which the Spirit teacheth," have sinners been converted, and saints prompted to a saintlier life.—William Arthur.

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

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

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

All Eyes Turned Toward Chicago.

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

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

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

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

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

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

There is too much glib irreverent talk about the Holy Ghost, even among Christian workers. I have sometimes wondered if he were not grieved with those who treat the Divine as though he had come down to be hail-fellow-well-met with mortals! Men do not need to swear in order to take God's name in vain. They can be familiar with God as a personal friend without lowering the dignity of their divine Maker to the plane of common things. Nothing, in my opinion, can be more insulting to the Holy Spirit than this conception of him which expresses itself by the pronoun "it." With all reverence for the Holy Person who stands ready to sanctify our hearts and endue us with power, let us never speak of him in any trifling way; let us in humility and true devotion honor him as an ever-present Friend, who can be grieved over our disrespect, but who will abide with those who magnify his glorious person and power.

Blessed is the one who opens his heart in humble adoration, and welcomes this heavenly Friend who stands ready to commune with him and bring peace. We had better grieve every friend we have on earth and die alone, than to grieve the Holy Spirit and be abandoned by him. In the passage, "If any man have not the Spirit of Christ, he is none of his," the word Spirit is spelled with a capital. This means more than the term does when applied to the temper or disposition of Christ. It refers to the personal and indwelling Holy Spirit. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."

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Points From Other Pens.

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

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

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

Religion has never, in any period, sustained itself except by the instrumentality of the tongue of fire. Only where some men, more or less imbued with this primitive power, have spoken the words of the Lord, not with "the words which man's wisdom teacheth, but which the Spirit teacheth," have sinners been converted, and saints prompted to a saintlier life.—William Arthur.

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

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A Supplanted Lover.

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

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

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The Debt.

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

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

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

EDITOR SABBATH RECORDER:

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

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

I well remember, when a boy, religious worship where something like the above plan was carried out, and the impressions made upon my young mind are with me now. I think if some such plan were adopted, there would be less talk outside the house after services about how the dairies are doing, the price of butter and cheese, or how the crops look; but more about how they enjoyed the sermon, how good were the words of Brother A or Sister B, how inspiring were the verses sung during the conference meeting. After going home and eating their dinners they would feel like taking the Recorder or their Bibles instead of reading trashy story papers and novels.

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

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

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

Who Can Help This Lady?

The following letter explains itself, and as the editor cannot give the required in-

formation, he publishes it hoping that some reader may be able to give Mrs. Tibbetts the details she desires.

EDITOR SABBATH RECORDER:

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

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

Respectfully yours,

Mrs. JOHN F. TIBBETTS.

Winthrop, Mass.,

76 Tremont Street.

Jottings.

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

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

A. E. W.

Letter from an Aged Sister.

DEAR FRIENDS OF THE SABBATH RECORDER:

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

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

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

Yours truly,

AMANDA STEPHEN.
on the 25th of March, 1866, he commenced a series of religious meetings, which resulted in stirring the surrounding community from center to circumference in a manner which was almost marvelous. Surely the prayer of Christ was fulfilled in twenty years of his service, and many stepped in and were healed. Results were such as would indicate that he had not studied the field in vain, for through these special religious efforts fifty were added to the church by baptism and letter, and the Baptist church of this village also received several additions to their numbers through the effort. Having accomplished this, he saw another need—that of furnishing work which would keep these young people in touch with influences of the church. Accordingly he took much interest in carrying on a union Sabbath and Sunday school concert, in which many of the young people became much interested and in which they took active part. This effort was blessed, and resulted in bringing many of the young people to Christ, and having served as a common service for the young people of the community, and a great opportunity for usefulness, which he was not slow to improve.

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

They were as follows:

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

"Resolved, First, that while we feel it becomes us to be most humble submission to the will of our Heavenly Father, who has spared him to such a ripe age, with activities of body and mind, to bless the cause of God and humanity, and to return devout thanks for the same, yet we feel that we are left with a deep, earnest and utting search after the truths of the gospel, and faithful effort to impart the same to those under his watch-care.

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

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

"Fourth, that we tender our deepest sympathies to his companion and family in their bereavement, who so faithfully and kindly cared for him.

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

The church now resting under a double bereavement—the loss of its pastor and also its senior deacon, Josiah Langworthy, a man of deep piety and an earnest worker in the Master's vineyard—with sad hearts, but with earnest purpose, set themselves about the work which, in the preceding resolutions, they had pledged themselves to do.

At a business meeting of the church held February 12, ten days after the decease of their pastor, a committee of three was appointed, not only to arrange for temporary supplies for the desk, but also to put forth efforts looking toward the securing of a permanent pastor. Earnest inquiries and correspondence were immediately instituted to reach this end. At length the name of a man was suggested to the committee by Rev. A. E. Main, and prompt correspondence was immediately entered into with him in regard to the matter. An early response was received from him, in which he gave some encouragement. Further correspondence followed and he finally offered to come to the church on a trial visit if such would be agreeable to them, they paying his expenses. This offer was readily accepted, and an invitation was extended to him to do so. Most vividly the writer recalls his arrival at the railroad station on a beautiful winter morning, every one meeting him in the first time. It was as a ray of sunshine amid darkness, a bright spot which brought hope to many hearts.

The man and his labors during said visit gave perfect satisfaction to the church, and on the evening of February 22, 1883, a unanimous call was extended to him to become pastor of the church, every one insisting on his present vote for him. This occurring before his return, he came forward in person and assured the church of his appreciation of the unanimous call thus extended to him, stating that he was not then prepared to give a positive answer to the call, but would do so within four weeks. This interval of time was one of hope mingled with uncertainty.

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

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


The invitation of Dr. Irish in the following words, "Elder Randolph, come forward and occupy your pulpit," together with the warm words of welcome which followed, still linger with us, for they voiced the warm welcome which reposed in the hearts of this people. Thus Elder Randolph entered upon the pastorate of the church. Thus he took up the work which our former pastor had laid down when called up higher, we trust to enter into the joys of his Lord and Master. Under these circumstances his presence was to the church what the oasis in the desert is to the weary traveler, and as the oasis indicates a spring of living water near at hand where the weary, thirsty traveler may quench his thirst, so did this church look forward and hope that they might open the heart, and drinking spiritual water of which Christ spoke to the woman of Samaria as she stood at the well of Jacob, declaring that such as drank thereof would never thirst again, but that it should be in them a well of water, springing up into everlasting life that living.
able and satisfactory to them, yet we feel that justice demands that we should say he has been inwardly constant and untiring in his labors for the welfare of this church. Several seasons of spiritual refreshing have taken place during his pastorate, in which nearly all our young people have been blessed. Looking back on the work of the church, two of whom now fill the office of deacon in place of two worthy predecessors, Deacons Gardiner S. Kenyon and Elisha B. Palmer, who have quite recently gone to their rewards above.

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

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

In looking over the past history of this church in the preparation of this paper, facts have been brought to light which have left a deep impression upon our minds. For more than three score and ten years this church has stood as a beacon light in this community. It has been handed down from one generation to another as a precious legacy, dating back to the worthy fathers and mothers in Israel who constituted it in 1835, only one of them now surviving. By each generation in turn has it been cared for and perpetuated; even some of them have so loved it, and been so solicitous for its perpetuation, as not only to give a life of service and live for it, but have left legacies, the incomes to be used to help carry on the work and to perpetuate the institution. They have thus left a noble example, which is worthy of imitation by such as are able to do so.

In concluding, we desire to briefly note some changes which have come to this people. Only twenty-five of the fifty members gathered in during the extensive revival of 1866, under the leadership of Elder Griswold, are now on the shores of time. Only one of the committee of three appointed to take steps looking toward the calling of our present pastor, and only two of the clergymen who assisted in his installation now survive. Thus we are admonished that time and tide wait for no man, and that natural decay is constantly and rapidly progressing. As each succeeding generation has taken this precious legacy and handed it down to those who followed them, even so will it soon be handed down to these young men and women, these boys and girls, before us, who are connected with this parish, and to such would we make an earnest appeal that they receive it with open arms, and warm hearts. Be prepared to receive and bear the mantles as they shall fall from your predecessors. Accept the spirit of that resolution passed by this church when they, with a double beta, divided the time of their pastor and to perpetuate the work, this church will be under the leadership of Elder Griswold, which has been handed down from generation to generation through seasons of both prosperity and adversity. Therefore, we conclude by kindly urging all to unitedly work till the Master shall come.

Quarter Century Service Poem.

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

In the slow march of centuries Whirled, but not removed; The church's history, blest Redeemer saved With his own precious blood.

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

"I love thy church, O God! Her walls before thee stand, Dear and ever precious to me, And graven on thine hand.

"For her my tears shall fall For her my prayers ascend, Till toils and care shall end, Beyond my highest joy.

"I love thy church, O God! Her sweet communions, solemn vows, Her hymns of love and praise.

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

Changes which have grown to be A part of human history.

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

But we have not conved today, The great world's wonders to display, To talk of telephones, or write An essay on eloquence.

Simply as friend with friend we meet, A friend with words of cheer to greet Bidding "Godspeed" along the way, In the broad sunshine of the day, The years have brought both toil and care, To pastor and to church a share. Whoever seeks a soul to win From paths of ignorance or sin, Of our pastor's name; To bear his grief, and others save. On his own heart the weight of care.

A pastor's duties who can tell? The young and old, the sick and well, Alike the help and presence share; And vantage ground in soul and prayer, His hand the dying pillow smooth, His words of comfort cheer the loved. And sometimes fair and bright, Twin angels, Death and Sorrow, come, For neither love nor faith nor prayer Can reduce or soften pain here. Perhaps a daughter or a son, The joy and pride of life, is won; But still the path must be bare To bear his grief, and others save.

A hero in a hero's place Is he, who meeting face to face With sudden danger or distress— Triumphant through unfoldfulness— Arises to the height of power And leadership within an hour. But higher, more heroic far Is he, who like some clear, fixed star, Contented, strive to fill With luster, since it is God's will; Content to do life's duties well, And still reflect new life, new tell, And ever glorify his name. Who as the world's Redeemer came; Who puts armies aside, And gives no place to envy, pride, Or thought of self, through worldly gain; Whose life is not to be stained, As pastor, teacher, citizen. A friend and leader among men, Only of worth and in the strain— This is the hero God has made.
by faith, not in the dark but in the light of duty, the light of God.

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

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

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

And every loved spot which my infancy knew!

Now, far removed from the loved habitation.

The tear of remembrance may intrinsically swell.

As fancy reverts to my father's old farm,

And sighs for the bucket he hung in the well.

Later years, ripening manhood and the calls of this day bid me speak of other

things and other men.

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

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

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

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

"My Father's house of light,

My glory-circled throne

I left, for earthly night,

For wand'ring's sake and lone;

I left, I left it all for thee,

Hast thou left aught for me?"

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

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

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

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

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

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

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

To watch for souls, for which the Lord Did heavenly bliss forgo,

For souls, which must forever live, In rapture or in woe.

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

At least five series of special revival services have been held, with encouraging and fruitful results. During the quarter century I have baptized 87 persons. Sermons and addresses delivered, 2984.

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

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


Lives of great men all remind us We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Wars must not stop to mention, only
to call to mind, it may be, that freedom
has been the ruling motive of this nation and
state as in 1776 so in the last quarter
century. And freedom's emblem
Still mingles with its gorgeous dyes
The milky baldric of the skies.
And stripes its pure celestial white
With streakings of the morning light.

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

"Marching to battle"?

We have grateful remembrance for help
during and after the fires by which we were
twice made homeless. Homes were opened
to take us in, and we were welcome. The
ladies of Woodriver came to help refresh
and brought good cheer. Besides my own
people, friends from nearby and Rock-
ville and other places have often given
gratuitous and timely aid. Woodriver and
Canonchet have been generous with their
assistance and bestowments.

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

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

Brother Mathewson, I recall with plea-
ure our first meeting, at an evening service
in the Baptist church, twenty-five years ago
the past winter. It may have been the late
E. Stery Holdridge, a man of God, who
introduced us. Side by side we have lived
these years. I recall with much pleasure a
series of revival services in which we labo-
ered together, preaching alternately in the
evening services. It now seems to me that
that meeting was as fruitful with immediate,
sterling and lasting results as any I have
gained in during the quarter century.
I would live to work. I will never have
florovy beds of ease. I am not looking for
a "shell." My desires and purposes are
to fill honorably some humble place in the
grand army of Christian soldiers.

Christ, the conquering hero, with sin,
And He needs brave soldiers, Victory to win.

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

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

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

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

Resolutions of Respect.

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

Whereas, God in his wisdom has seen fit
to call our esteemed brother, Booth Bond,
from his earthly to his heavenly home
among the redeemed and loved ones, for
which home he said he had been preparing
all his life, thus leaving a vacant seat both
in the church and in the home; and

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

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

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

L. A. BOND.
J. LEWIS DAVIS.
H. C. VAX HOWY.
Committee.

Correction.

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

This word is not in the copy, and how it
could have crept in, and then evaded
the search of two persons in proof-reading
is more than we can tell. It is one of those
ridiculous errors which the "types" some-
times make, and we are very sorry it hap-
pened. Our readers can help the case some
if they will now blot out the last name, leav-
ing simply "Charles Potter."
What is the Real Value of the Woman's Society to the Church Both Large and Small?

MRS. O. S. ROGERS.

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

There is very opinion as to the value of the Woman's Society in the church, but that it is an indispensable adjunct all reason­able people must admit.

When we look over the history of our churches, we appreciate in part what these little bands of stanch women have passed through. In many instances these churches have been organized to give that freedom of worship which first brought our fore­fathers to these shores. At first, doubtless, both men and women, by hard work though the week, zealous attendance at the regular church services, and lives sternly consecrated to the church they loved, were giving their all. But the organization of a church was only a beginning. Years passed and life was not so strenuous. Time could be given which in earlier days was impossible and with this advent of leisure came the desire for a broader life, a desire to mingle in thought and deed with those beyond the four walls of home. So little bands of earnest women organized themselves into Aid Societies, or Mission­ary Societies, with a view to enlarging the work of the church—of doing a work the men could not. They aided and comforted those in sorrow or distress and sent a mes­sage of love and encouragement to the few far from home to whom the knowledge that others were with them in thought, work and prayer was a constant uplift. As they met in a lower sympathy was es­tablished with each other and with those who were not members, but attendants of the church. These latter became interested in the sewing, in the objects the work was done for or possibly the only side was the attraction. Whatever the incentive, the influence for good was increased and in many instances those came into the church who would not in the past have dreamed of it.

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

Even younger do some enter the service. A church among our First Day Baptists has a society among its young girls from a very young age up; but one of its officers—whose very name is the keynote of their effort, and let me add, of ours. "What I Can," or, as they eminently call themselves, "The W. I. C.'s."

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

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

You are doubtless acquainted with the history of the Woman's Society of the Plainfield church. First were organized the Tract Society and the Benevolent Society with the meetings held in the homes. Good work was done. In 1888 these two societies were united under the present name, "The Woman's Society for Chris­tian Work." This church and the Woman's Society for Christian Work stand in very close relation. The work of the Woman's Society is recognized as part of the church work. At the annual church meeting the report of this society is part of the recorded work of the year. Few churches give this nearness of relation to their Woman's Societies. Does not this prove that this church at least places the work of the women of its congregation on an equal footing with that of the other departments of church work.

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

True worth, is in being, not seeming, in doing each day that goes by. Some little good, not in the dreaming, of that goes by.

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

Entertainment at Convocation and Conference.

For the information of those who are ex­pecting the Society Convocation or Conf­ference at Boulder, Colo., the local committees desire to make the following announce­ment. During the Convocation the people of the Boulder church will furnish free en­
entertainment in their homes for lodging and breakfast, and free dinners and suppers in
a hall near the church.

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

And while making this announcement it might be well to add that it will be necessary for all expecting to attend Convocation or Conference or both to send in their names early, so that the necessary provisions for entertainment can be made. Those expecting to attend Conference should notify us what kind of accommodations are desired—tents or cottages and what furnishings needed; whether an entire tent or cottage is wanted and the size, or whether accommodations for only one is wanted. Those wishing to club together should make their desire known, sending the names or number of the party wishing to share same tent or cottage. Every want will be fully attended to if ample time is given the committee having it in charge. By referring to the last General Conference Year Book, p. 38, the statement is made that "Cottages and tents will be for rent by the Chautauqua Association to those who wish to camp on the Chautauqua grounds, at an expense, with furnishings, for the season of from $3.00 to $4.00 per individual." It has been very carefully estimated that the individual expense, over and above board, during Conference ought not to exceed $4.00 or $5.00 at the extreme. Of course this expense will depend upon the number occupying a tent or a cottage.

Four clubbing together. Rate to be accommodated comfortably at an individual expense in tents at $2.75 and in cottages for $3.50 for the season.

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

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<td>Bowl and pitcher</td>
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<td>Cot mattress</td>
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<td>Common chairs</td>
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<td>Folding chairs</td>
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<td>Small rocker</td>
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<td>Large rocker</td>
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<td>Gasoline stove, two burners</td>
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<td>Lin slop rail</td>
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<td>Lamp</td>
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Communications may be sent to

F. O. BURDICK,
Chairman Committee.

More Information to Conference People.

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

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

F. O. BURDICK,
Chairman Committee.

Conference Routes.

Being in Chicago on my way to the Northwestern Association, I took the opportunity to investigate routes to our Conference which is to be held at Boulder. The Railroad Committee have already recommended the line to be used up to Chicago as reported in the Recorder of June 8th last as follows: "The Committee recommends that the Western people, where practicable, purchase their tickets via Erie Railroad," which seems to be the best plan, as our churches in the East are largely located along that railroad.

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

The Erie and the Santa Fe use the same station in Chicago, thus avoiding transfer. The Erie trains are due at Chicago in the morning, first train with coaches at 7:42, second section with sleepers at 8:20, connecting with Santa Fe "Colorado Flyer" which leaves at 9:00 A. M.

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

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

As advised you verbally, our train No. 9, known as the "Colorado Flyer" leaves Chicago daily at 9:00 A. M., and Kansas City at 8:50 P. M. the following afternoon; from which you will see your people will only be one night on the road, giving a very pleasant and comfortable trip.

This train carries a free, reclining car chair car through from Chicago to Denver in addition to passing through a sleeping car. The rate for a double berth in tourist sleeper from Chicago to Denver is $8.75. A double berth in tourist sleeper from Chicago to Denver is $8.75.

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

(Signed) W. J. Black,
Passenger Traffic Manager,

With reference to the meeting of the Seventh-day Baptists to be held at Boulder, Colo., August 21st to 26th, who wish to handle the party. "The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad," which seems to be the best plan, as our churches in the East are largely located along that railroad.

You will note that eastbound you will have part daylight run between Omaha and Chicago. Rate for double berth in first-class sleeper from Chicago to Denver is $6.00, and for double berth in tourist car $3.00, same rates applying on the return trip.

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

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

As to rates, full information has been furnished in the Recorder. You can purchase round trip tickets to Denver going via A. T. & S. F. Ry., and returning via Union Pacific and C. M. & St. P. Ry.

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

Chicago, Ill., June 17, 1908.

E. B. SAUNDERS, Cor. Sec.

Concerning Conference Approval.

Yes, I have been the round of the Associations. It was a helpful privilege. Chief among its privileges was the privilege of hearing the gospel. In this and with this end in view it has been the best of my help and encouragement. In preaching salvation comes the best promise of spiritual benefit. A pastor would hardly be justified in leaving the home preaching to go the round of Associations with this privilege taken away.

A pastor also should love others, and would do well to say amen to some of the good points.

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

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

Extreme state sovereignty doctrines almost cost this nation its life as a complete nation of states. It will be far better to bend a little where no violation of moral principle is involved any more than in this question. We are not likely to give our Conference a dangerous concentration of power, especially if we lead our churches to really care enough about what Conference does to take a more serious interest in having themselves, really represented in that body. No upstart assuming of authority is half as likely to happen in our Conference as in our churches and associations as we are now going.

The new men coming into the ranks of the ministry from our own churches, and from without, will welcome such a custom. There is much legislation in that. Conference can do anything. It is a question of whether we wish to do it if it agrees to do so or wishes to do it. Yes, it looks very much as though Conference will go on approving ordinances, and more and more will the people like it.

A Prayer.

Forgive those that are out of the way, and bring them back to the Shepherd and Bishop of their souls. Forgive those that do not forgive us. If we have made any our enemies by our own misconduct, give us repentance therefor. If any hate us without cause, give them repentance and us love. May we bear about with us the spirit of the Lord. Christ so effectually that the light of His attributes shall be manifest in us—the same patience, the same affection, the same fidelity, the same love, the same purity. Guide Thy people through the wilderness. Fulfil Thy promise to them, by giving them green pastures and by the side of still waters. And when we seeest that Thyself that when Thou hast served Thyself with us in this mortal life, thou wilt be pleased, through infinite mercy, to take us to Thyself, where sin shall be but a sad memory, and where holiness shall be our joy for evermore. Amen.

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

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

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

If you would help to make the wrong things right Begin at home; there lies a lifetime's toil. Weed your own garden fair for all men's sight, Before you plan to hew others'.

—Ella Wheeler Wilcox.

A Soul Saved.

Well does the writer remember the first life he ever aided in saving. He was a mere lad, and it was a marvel that the Spirit could use such feeble and ignorant pleading. But when the boy knelt in prayer beside the other boy, a few passages of Scripture were read out of a little Texta¬tor, and a few of the broken prayers uttered, it marked an era in the lives of the two boys. When the one said he would try to be a Christian and follow Jesus, the thrill that went through the frame of the boy- pleader lingered today. There is no experience like it, and this is something that will so create a reawakening experience as this kind of work.—*Baptist Commonwealth.*

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

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

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

IV. We should be active in Christian work because of the great powers that we possess, and of the great possibilities there are for doing good and as sacred a work as the power of the most high powers of those fallen in the right direction. So the young people of our land possess wonderful powers—those who profess to be Christians have sufficient power to transform the lamentable condition of today if only those powers were directed in the right way. Every one of us has a responsibility in this matter. Shall we not use these powers? And shall we not turn them into the channel of real and earnest work for God?

V. Young people should be active in Christian work because of the joy and happiness that they may generate and for the salvation of souls which may be instrumental in saving. It has been said that the object of living is to get all the good out of life that you can, but I had rather say that the object of living is to put all the good into life, that you can, for I remember that our Master said, "It is more blessed to give than to receive." We young people little realize the possibilities we have for filling the world with joy and love. If we go about our daily tasks, and mingle with our fellow men, having for our chief purpose the honor and the glory of God, we are sure to lighten the burdens of others and make our own lives happy and our faces radiant with heavenly peace. I met a stranger a few days ago and in the course of our conversation he said, "It is my purpose, so far as it is possible for me, to leave every man a little better than I found him—-to leave him with a nobler purpose in life." It always makes my heart rejoice when I find a young person with such a purpose. Our Christianity is active rather than passive, and may be measured by what we do, not by what is done for us. The best of ourselves is in prison until selfishness is cast out. The best of ourselves is in prison until self-sacrifice is practiced. The best of ourselves is in prison until self-denial is practiced. The best of ourselves is in prison until self-effacing is practiced. The best of ourselves is in prison until self-sacrifice is practiced.

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 Committee has been met in the Continental Hotel will meet on August 26th to 31st inclusive.

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

Tickets will permit stops-overs going and coming within the limit of the ticket. Ticket must be deposited with local ticket agent in Chicago immediately on arrival of train and a fee of 25c paid. All other stop-overs granted by railroads on 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; and much more is that the ticket is for a certain time, which, it will be noted, is least care; even here on earth, on toward the future law, and heaven's fine etiquette where, Who and Where?

Omaha, Kansas City, and St. Joseph $17.50. Proportional rates west of there. Double Pullman berth, either upper or lower, New York to Chicago $4.50, same, Chicago to Denver $6.00 or $5.50 through. Railroad fare from Denver to Boulder is 90c one way, round trip $1.60, good 10 days.

The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad. The officials of this road have always accommodated our people and extended courtesy wherever permissible. We recommend that the delegates take up with their local ticket agent the question of rates and routes. Those traveling from the East will probably get up a party, in which case they may secure a private sleeping car by paying for the capacity of the car. Further notice regarding railroad matters will be published at a later date.

THE SABBATH RECORDER.

524 W. Madison St.,
Chicago, Ill.

WILLIAM C. HUBBARD,
Plainfield, N. J.

J. W. H. HALLS,
Milton, Wis.

Railroad Comm.

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

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

The Chipmunk.
"Papa," sighed little Ray one evening, "why can't I catch that mischievous chipmunk that visits our corncrib?"
"How hard have you tried, my son?" asked Mr. Long, taking his little boy up on his lap.
"Last night I set the trap and just before I went to bed I ran out to see if there was anything in it. There was Mr. Chipmunk. I thought he would be all right in there till morning, so I put in some nuts, fruit and grain, then left it.
"After breakfast this morning, I went down to see him and the trap was empty. Do please tell me, papa, how you think he did it?"
"Listen to this story, son," said papa, "and then see if you can guess how the chipmunk escaped."
"One day the chipmunk family," he began, "whose members were papa and mamma chipmunk and two little chipmunks, were nearly starved.
"During the harvest of nuts and grains, papa chipmunk had been a helpless invalid from a dreadful wound that had been inflicted upon him by a two-legged creature with a small, round cudgel. This strange stick made a noise like thunder and sent out a terrible cloud of smoke."
"It was a gun," interrupted Ray.
"Mamma Chipmunk," continued Ray's papa, "because of her increased cares, was unable to fill their tiny storeroom for winter. It was the first time that papa chipmunk had failed to provide their winter's store.
"That was why, on a certain day in early spring, papa chipmunk, now fully recovered, felt that he must go in search of food. It was the first time that he had been outdoors for many weeks. How glad he was. Just before he went he had said to mamma chipmunk, 'I am going to that large brown farmhouse where Ray lives.'"
"Does he know my name?" exclaimed the boy, wonderingly.
"If I am not at home by nine o'clock, you may know that I have found something to eat. So put the little chipmunks to bed and come where I am."
"Then papa chipmunk left his home in the hollow log and skipped over to the great house on the hill. He soon found the roomy corncrib. There was one place where the boards were not so close together and he decided to enter through that opening.
"All at once something went 'snap' and papa chipmunk found that he was a prisoner. It was almost bedtime when Ray took his green lantern and went out to the trap. How glad he was that chipmunk was caught. After supplying him with nuts, grain and other dainties, he went to bed.
"Back in the hollow log, mamma chipmunk was putting the babies to bed and setting the house in order for the night. Papa chipmunk was not back yet and perhaps he was looking for her that very minute. Pretty soon she was ready and started for the great house on the hill.
"She went to the corncrib and ran around it to find papa chipmunk. Then she heard him crying and discovered the cage. Up went her little paw and the door flew open. Papa chipmunk was a prisoner, too. He kept them busy carrying the grains and other goodies in their pouches down home in the hollow log, but they knew they could rest after that."
"Papa," said Ray, "I'm not going to set my trap any more for the poor little chipmunk."—The Advance.

Legend of the Lily of the Valley.
Once upon a time, a long while ago, there lived in a tiny house near a large garden a fairy mother with ever and ever so many fairy children.
All the children were dressed alike, in green slippers and stockings, white suits and white pointed caps with a dewdrop shining on top.

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

Off they started, running and swinging the buckets in their hands; but, when they reached the garden, instead of working, they began to teeter on the grass blades, and play hide-and seek among the flowers.
And, do you know, they played and played all that night, and forgot all about the dew and the ivory buckets, till the great red sun could be seen.
It was past time for going home and too late to gather dew.
What would the fairy mother say!
"We'll hang our ivory buckets on these stems, and tonight and tomorrow fill them," they said.
Then they went home, and they felt very sorry when they saw how sad their fairy mother looked.
As soon as the sun went down, they hurried to the garden. First one little fairy, then another and another, tried to pick his bucket from the stem where he had left it, but it was no use. All the buckets were tightly fastened to the stems, and turned upside down.
They have been fastened that way ever since, and perhaps, if you look in your garden, you will find some of the fairies' ivory buckets.—Emma L. Hammond, in Kindergarten Review.

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

You can never bring up a child to its best estate without love.—Luther Burbank.
Drinking injures a man internally, externally and eternally.—Cardinal Gibbons.

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

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

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

E. S. Maxson.
June 22, 1908.

DeRuyter, N. Y.—The Central Association convened with the church in DeRuyter, June 4, 1908. The meeting was called to order promptly by Rev. M. E. Freeman, efficient chairman at 10.30. There was quite a respectable congregation at the opening service. It was observed that several of the membership were absent, being at the town hall preparing for dinner and supper and arranging for future meetings. It is worthy of note that there was quite a good degree of preparation for this meeting. The church has of late been repaired and re-
fitted so that the audience room is the new-
est, neatest, and most inviting of those in this section. The membership has desired to make this meeting one to be remembered. The choir discoursed sweet music on every occasion, and the ministers seemed ready and the delegates were well prepared for their work. The interest of the Association seemed to be committed to young men. The delegates were young men, active with manly zeal, and seemed to be familiar with the demands of our calling. Dr. Sinin was in his seat ready for work. He was called to the chair to listen to the reports of the delegates. Shihol and Nile reported revi-
als. The letters from the churches did not arouse much enthusiasm. The praise service is no doubt a Bible order. Friday morning Dr. Lewis of Plainfield arrived and entered into the spirit of the meeting. There are six well-organized churches and six pastors and one aged minister in the Association. The small churches have been called and reported. The Woman's Hour, the Young People's report interested the congregation. Sabbath evening was devoted to the ordination of dea-
cons. One of the deacons had removed to Alfred, one has gone to his share called forward and related their experience and addresses have been like a golden cord to bind us in beautiful harmony for future service. The services have been in the spirit of pleading that the meeting of this Association may be remembered for years.

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

L. M. C.

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

MARRIAGES

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

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

BEDIANT-ROOK.—At the home of the bride’s parents in Janesville, Wis., June 28, 1897, by the Rev. L. A. Platts, D. D., of Milton, Wis., Mr. Rollie A. Bediant, and Elizabeth Ann Rook, both of Janesville.

STILLMAN-HUTCHINS.—At the home of the off-
ficiating clergymen, Rev. R. B. Tolbert, 76 West 103d Street, New York, June 25, 1908. Allen Paul Stillman, of New York City, and Mrs. Rose Elizabeth Hutchins, of New York City, formerly of Virginia.

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

Mrs. Roosevelt’s Busy Life.

One of the busiest women in official cir-
cles at Washington is the wife of the Presi-
dent. The burden of a great deal of en-
tertaining at the White House falls upon Mrs. Roosevelt; she does her own shop-
ping, supervises the school work of her younger children, takes a long walk almost every day, and frequently goes horse-
back riding afternoons. With her husband, Mrs. Roosevelt is greatly interested in music and is an excellent pianist. She is a connoisseur of pictures and is familiar with the literature of the day. Her skill with the needle is remarkable. Miss Ethel Roosevelt shares her mother’s fondness for music and art, and Mrs. Roosevelt and her daughter are the best of comrades. Mrs. Roosevelt is said to be opposed to a third

for the President, having become weary of the formal official social round in which she has lived the past seven years.

—Levi’s Weekly.

The Kingdom Within You.

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

“In this kingdom of the soul God has written His law. You have a conscience to interpret and enforce this law. So long as your faculties and passions are subver-
sive to the voice of conscience, peace eludes you and the soul is tormented by re-

gorse.”

The French Presidency and the American.

The striking difference between the Presidency of the French Republic and the Presi-
dency of the United States are perhaps never more clearly visible than when the French President sets out for a journey out of his own country and spends a few days attending all sorts of social functions as the guest of a foreign court. To some Americans it looks a little too much like playing at royalty, and these would strongly object to such

ifying of at least the spectacular side of the temporary office of President. At the same time they may be inclined to ask why, if the country can do without a President, as it evidently does while the President is indulging in a big for-
eign junket, it should have a President at all.

For it must be remembered that the French constitution has not provided for a Presi-
dent to take the place of a disabled or absent President. And the fact is that for the regular dispatch of business the Senate can do as well without as with its President. Offic-
seekers only are not disturbed, as they doubtless

would be if the United States, by an event which would make it impossible for them to go and to have their protectors go with their ap-
lications to the fountainhead of official favors. The ministers, the members of the cabinet, are left to them; that want for the President himself they have no use whatever.—From Why M. Pellieres Is an Ideal French President,” by Adolph Cohn, in the American Review of Reviews for July.
SABBATH SCHOOL

CONDUCTED BY SABBATH-SCHOOL BOARD,
Edited by REV. WILLIAM C. WHITFORD, D.D., Professor of Biblical Languages and Literature in Alfred University.

July 25. Saul Rejected by the Lord . . . . 1 Sam. 15.
Aug. 1. David Anointed at Bethlehem . . . . 1 Sam. 16:1.
Aug. 15. Saul Tire to Display . . . . 1 Sam. 18:9-20.
Sept. 5. Saul's Family . . . . 1 Sam. 22:1-2 . . . . . . . 31:2.
Sept. 12. David Made King Over Judah and Israel.

LESSON III.—JULY 18, 1906.

SAMUEL WARNS SAUL AND THE PEOPLE.

1 Sam. 12.

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

Read 1 Sam. 11 and 12.

DAILY READINGS.

First-day, Acts 20:17-35.
Second-day, 2 Tim. 3:1-4:8.
Third-day, Rev. 22:5-21.
Fourth-day, Josh. 24:14-28.
Fifth-day, 1 Sam. 1:1-15.
Sixth-day, 1 Sam. 12:1-12.

Sabbath-day, 2 Sam. 12:13-25.

INTRODUCTION.

The eleventh chapter of First Samuel is a natural sequel to the events connected with the private setting apart of Saul as king by the prophet Samuel, while the twelfth chapter carries on the account of the assembly before Jehovah at Mizpah where Saul was chosen by lot as king. This narrative is best understood if we imagine that Samuel publicly resigned his office as Judge of Israel at the time that Saul was chosen as king. The incident in regard to the distress and the deliverance of the men of Jabesh-Gilead gives a very good picture of the times. The clans of Israel were not at all closely united in government. The various sections of the land were being brought into subjection by the enemies which happened to be most conveniently situated to attack them. Some sections were so frequently invaded and robbed by their enemies that the people took it as a matter of course. The indignity which Nahash proposed to put upon the men of Jabesh-gilead in addition to the wholesale robbery of the city was probably a little exceptional. They roused themselves to plead with their kinsmen for succour. Nahash thought that the ties that bound the rest of the Hebrews to this frontier city were weak, and that no one would give heed to their cry. Saul shows his power to lead men, and scatters the oppressors with a crushing defeat. Although Samuel resigned his office as Judge he still remained as Prophet, the chief man of Israel. It was through him that king and people heard the word of God.

TIME—Same as in last week's Lesson.

PLACE—Mizpah.

PERSONS—Samuel and the people of Israel.

OUTLINE:
1. Samuel Asserts His Integrity. v. 1-5.
2. Samuel Tells of the Deliverances of Jehovah. v. 6-12.

NOTES.
1. And have made a king over you. Samuel would imply, And leaving thus yielded to your request, I now find it impossible to speak of it but as it is evil before God. 2. And behold, my sons are with you. This remark is evidently intended to emphasize the statement that Samuel is old, and not to excuse the people asking for a king by alluding to the fact that his sons had not administered justice as they should.
3. Witness against me before Jehovah. Samuel boldly puts himself on trial, and invites their accusations. His anointed. That is, the king, the one whom by the holy anointing Jehovah has set apart for the shepherd of his people. This same term came to mean the Anointed One par excellence, the Messiah, Jesus Christ our Lord. Whose royal ancestors constituted a great part of the wealth of the people. Compare the commandment against coveting. A ransom. Rather, a bribe. Various forms of judicial injustice were then and are yet common in the East. Bribery is not unknown in our own land.
4. Thou hast not defrauded us. The people readily admit that Samuel has been perfectly honest in his dealings with them, though Jehovah is not pleased with him, etc. Samuel asks for a still more formal statement from the people acquitting him of all wrong-doing in office. The people virtually take an oath, calling Jehovah to witness that they find no fault at all in Samuel.
5. And Samuel said, etc. Samuel proceeds to show the people how in view of past blessings they have shown themselves especially ungrateful in asking for a king.
6. That I may plead with you. Plead, not in the sense of entreat, but here meaning, enter into legal controversy. Samuel has been on trial, and has been vindicated; now he proposes to put the people on trial. The case is so plain against them that they may be very well their own judges.
7. Made them to dwell in this place. The Hebrew text as well as our translation makes it appear that Moses and Aaron established the people in the land of Canaan; but in the Greek Bible the verb is in the singular number, and the subject has been changed to God. It is very explicit. Their indignity which Nahash proposed to put the people on trial. The case is so plain against them that they may be very well their own judges.
8. Made them to dwell in this place. This word is not used in the Septuagint, and certain commentators think it is another specific reason assigned for their deliverance. They seemed to be little disposed to accept it.
9. He sold them. Jehovah's abandonment of his people to the power of their enemies is often spoken of by this figure. Their deliverance is also called a redemption. We are not to press the figure, and inquire what price he received for them.
10. Served the Baalim and the Ashtaroth. Both these nouns are in the plural, referring to the multitude of the heathen gods and goddesses. They used them frequently in manifesting to the gods of the people about to be delivered. 11. Bedan. This name does not occur elsewhere. There can be little doubt that Barok is intended. Samuel is appropriately mentioned as the anointed and judges. Some have thought that he should be understood from motives of modesty; but we should remember that this Book was put in its present form long after the time of Samuel, and doubtless some later editor might not have noticed that Samuel was talking about Barok.
12. And when ye saw Nahash, etc. Here is another specific reason assigned for their demand to have a king. It is to be noted that with the present arrangement of the contents of this Book, the attack of Nahash came after Saul had been chosen by lot as anointed and appointed as king.
13. Now therefore behold the king whom ye have chosen, etc. Samuel now begins a new warning. Jehovah has granted their request, and given them a king, and it is yet possible for them to be loyal to Jehovah if only they will take heed to their duty in his sight. Serve *** harken *** not rebel *** 14. and also your king. Samuel is very explicit in this request. The word is inserted by our translators, but some such an insertion is necessary for the sense. 15. Then shall the hand of Jehovah be against you. Disobedience cannot fail to bring its own penalty. We need not imagine that Jehovah ar- bitrarily undertakes to avenge himself against his disloyal people. Our author adds vivacity to his discourse by speaking of Jehovah as if he had the thoughts and feelings of a man.
16. This great thing. In order to add force to his warning the prophet presents a miraculous sign.
17. Is it not what harvest today? That is, in the time of the wheat harvest, which came the last of May, or in June, or possibly as late as the first of July. It would be very unusual for rain to fall at any time from the last of April till October—and especially strange in the middle portion of this period. Thunder. Literally, voices. Thunder was regarded as the voice of God.
18. And all the people greatly feared Jehovah. Samuel. The miracle of the unexpected thunderstorm had the effect desired, at least so far as the present occasion was concerned.
19. Pray for thy servants unto Jehovah thy God. If they had not realized it before, now certain were the people understood that they had sinned in asking for a king. They feel also that Samuel is much nearer to Jehovah than they are, and plead for his intercession.
20. Yet turn not aside from following Jehovah. Many have wondered that Samuel did not undertake to turn back from their purpose of having a king. But this was not a king was not as wrong as the spirit which lay back of their demand for a king. If they realized their sin, and repented it was still possible for them to serve Jehovah while living under the monarchical form of government.
21. And turn ye not aside; for then ye would go after vain things. It is much better to translate, And turn ye not aside after vain things. False gods do not really amount to anything anything, and our author accordingly calls them vain things, or nothing.
22. For Jehovah will not forsake his people. Samuel is now intent upon encouragement. The people have repented, and need words of comfort, since Israel is God's chosen people. Jehovah will not really forsake them, for then he would be depriving himself of his people.
23. That I should sin against Jehovah, etc. Samuel cannot fail to intercede for them as they request such a thing. If he thus failed he would be untrue to the trust that Jehovah had committed to him.
24. With all your heart. The people should notice that divided service will not answer.
25. Ye shall be consumed. Swept away.
J. T. BABCOCK, Pres.
BERT SAYER, Treas.
E. D. STILLMAN, Cor. Sec.

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

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

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

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

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

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

Opening for a Seventh-day Baptist Blacksmith shop for sale, work plenty to keep two men busy. For terms write J. B. WILLIAMS, North Loup, Neb.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the ball on the second floor of the Lynch building. No. 120 South Salina Street. All arecordially 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 907, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptist Church in Madison, Wis., meets regularly Sabbath afternoon 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. Wood, at 632 Jenifer Street.

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

Seventh-day Baptist, near Teawkesbury, 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 2 P. M. at Mayling House, Oldbury Road, Teawkesbury. Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

Individual Communion Service

Made of several materials. May be had in any standard catalogue No. 60. Mention name of church and number of communicants.


Seventh Day Baptist Convention

Attend the Annual Convention and enjoy your vacation outing in the great vacation land.

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The “God-with-us” Cure for Human Ills.

Rev. Dr. Robert MacDonald tells in the July Woman's Home Companion how the church is once more becoming active in the cure of human ills. Through the “Emmanuel Movement,” started at Emmanuel Episcopal Church in Boston, and taken up by Doctor MacDonald in his own church in Brooklyn, the church is again saying: “Arise, take up thy bed and walk.”

“The complaint is going up from everywhere,” says Doctor MacDonald, “that the church is losing its hold on practical men and women. The reason is not that the church is not faithful to its duty, but that the world has increased its facilities to satisfy man. But here is a new way of reaching the man of the world. His modern way of living, with all its hurry and worry, has gotten onto his nerves. He sleeps poorly, is depressed and melancholy, has nervous breakdowns, is dyspeptic and sluggish and miserable. The same man who will not listen to a purely spiritual appeal wants help, and wants it badly. The church that can promise him health with which to do his work wins him. His bodily pain is very real to him, for it is so much nearer than a cramped and dormant spirit of which he is not conscious.

"Where does the Emmanuel Movement differ from Christian Science? There can be said to be only one point of similarity. It is that both are desirous of getting rid of disease. But they soon join issue than they disagree. The point of separation is in what constitutes curable and incurable malady. The Emmanuel Movement treats only ‘functional disorders of the nervous system.' Christian Science does not distinguish between functional and organic diseases. Then, again, the Emmanuel Movement works hand-in-hand with physicians, taking only such cases as they recommend, cases that are beyond the reach of drugs and the ordinary medical prescription.”

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