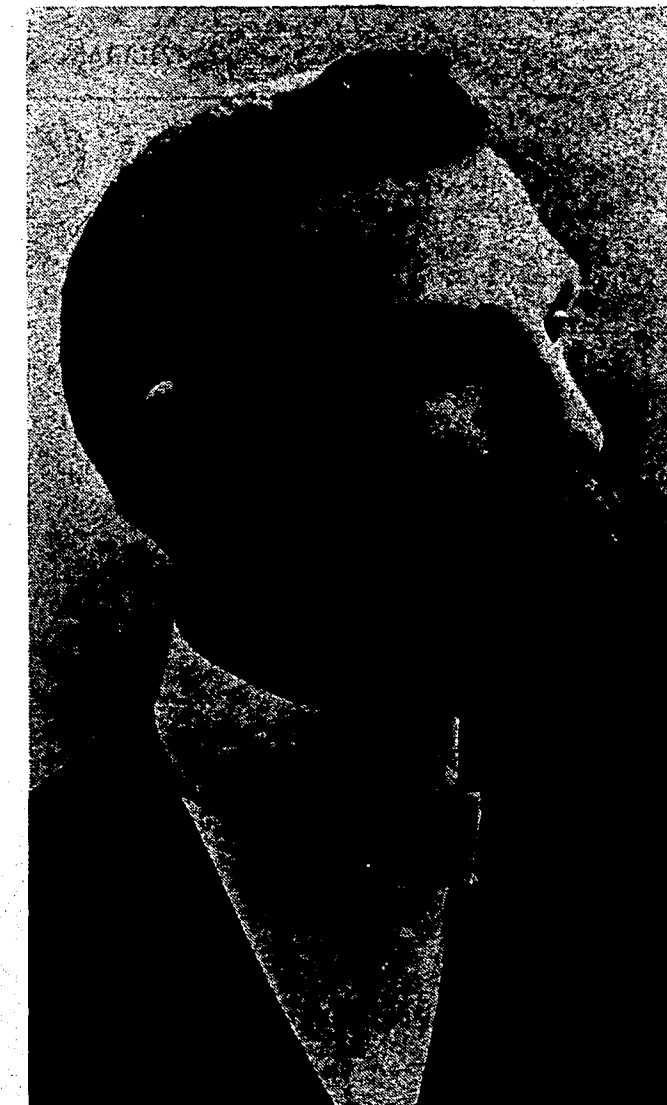


THE SABBATH RECORDE

PLAINFIELD, N. J., MAY 20, 1907.



PRES. B. C. DAVIS, D. D., Ph. D.

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A. H. LEWIS, D. D., LL. D., Editor.
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WHOLE NO. 3246.

THEOLOGICAL SEMINARY NUMBER.

Wanted.

This Theological Seminary Number lacks one feature which we much regret. We had hoped to place a picture of Dean Main before our readers, together with that of President Davis. We now expect to do so next week, and trust that the interests of the Seminary will be strengthened by the fact that the attention of our readers will be called to it again, in that way. Meanwhile the present number contains much valuable matter concerning the Seminary and its work.

Alfred Theological Seminary.

The best year in the history of the re-organized Seminary has had a grand closing. By request of the Dean the Tract Board kindly and generously sent Doctor Lewis up to Alfred to speak to us. He addressed the members of the school three times; and made a profound impression both upon Seventh-day Baptist students and upon a few young men in attendance who have the ministry of other denominations in view. The subject of his first address was "Messianism." In this he showed the central and essential place of the Bible doctrine of the spiritual nature and coming of the Kingdom of God. The time of the second meeting was largely occupied with the discussion of questions and principles relating to the subject of the first address. The third, reached the height of power as he set forth the holy and spiritual nature and value of true Sabbathism. Some think he reached still higher heights on Commencement Day in his address to the graduating class on "Preparation for Leadership."

Graduating exercises were held in the church on the afternoon of May 12, 1907, when a good and appreciative audience listened to the following program:

Organ Voluntary,

Leona J. Place.

Reading of the Scriptures and Prayer,
Pastor L. C. Randolph.

Music, "I Love to Hear My Savior's
Voice," Eugene K. DeWitt

Addresses by the Graduates:

"The Ethical Message of the Pulpit,"
Ahva J. C. Bond.

"The Social Message of the Pulpit,"
Edgar D. Van Horn.

"The Universal Message of the Pulpit,"
Henry N. Jordan.

Music, "Calvary," Theodore G. Davis.

Address, "Preparation for Leadership,"
Abram H. Lewis, D. D. LL.D.

Addresses to the Class:

President Boothe C. Davis.

Dean Arthur E. Main.

Music, "Send afar the Gospel tidings,"
Seminary Quartet,

Messrs. Bond, Hutchins, Jordan,
and Van Horn.

Benediction, Rev. Mr. Jordan.

The music and devotions were tender and worshipful. Mr. Bond discussed general moral principles and their application to the individual; Mr. Van Horn their application to modern social conditions and needs; and Mr. Jordan extended the survey to civic, national, and international relations. Doctor Lewis stirred the hearts of those called and consecrated to religious leadership. President Davis, in his own strong way, emphasized truth and personality as essential elements of power. And the Dean of the Seminary named a few reasons for magnifying the holy calling of the ministry.

Mr. Bond is a college graduate of Salem, Jordan of Alfred, and Van Horn of Milton. This interesting fact ought to be a symbol of the inter-relation, unity, and fellowship, of all of our educational work.

ARTHUR E. MAIN.

Alfred, N. Y.

Summary of Address of Pres. Boothe C. Davis.

Philips Brooks, in his Yale Lecture on Preaching, described preaching as consisting of two principal elements, viz: Truth and Personality.

Young men of the Senior class, I wish to enlarge, briefly, on these two elements, in what I have to say to you this afternoon.

1st. Truth is the message of the preacher. To be sure you must preach Christ to the people; but He said "I am the truth." His preaching of his kingdom was the comprehensive preaching of the truth. All the wealth of nature as it lay about him was used as illustrative material. His preaching was enriched also by parable; but these resources were the scaffolding, the frame work, the domicile of the supreme Truth of Himself, and the salvation offered through faith in his name.

2nd. Preaching is a personal message. Jesus said, "as the Father hath sent me, even so send I you," "Go ye into all the world and preach the Gospel to every creature." The personality of the preacher is of next importance to the truth of his message. Having experienced the Truth, and having a Personality adapted to the carrying of the message, the minister is equipped.

But it is my wish today to emphasize the bearing of these two elements of equipment upon Seminary training. This is not an ordination service, but a graduation service. What relation has education and Truth to Personality? Very much every way!

While absolute Truth is fixed and stable in the archetypal thought of God, it is apprehended or grasped progressively by the finite mind of man. College and Seminary training enlarge the power of apprehension, contribute to the application of truth; and the more training a man has, the more conscious he becomes of his need of such preparation as the bearer of the message of Truth, to dying men.

Personality also is a varying, growing element. It is enlarged and enriched by education, assuming that education is in harmony with God. The Soul who is conscious of God's commission to "Go preach the Gospel," is thereby enlarged, not only in the knowledge and experience of the truth, but in personal power and efficiency.

To his love for Christ is added:

1. Love for the truth.
2. Sympathy with, and love for men.
3. The didactic spirit which longs to teach.
4. The hopeful spirit which knows no defeat.
5. Healthy power of body and mind, which is not only willing to suffer for Christ's sake, but to keep well for Christ's sake.
6. Enthusiasm in work and achievement, which distinguishes the so-called "born preacher." It is the joy of the meeting of truth with human kind. It is the earnestness which kindles at the sight of men to whom a great message may be delivered. Such a training has been yours in college and in seminary; and may God bless you in carrying the truth you have known and experienced, through personalities enlarged and enriched by years of training.

Dean Main's Address.

First of all I wish to express my grateful appreciation of the privilege that has been mine for three or four years to be associated with you in the pleasant relationship of students and teacher. Professor Gamble, who has been kept at home this year by great physical infirmity, cherishes the same feeling toward you, and wrote to me the other day of the delight he had had in the fellowship of the noble young men. Professor Whitford would gladly have been here today, but was called to his mother's home by her serious sickness.

Let me now speak of a few reasons for magnifying your holy calling. 1. You represent the collective priesthood of all believers. It is the doctrine of both the Old and New Testaments that the redeemed children of God are a holy priesthood. The humblest disciple is as certainly a priest and prophet as you are after your college and seminary training; but you have been asked to be the representatives of your brethren in the priestly and prophetic service of men. It is this that gives real and holy meaning to your ordination. 2. You are ministers of the Church of Christ. He is its builder; it stands on rock; and shall forever be safe before the power of Hades. It is the divinely appointed pillar and stay of the truth. And if the Church in any

way falls short of serving her Lord, it is yours to lead her to increasing fidelity to her high mission. 3. Your work is as broad as humanity, and is touched with the power and glory of an endless life. It is charged that theology and schools of theology deal chiefly with a dead, dusty, and musty past. But by your addresses you have shown that although every true outlook must be rooted in past things, your open-minded and warm-hearted vision is turned toward the living and sacred present. As the heart of Bruce was flung into the ranks of the enemy whither the loyal and brave followed it, so your Master has thrown himself into the midst of the sinning, suffering, and sorrowing of earth, whither you purpose to follow in self-denying service. You will indeed tell of mansions in the skies; but you will tell too that the building of them must commence among men. 4. You are to be preachers and teachers of the Bible. It is true, as modern religious scholarship reminds us, that Christianity is not the religion of a Holy Book but of a Divine Person. But the opening chapters of this Book lay the foundations of religion, theology, history, salvation, and righteousness; and are necessary to the understanding of later stories of God's redeeming love. Moses, the Hebrew deliverer and law giver, is one of the world's greatest personalities. The Hebrew prophets discuss the same problems that confront the student in modern social, industrial, economic, and political conditions. And the New Testament records the grace of God as revealed in the Incarnation, Life and Work, Death, Resurrection, and Coming of Him who is the greatest spiritual and moral force of all history. Let the Bible be to you the Book of books. 5. Your chief agency as ministers of the gospel is human speech as the expression of highest ideals. Mere oratory is a surface thing; but when great thoughts—great from intellectual, ethical, and spiritual points of view—clothed in plain, correct, and vigorous language, accompany rhetorical and oratorical beauty and strength of expression, then there is eloquence. And it is for you to be eloquent, not only in preaching and teaching the word of God to the great congregation, but in the sick-room, in the home of sorrow, at the altar where man and woman become husband and wife

in holy marriage, by the open grave, and in the quiet word of exhortation and warning.

Dear young men, may the love of God, the grace of our Lord Jesus Christ, and the communion of the Holy Spirit be with you evermore. Amen.

Our Theological Seminary.

Dean Main's report concerning the Seminary at Alfred will be found on another page. The first address on the program will be found in this issue, and the other addresses will appear in subsequent numbers of the RECORDER. The brethren who graduated from the Seminary last week gave abundant evidence that they have been taught to consider vital themes, and that they are not living in the shadows of a "dead past." Whatever they may have learned of ancient things, musty creeds, or theological systems, they are fully alive to the practical questions of the twentieth century. They realize that their work as Seventh-day Baptist ministers will demand quick sympathy, keen appreciation and readiness for work touching the issues of these years. Dean Main and the faculty of the Seminary have reason to be thankful that these young men go to their work thus well prepared. The RECORDER will rejoice if its words awaken deeper interest in the Theological Seminary in the hearts of those who read these lines. The late President Allen, whose breadth of view and keen appreciation of the deeper meaning of life and of our denominational work was far greater than that of most men, used to say, "A religious denomination that does not educate its own leaders can hope for little in the future." His words have double meaning when applied to a *waiting minority* such as Seventh-day Baptists are. Such a minority must have clear apprehension, keen appreciation of itself, of its work and of both the general and the specific preparation which its leaders need. That Seventh-day Baptists are lacking in vigorous denominational consciousness is too sadly evident. One of the best ways of developing such consciousness and securing unity of sentiment and action on the part of our leaders is to educate them in our own schools. They need to be thrown together during the formative period of life that they may come to know each other, appreciate the needs of each other, and be-

come familiar with present and coming duties and responsibilities which they are to share in common with each other. No one who is familiar with the past, or who appreciates the problems that will always be present with Seventh-day Baptists, can fail to realize the importance of educating our young men where denominational sentiments, surroundings and problems are constantly before them and are pressed upon their attention continually. All these points are attained, in a good degree, by those who graduate from the Seminary at Alfred. They cannot be attained by those who are not thus brought into contact with the immediate life and work of our denomination, and with each other. The late commencement emphasizes these considerations and many more which these suggest. Parents, pastors, friends, teachers, all who influence or advise young men who study for the ministry, ought to take these facts into consideration and keep them at the front. Keep those who are to be our leaders close to each other while they are being trained as leaders.

Preparation for Leadership.

An address by the Editor of the SABBATH RECORDER, made before the graduating class of the Theological Seminary at Alfred, N. Y., May 12, 1907, contains suggestions which ought to be of interest to those who are now pastors, as well as to young men who are just coming into the ministry. These suggestions and thoughts which they will suggest ought also to be of value to people in general. Leadership results from joint action between people and pastor. No man can lead those who are unwilling to follow, or rather, no pastor can accomplish the work which God demands when people are not quick and prompt to co-operate with him. The substance of that address is embodied in the editorials which follow, with the purpose of serving those larger denominational interests concerning which it is the direct province of the SABBATH RECORDER to speak. Preachers and pastors ought to be leaders of men. I do not mean merely official leaders, much less dictatorial leaders, according to any system of church polity. Official position presupposes leadership, but my theme calls for more than that. Leadership means development of such character, such personality, as lead men to follow

after truth and righteousness as steel follows a magnet, because it cannot resist the power exerted by the magnet. Power to lead is a quality of soul, an effect of personality. The core of the Quaker's creed is the "leadings of the Spirit." Transfer that idea to yourselves, and you will gain a better meaning of the leadership of which I speak and which you must attain, if you succeed. Such leadership cannot be attained by demanding it. Men never gain it by clamoring for it. Those who seek to be leaders for sake of leading are generally unfit to lead. A man once said to me, complaining because he was not recognized as a leader, "I know I could lead if people would let me have my way." Poor man, he died complaining that people would not heed his call, "Follow me." He had the ability to complain and criticise but not to lead. Criticism is often mistaken for leadership. True leadership means great preparation in personal character. It means high development of yourselves. It means close and constant acquaintance with God and truth, with pure motives and high ideals. In a word it means Christ-likeness.

Surroundings and Leadership.

A first element in your preparation is a correct and vivid perception of the times in which you live. An engineer must know the country through which his lines and grades are to run. Topography is almost everything to him. A commander must know the surroundings through which his army is to be led, the fields where his battles are to be fought. Not less is demanded of you as preachers, missionaries, pastors. The years of your public service will be trying years. This age is strenuous, worldly, materialistic. The world is in a crazy rush after success. Standards of success are low. Money and its power is the main thing. Most men are too eager for wealth and the momentary power it buys, to stop even for amusement. The times are transitional in all religious matters. Certain older conceptions of the Bible are going, and later ones are neither clarified nor understood by the masses. This is more marked among religious leaders and teachers than among their followers, but it is true of both. The church is not held in high esteem by the majority of men who control public opinion. The times are Sabbathless, fearfully Sabbathless. That fact

puts double burdens and difficulties on you. Church attendance among Protestants declines steadily. The Bible is less regarded as a divine oracle. Family worship is vanishing or gone. The ministers' problem is to make spiritual life more attractive than the pleasures of the world, and these were never more attractive than now. With prosperity unheard of affording new means of self-gratification, with new habits unknown to our fathers, with the passion for money, for excitement, with the gambling spirit pervading business, and ambition to find success without hard work, what has the preacher to offer that men of the world will recognize as superior to what they are pursuing? A German writer is quoted as saying that a heathenism is growing up in American cities which does not deny the Son of God, only because it knows nothing at all about him. Preaching to the individual conscience of the sin of disobedience, before many audiences, is preaching to empty air. Listening to the sternest preaching in Puritan New England was a stimulus to enjoyment. A large class of professing Christians now will tolerate only such preaching as ministers to self-indulgence, and does not impose vigorous obligations. Men seek to be entertained rather than instructed by preachers. They find what they crave in forms and sentiments from which the grip of truth is absent, or in which it is questioned. These conditions breed hesitation, doubt, bewilderment in those who sincerely desire to live a life of fellowship with God. They make Christ-like preaching a difficult, not to say a thankless task.

Not Hopelessly Bad.

The times are not wholly bad, but they are emphatically non-religious; "worldly," if not openly wicked. These are times of readjustment, hence full of difficulties and dangers. Specific features, and elements favorable or unfavorable will vary in different localities. China will present problems unknown in America; Nebraska will bring surroundings unknown in New England; but in general such hindrances as I have suggested will meet each of you. Greatest of all hindrances will be the prevalent indifference of men concerning high standards and lofty ideas for themselves, however high standards they may create for you. Everywhere you will find men in-

different to personal holiness and skilled in avoiding personal obligations. Your task is to lead them on and up through such surroundings and against such influences. New forms of appeal and argument will be demanded, although fundamental truths will remain the same. You must avoid extreme pessimism. Do not be discouraged, and take care lest you discourage those whom you seek to aid. On the other hand, you must not ignore facts nor be blind to the real situation. Dangers and difficulties are avoided and overcome most successfully when they are best understood. Ostrich-like folly is more dangerous than acute pessimism. Be assured that you cannot become successful preachers if you are not keenly alive to the problems that confront your hearers. Pertinent themes that touch the immediate spiritual needs of men whose lives are assailed by prevailing evils, will be demanded in your pulpit. He who is most alert concerning his immediate surroundings and is broad-viewed and far-seeing concerning prevailing tendencies, will be fitted best for such years as these, the years during which you will succeed or fail, as ambassadors of Christ.

Elements of Preparation.

All you have gained in College or Seminary is valuable, but what you know, and the titles you have earned or may earn, are by no means the most important element in your preparation for leadership. The all-important element is your changed and changing self, because of new divine life from above. Christianity is a life more than a creed. It is not theories about life and conduct. Theories do not lead men. Life leads, and only life. Theories give some aid, but the all-essential is life. You cannot simulate that, neither can you impart what you do not possess. You must be on intimate terms with God. You must have living companionship with Jesus, the Christ. The spiritual experiences and divine wealth of soul set forth in Jesus's parables of growth and life must be realized in you, or you cannot lead men into higher living. Soul-culture in holiness is your first duty and your constant need. Intellectual power is needed. Trained mental powers are essential. A slipshod thinker, and therefore a slipshod talker, has no business in the pulpit. He had better herd sheep, or raise potatoes. I need not

dwell on this point. But it must be emphasized that your personal attainments in Christlikeness are the most important element of true leadership. You will be a flat failure without it. God will help you to attain this if you are willing to pay the price; but on no other terms. Self-forgetting and self-control are keynotes in lives thus divinely harmonious. Struggles with yourself are only just begun. Battles with wrong habits of thought and action, conflicts between your higher self and your lower self lie before you. Make yourself familiar with the seventh chapter of Romans. Camp often on that field of battle until you are saturated with the thoughts that made Paul greatest of human leaders in ways of righteousness, through his soul experiences. He wrought out power to lead on the battlefield. Remember that selfhood is the key to leadership, pure selfhood, sanctified selfhood—Christ in you giving divine selfhood. No man can lead until he has conquered himself.

Seventh-day Baptist Leadership.

What has been said already applies to leadership in general; but all leadership must take into account those who are to be led, and what they stand for. If you were entering the Roman Catholic priesthood, leadership would be of little account. You would be carried and directed by a great system in which a very few men are the determining factors. The same would be true in a greater or less degree if you were to enter the ministry in any of the large Protestant denominations. Your position as leaders among Seventh-day Baptists is very different. God has ordained that much of the best work of the world shall be done by minorities. All great reforms are initiated by minorities. All great discoveries are made and championed by minorities. All work that is unpopular in the beginning is the work of minorities. But minorities are of two kinds—temporary and persistent. The one rushes into the accomplishment of some ephemeral purpose. The other develops the grace of patient waiting, those qualities which make them stand, endure, and perdure. Seventh-day Baptists are a waiting minority. They stand for a central truth in religious life, a truth that is enduring but has been obscured or pushed aside, for centuries. Such leadership demands, first of all, broad views, extensive knowl-

edge and deep convictions. Men who lack either of these characteristics are not successful leaders in such a minority. They must understand why the minority exists; how it has existed, and how it came into being. They must compare that for which the minority stands with the position of the majorities by which it is surrounded. Your leadership will depend upon the breadth of your views, the extent of your knowledge, the strength of your convictions, the vigor of your conscience and the keenness of your consciousness that the minority among whom you are set to be leaders is everlastingly right in its mission. This demands of you so much more than would be demanded if you were not to be a leader in such a divinely-kept minority, that you must struggle to grasp the greatness of your calling. If you do not grasp this, you will be weak, inefficient, and unable to do successful work, either as an individual or as a leader. If you do not believe that the principles for which Seventh-day Baptists stand are eternal truths, and that your people, as the representatives of those truths, have been divinely kept and will be divinely kept and guided in time to come, you cannot be fitted for adequate leadership. This is not a narrow view, neither does it shut you out from co-operating in all forms of work which make for the good of the world and the advancement of righteousness. Seventh-day Baptists, above all others, need not fear to come in contact with the world, to take part in its work and to be broad in charity toward others. But they and their leaders must be firm, calm in the faith, clear-eyed in judgment and unflinching in purpose. Leadership among such a people is of highest account and of greatest importance. No man who fails to grasp this truth can become a leader among such a people and in the accomplishment of such a work. The central purpose involved in the existence of Seventh-day Baptists demands far more of their preachers and pastors, by way of genuine leadership, than is demanded of those who glide down the currents of history as members of a great majority. This fact you must meet. It must develop in you a consciousness of overwhelming demands such as are not made upon your brethren in the ministry of large denominations. These demands are intensified and emphasized because we are already suffering—seriously

suffering—for want of strong denominational consciousness and of vigorous denominational conscience. Ours is no ordinary battle, no commonplace struggle, no holiday excursion. If you do not feel these truths deeply you will lack an essential element in the leadership to which you are called; you will be fatally weak; a poor follower rather than a competent leader.

In the Local Church.

Most, if not all of you, will become pastors. When a man assumes the pastorate of a given church, wise leadership and constant attention must be given to that immediate field. The pastor assumes a place akin to that of the father of a family. His first and constant duty is to that family. He may have many pleasant relations with other families, may do many things for interests outside of his family; but his first, last and foremost duty is to his own household. This is emphatically true under a system of church polity like ours. Our pastors have little official power. They may not command their people. They may not assume to determine, arbitrarily, what the church is to do. On the other hand, genuine leadership is demanded under such a polity more than under a polity less congregational. The personal element in each pastor, under our polity, is a determining factor in the life of the church. Wisdom, tact, consecrated judgment, and supreme ability to "handle men" are demanded. All this is demanded that the church may be a power in its immediate locality, that it may be increased by the conversion of men and their membership in the church; each church should be a strong center of life and influence in the community, under the guidance and influence of the pastor. This demands that his time and strength be given first and mainly to his church. The fact that Seventh-day Baptist pastors are at liberty from pulpit duties on Sundays presents some serious temptations. Successful pastors are likely to be sought for to supply other pulpits, in addition to the demands made upon them for taking part in the larger general movements that seek the upbuilding of society in general. That they ought to take part in these larger movements goes without saying. Every interest of the local church will be strengthened when the pastor is strong in general work. The danger

against which I warn you, is that of using time and strength for work outside that is demanded for your own church. The temptation to neglect the cultivation of one's own field because of such demands must be carefully guarded against.

Denominational Leadership.

You are coming into the ministry at the time when denominationalism is being assailed from many directions. That such assailing is demanded, in many cases, will add to your difficulties in considering denominationalism. Protestants generally are realizing that the division of the church of Christ into denominations brings weakness. In general, that is true. There is no adequate reason, for example, why there should be ten or fifteen denominations of Baptists in the United States, or an equal number of Presbyterians or Methodists. Not only is "Church Federation in the air," but the obliteration of denominational lines and the merging of separate bodies into larger ones has become a definite movement among Protestants. Under such circumstances denominationalism is an acute problem with a minority. There must be some good and adequate reason for continuing denominational existence on our part, else the folly of doing so is doubly evident. We must face that fact. You must also face that other fact that if as pastor you do not promote the spirit of denominationalism, and cultivate a broad vigorous denominational consciousness on the part of the church you serve, you will weaken the denomination rather than strengthen it. You must understand that the necessity for considering the reasons which have made Seventh-day Baptists a denomination will grow more intense as the spirit of federation and merging increases. All this will require of you as pastors the cultivation of denominational consciousness and loyalty in the members of your church. The local church is the unit of our denominational organization. It stands related to the denomination as the individual member stands related to the church. At this point let me recall what I said in the early part of this address about breadth of views. Vigorous denominationalism cannot be built upon a narrow foundation. Permanent denominational life cannot be developed without deep convictions, and a strong sense of conscience

Glory of Your Work.

concerning our denominational place and mission. With a minority like Seventh-day Baptists, denominational leadership must find prominent expression in each pastor. It must be said, with sadness, that there is too great lack of such denominational leadership at the present time. You who are coming into the ministry, from this class, and those who will come from the classes that are to follow, ought to set a higher value upon our denominational life than is now set upon it. I do not say this to condemn others, but to warn you. The demands are now greater than they have ever been for wise denominational leadership on the part of pastors, and those demands will increase from this time forward. Denominational leadership cannot center in a few specialists. The influence of specialists is likely to be discounted because they are specialists. Those whom we have been accustomed to speak of as denominational specialists among Seventh-day Baptists are gone. Morton and Wardner, and Bailey and Potter, and N. V. Hull are in heaven. Their mantles, as specialists, have not fallen on others. On the contrary, the influences of these years crowd our pastors away from being specialists. There are two many in the pews who decry the work of specialists, and make it hard for pastors to press the specific demands of denominational life upon their attention. It is scarcely too much to say "that the days are evil," in this direction. If there be no just and sufficient reasons why Seventh-day Baptists should continue, the influences that are crowding us away from denominationalism are a blessing. If there be good and sufficient reason, Biblical reasons, divinely-ordained reasons why the advocates of the Sabbath of Jehovah should continue, and why their denominational life should be strengthened, then my appeal to you is timely and ought to be more vigorous than I am able to make it. One thing is certain, if you cultivate the church of which you may be the pastor, only as an individual church, and do not develop in it a vigorous denominational conscience, together with such activity as that conscience and denominational consciousness ought to develop, the future of denominational life will grow weaker under your administration. This conclusion you must face. These facts you cannot avoid.

In closing I wish I had higher appreciation and greater power to understand the glory and importance of the work on which you are entering. The one enduring thing in human experience is character. That alone goes with the immortal. From first to last, from least to greatest, from lowest to highest, your work deals with character. Preachers and pastors are character builders. They build for eternity. Those who deal with material things may seem to have an important work, but it is temporary and characterless. Great engineering enterprises, great architectural productions, and great intellectual success are secondary to religious and spiritual things. The world needs, above all else, men and women of purity, nobility and holiness. Hence the glory of the minister's work as by personal influence, from the pulpit, from his place in the Sabbath School, from his mingling with people in their homes, fields, shops and offices, he helps them to build for eternity. No other calling surpasses that of the ministry, and very few callings approach it, in importance or in the permanent good that comes from individual effort. Whatever you have put aside that has seemed attractive or desirable, that you may enter the "ministry of reconciliation," you will gain in return ten-fold in this life, to say nothing of the riches that will await you in the life to come. If those of your classmates who have turned to other pursuits and will enter other vocations, seem to have chosen a better part than you have chosen, that is only in temporal and outward appearances. In point of fact, their choosing is lower than yours. It may give more money and higher earthly positions. It cannot give equal wealth, eternal riches. Neither do other callings give more of real success in this life, to say nothing of the life to come. He who aids a soul in seeking redemption from sin, from low standards of living and ways that are evil, gains reward infinitely greater than gold or fame. Every interest in life is based upon purity and nobility of character. Your work as preachers in making society Christlike underlies the success of all legitimate business. Every financial interest in this village depends so much upon the influence of this church and the University, that the successful continuance of business would be impossible without the moral and religious

uplifting which they bring. This fact is acknowledged by thoughtful men although it is frequently ignored by the business world. Let dishonesty, and impurity appear in a community, and business men turn quickly to the church of Christ, to the Christian pulpit, with eager pleading. They say, "Come, save us from the pilfering hand of dishonesty, from the blighting breath of impurity, from the undermining influences of unmanliness." The business world often forgets the church of Christ until the hour of emergency comes. Then it hastens to pray as the sailor did in the midst of storm, "Help me this time, O Lord, and I will never call on you again." Judged by low earthly standards alone, the work of the Christian ministry and the influence of the Christian Church are fundamental to success in business, to the development of education, to everything that is good. If any man deems your calling undesirable, or thinks there are wider and better fields of activity than the one you have chosen, it is because he is narrow in views, or sordid in tendencies, or unable to appreciate the greatness and glory of work in the ministry in Jesus Christ.

Blessedness of Minorities.

But above all else your place as leaders of a waiting and divinely-kept minority is the place of supreme honor and blessing. It is easy to go with the crowd, to float with the popular current. Lifeless fish float with the tide; only life-leaping salmon climb cascades and find the fountains where rivers are born. Drifting demands little and gives less in return. Spiritual life, like physical, is developed by exercise, effort, struggle. Soul-stalwartness cannot come without these. Weaklings can wander on lowland paths, but strong hearts, deep lungs and muscles of steel belong to mountain climbers. The way of least resistance is easy, but it is enervating, unprofitable and demoralizing. Self-good commends the choice that casts your lot with the minority and calls you to leadership with the few. Such leaders are God's chosen path-finders for coming good. They are pioneers who open the way for men weaker and less brave. Thousands of men cross this continent each week, in luxurious parlor cars, surfeited with food and sleep. No one knows or cares who they are. But the nation heaps

honors upon the names of Lewis and Clarke, Whitman—missionary and statesman combined—and Fremont. These names are enshrined as the nation's path-finders. They led minorities across pathless plains and over passless mountains to golden fields and Pacific shores forever kissed by summer. A grateful world remembers them. So God remembers those who lead the faithful few to golden fields of truth, and peaceful shores of righteousness. Men who drift are powerless, pulpy souls, scarred by every touch of temptation. They cannot lead, and are too indolent to follow. Let it be repeated; self-good and spiritual stalwartness come to minorities. But greater than all self-good is the reward God gives to those who lead in His name. The next life keeps all final records of what men are, and what they do. Divine standards alone give the true measure of human deeds and human destiny. Earth's accounts are like the "petty cash," book of ordinary transactions, six-penny sales of garden seeds. Heaven holds the eternal ledgers that show the ultimate results of deeds and purposes and character. Rejoice that you may be leaders and laborers with the few, with such a minority as Seventh-day Baptists are called to be, and as you must help them to become. Take little account of the passing opinions of ordinary men concerning your place and work. Care nothing for their criticism or condemnation. Labor and wait. Life is larger than earth and longer than today. In years gone by I used to sit in the observatory on the hillside yonder, while William A. Rogers—world-renowned scientist and devout Seventh-day Baptist—explained to me his sidereal clock, and how he measured time by the stars. He corrected earthly reckoning by heavenly time. Young men, be content to let heaven's clocks measure your lives, record your deeds and test your work. Let God's angel accountants keep the credit column of your work as leaders, your glad obedience and unswerving faith. Let there be no debit column for your fears and complaints. Ally yourselves with the Redeeming Leader of men. Clasp hands with Him who is greatest, and to be with whom is to be forever with the majority. Lead on; steadily, fearlessly on. Fall facing the foe. Eternity will unvail fit monuments for those who are leaders of divinely-kept minorities. That will be glory enough,—Amen.

Who Is It?

At the close of a public meeting, last week in Alfred, some one handed the editor of the RECORDER a sealed envelope, saying, "It will explain itself." When opened, the envelope disclosed three or four slips of paper on which were names of persons to whom Sabbath Reform literature is to be sent. There was also fifty cents in money, evidently intended for the distribution of literature fund, but there was nothing to indicate from whom the envelope came. The person who handed it to the editor said it was from Mrs. —; and the editor's memory is as blank concerning the name spoken as this line is. If any one to whose eye this comes can tell us who sent the envelope and to whom that money should be credited, they will do a great favor. Let this also be a warning not to trust the uncertain memory of a busy editor, especially when he is shaking hands with an unknown number of people, answering all sorts of questions and forgetting more things than he can remember. Should no information reach us and that money is credited to "Unknown," we trust that the sender of the envelope may finally come to know herself as "Unknown."

Exalting the Old Testament.

"The Religious Value of the Old Testament in the Light of Modern Scholarship," by Ambrose White Vernon, Professor of Biblical Literature in Dartmouth College. Thomas Y. Crowell and Company, New York, publishers.

Professor Vernon's book is not large, but it is packed with thought and bristling with suggestions. He is an earnest but devout representative of modern criticism. Some phrases and forms of expression in the opening pages are unnecessarily repellent to those who are not familiar with the position he takes. On the first page he says: "As the Bible lies before us, it is a misleading book. Both in the Old and in the New Testaments, the historical framework is untrustworthy." Before the reader is through with the book he understands what Mr. Vernon means much better than he can understand when he is met by those unfortunate sentences. By the time page four is reached, the real meaning of the author comes out more clearly, and the reader begins to catch the deeper purpose

of the book. The relation between literary and religious elements in the Bible is stated thus:

"But it is plain that the great literary power of the Bible will be lost to us, unless its religious power may somehow be retained. The books of the Bible which make the strongest literary appeal are precisely those which are epoch-making in religion. The permanence of their literary influence must in the last analysis depend upon the value of their religion. We may keep the Bible on a remote shelf of our libraries in any case; its historical interest and significance assure that; but if we are to keep it on our study tables, we must believe in it and live upon its religion. Now the portion of our Bible that has seemed to be in the greatest danger of being put upon the shelf through the influence of the keen criticism of recent years in the Old Testament. Notwithstanding far reaching discoveries in the field of New Testament criticism, the supreme character of Jesus has been more and more clearly recognized as the great inspiration of mankind, and the first three gospels as the most immortal of books. We are dealing, then, with what in one aspect is the most critical question in regard to the future of the Bible, if we ask ourselves if modern research and scholarship have destroyed or enhanced the religious value of the Old Testament."

On page 63 we find the following beautiful tribute to the Old Testament:

"The Old Testament permits us thus to stand at the cradle of the great fundamental ideas that have sanctified human life. They are now so ingrained in the texture of humanity that it is hard to believe that they were not always there. It is but recently that historical criticism has let us a little way into the secret of their discovery. In comparison with the conception of the unity of God, of the changeless tenderness of his love and of the imperative-ness of duty, all other ideas are secondary. It is the Old Testament alone which enables the soul to partake in the discovery of the great foundations upon which Jesus Christ so confidently erected the Kingdom of God."

The closing words of Doctor Vernon are these: pp. 80-81.

"The religious value of the Old Testament consists in too many things for us

even to mention them, but it at least may be said to consist partially in these that I have named. The old Testament presents to our souls characters that are supremely worthy of our reverence because consciously centered in God and full of his power. It permits us to share the enthusiasm of the men who discovered the fundamentals of our religion and the character of our God. It is indispensable to the complete discipleship of Christ, because it is the creator of the mold which his soul expanded. Higher values than these, religiously there are not. No man save Jesus ever had the right to lay the book that offered these aside. And he made it immortal."

Few books of its size are richer in suggestive truths than these eighty pages by Doctor Vernon.—90 cents net.

The Ethical Message of the Pulpit.

REV. AHVA J. C. BOND, A. B., B. D.

Graduation Address, May 12, 1907.

In this day of the institutional church, and the varied and numberless duties of the pastor, no one would presume to suggest that the latter's only place of power and influence is in the pulpit. The pastor is first of all a man. As such he is interested in that which interests other men. His training should not unfit him for helpful participation in the public affairs of the community, and certainly his office cannot consistently debar him from taking part in anything that affects the progress of the Kingdom of God among men.

Men differ in their estimate of the relative importance of the preaching and the pastoral work of the minister. We need not stop to discuss that question here. Suffice it to say, that while the newspaper has largely superseded the political orator, and while legislation through committees gives less opportunity than formerly for statesmen to influence assemblies by power of speech, nothing has yet arisen, neither is there anything yet discernable on the horizon to take place of the preacher's appeal from the pulpit.

It is my province in the brief time allotted to me to treat only one phase of the pastor's pulpit work—the ethical message—his appeal to men and women in behalf of personal righteousness.

Ethics may be defined as the science of duty or as the science of obligation. Definitions help us to an understanding of the meaning of ethics, but any system of ethics built upon such definitions necessarily must be narrow and superficial. The application of any such system to human life, while it may be refining in its influence, can never result in the perfecting of character. Correct ethical teaching is more than the presentation of a system, and duty and obligation in order to make a successful appeal to man must trace their ground to an adequate source. Viewed as a system, then, ethics is the science of obligation. But in view of its basis, ethics is the science of rights. True indeed a right and an obligation cannot exist separately. A right in one person is correlative to an obligation in some other person. Yet rights are logically prior; they condition and originate their corresponding obligations.

Have we now reached the ultimate source of human obligations, having grounded them in human rights? Not yet. While there may be ethical systems more or less refining based upon a somewhat adequate definition of human rights and obligations, ethics must ever complete themselves in religion. God alone as the One perfect in being and character, is the ultimate authority in ethics and the supreme source of our knowledge of ethical facts and principles. Ethical relations can exist only between persons, not things, and no creature can in his own right, or out of himself, morally bind another person. The Creator only, the supreme Person, can morally bind other persons. Thus we see that the ultimate source as well as the ultimate goal of ethics is religion.

With this conception of the meaning of ethics we may now proceed to define the ethical message of the pulpit. Early in our course in the seminary our professor in theology submitted a proposition regarding the work in that department. The question was, Shall we begin our study of the science of philosophy of religion with its lowest forms, tracing its evolution from these crude beginnings, or shall we begin with the study of religion of Jesus Christ as exhibited in his own life? We expressed our preference for the latter order, believing that in the clearer light of the supreme revelation of the Father in Jesus Christ

may best be understood his revelation in the Bible, in human experience, and in the cosmic order. In my opinion the order which obtains in the seminary in theological instruction is, the order to be maintained in presenting moral truth. The relative importance of the various sources of the preacher's message may not be marked by the time element in presentation, but the result may be attained through a correct and graduated emphasis of his sources.

The ethical standards held up by the pulpit must be those of the historic Christ.



REV. A. J. C. BOND.

And the point of application to human life of ethical principles must be their point of greatest excellence which is found alone in the perfect life of our Lord.

Lest I seem to narrow the source of the message to the gospel record of the life of Jesus let me hasten to say that the universe is the field from which the preacher may draw and that it is his province so to coordinate the various but not inconsistent elements as to make them contribute to the one great end—the perfecting of human character. The ethical principles set forth in the life and teachings of Jesus Christ con-

stitute the standard for the preacher today, but to illuminate and enforce these principles the sources from which he may draw are infinite.

Since the field is so vast this task of coordination may seem an impossible one. The problem may be simplified by the application of the axiom that things that are equal to the same thing are equal to each other. That is, for a correct estimate of the ethical value of everything in nature, in experience, and in the Bible, make Jesus the standard. For a correct adjustment, bring all your material to the workshop of the Carpenter of Nazareth.

In appealing to men for the purpose of influencing their wills the minister's sole authority is truth, his only method is love. Truth and love were incarnate in Jesus Christ.

Waiving for the moment any reference to the content of the message, I wish to emphasize a point in the method of Jesus in presenting truth which the successful preacher will follow.

Jesus always appealed to the judgment of his hearers. What thinkest thou? What sayest the law, how readest thou? Jesus knew that men are not made righteous by nominally accepting as correct certain principles of conduct promulgated by another. These principles must find such eager acceptance by the individual as to influence his will, leading him to bend his energies toward their fulfillment in his own life. This suggests another principle in the method of Jesus; that of relating the truth he would teach to some idea already in the mind of his hearer. If a new idea comes as a stranger and remains unrelated and alien, it is powerless to mold life. When a meteorite falls to the earth, it forms no relation to anything here. It can only be labeled and placed in a museum. When a seed falls into the same soil it begins to put forth tentacles, to reach upward and forward, to absorb and assimilate, and makes itself a part of its environment. So, in the soul of man is found an affinity for moral truth. There is nothing in the varied life of the race that is more thoroughly human than religion. This fact makes vital correct ethical principles and is the ground of all ethical teaching as we have defined it. Made in the image of God every man has

the capacity for religion. In many a life it may be dormant and seemingly dead. But it may be quickened to life again.

Clearly, then, one mission of the pulpit is to inspire. It follows just as clearly that the message will not be primarily a message of warning. God has not made the mistake of giving us powers and passions for nothing, nor has he given us powers and passions merely to test our ability to keep them under. Jesus came that we might have life. The fullest development of all the living immortal part of man. We shall never secure due subordination of our emotions and passions merely by trying to crush down the lower ones, but rather by trying to rouse the higher ones.

The existence of God is a postulate of ethics. To make men conscious of the immanency of a God of love and righteousness is to inspire men with a desire for a communion with Him, and with a hope of becoming like Him in character.

Men in the past have spent much time and energy in debating the divinity of Christ. With imperfect conceptions of God, they have sought to find or deny his likeness in Jesus Christ. This is a false process and cannot result in the highest conception of the Deity. In Jesus Christ God was brought nearest to men. We study that life and are satisfied to believe that God the Father is like Jesus the Son. "They who have learned to pray to Christ, to trust Christ, to depend upon Him as a living presence, as a divine leader in the forward march of humanity, have achieved beyond any question the most ennobling and inspiring conceptions of God which the world has yet known."

This portrait of Jesus which men superimpose upon the face of God is no veil or mask, but an incandescent medium through which shines forth to us those things in the heart of the Eternal which most we need to know.

Growing out of right conceptions of God there springs up in man a consciousness of the unity of life and the solidarity of human interest. Man is not a dual being having a religious life with its own peculiar interests wholly divorced from a secular life. Too often it has been taught that a man's religious life has no connection with his daily conduct. With this view of the Christian life the act of faith that saves the soul

produces its results on the other side of the grave; the chief anxiety seems to be to read one's title clear to mansions in the skies.

Just now there is a reaction against this view of the Christian life. Religious teachers are emphasizing the doctrine that Godliness is profitable for the life that now is; that Christ came to save men, not so much bye-and-bye in heaven as right here and now on earth; to make men good citizens, diligent in business, honest in all their dealings, true to their obligations, yea, even successful in their worldly undertakings.

In its best form this is a healthy reaction against a vicious and one-sided view of the Christian life. But it has its dangers. It may divert men's attention from the mansions in the skies only to fix it upon the infinitely less worthy mansions that are made by men's hands and paid for with men's money.

The true conception of life transcends both these views. It emphasizes what we have before called the unity of life. It points out that no man is so good a citizen of the earthly state as he whose real citizenship is in heaven. It denies the dualism of human life and bears testimony to the permanence of character and the continuity of being. Nothing else in time or eternity is worth while except personal character, and that which is worth while here will endure forever. Circumscribed by our own power of investigation and by our own capacity to receive the revelation of the Divine, we are occupied chiefly with the affairs of the little island of our own life. Men need to be inspired by the assurance that beyond the narrow bounds of this sphere there is a realm where may be taken up again the threads of life for completion unhindered by mortal limitations.

The eternal God beyond whose love and care we cannot drift is Ruler both there and here, and our love is at home in either realm, for it is but one.

The laws of life are simply God's method in the universe, which are perfect and unchanging. Too often law has a terrorizing effect upon men. It is because the beneficent laws of a righteous ruler are not understood.

Law is necessary to the perfect articulation of a universe of life and action. Even physically our lives are set in the

midst of law. The secret of life is to learn the laws of the world and submit to them willingly and cheerfully. Imagine a man always protesting against the law of gravitation. Never adjusting himself to the conditions under which we must live, but ever kicking the pricks of necessity and receiving the inevitable knocks in return. Although civil law is almost wholly negative and at best is but the imperfect enactments of finite man, yet their value is not questioned. Neither do they prove irksome to the law abiding citizen.

When more than three and a half years ago we decided to remove from our native state to the state of New York, I made no inquiry regarding New York's laws on stealing, nor indeed regarding any other of her statute laws. I gave them no thought unless it was to congratulate myself that laws did exist to protect our lives and our property. Certainly they proved no menace to me, for I have no inclination to steal. I did not steal in my own state, and because of a higher motive than the prohibition by state law.

This then is freedom; to conform your life gladly to law. That man counts it a misfortune who is cast upon an uninhabited island although he is wholly free from any restrictions growing out of the rights of his fellowbeings. Freedom from law and freedom to do what you please are not the same. The child is lonesome that is placed in a room without a companion. Introduce a second child and there is happiness, although it means restrictions upon the rights of the first occupant.

The things that bring you the greatest pleasure here are the things that demand the strictest regard for the rights of others, which rights you gladly grant.

What has all this to do with the ethical message of the pulpit? It is the message of the pulpit to teach men that to conform to the infinitely perfect law of God insures perfect freedom and happiness both in this life and in the life that is to be. With the consciousness of the unity of life, of the continuity of being, and of the uniformity of divine law men will be inspired to live their best selves knowing that this life is not all of man, but knowing too, that it is a part of the great future.

Theology as well as astronomy may be ptolematic. It is so when one makes his

church with its creeds and traditions the fixed point from which he observes and conceives the truth and kingdom of God. But Theology may be Copernican; and it is so when the standpoint of the interpreter is the consciousness of Jesus Christ. Theology in the former case is geocentric; in the latter heliocentric. And it is only when the sun is the center that our planetary beliefs fall into a complete and vital system.

From the standpoint of the preacher who endeavors to make the sun the centre of the religious life of his people the positions which Jesus took may be divided into two classes—those that are popular and those that are not popular. There are things for which Jesus stood that are in line with the dominant trend of feeling among us today. For example: his frankness and sincerity, his independence of custom and tradition, his assertion of personal liberty in thought and conduct. These are things that awaken positive enthusiasm today. We might add also, his assertion of the value of the individual life and his notable charity for those who have not had a fair chance in life. Every time the preacher today touches on these things he strikes a responsive chord in the hearts of men. But there are things for which Jesus stood that are not so consonant with the spirit of our age yet they are needed as a wholesome correction of present tendencies. We might name his philosophy of meekness and gentleness which he lived out so perfectly in his life, his indifference to money and its power, his warnings against the dangers connected with the pursuit of wealth, and his consistent choice of the simple life.

These things are not in harmony with the spirit of our age. Yet in their nobler moments men feel that this voice of Jesus is the one they need to hear and through his spirit alone is to come ultimate deliverance. Men need to be taught the inclusion of life. The spiritual life takes in everything. Everything tells in character-building.

The present is a great time for sermons embracing the principles of the kingdom of heaven, preached in the interest of a comprehensive life. In measuring everything by the standards of Jesus Christ we learn to know what looks large to Him and what looks small, and we, our gratitude, and con-

sequent conduct will be gauged accordingly.

The message of the pulpit is a serious message. If men are saved by the foolishness of preaching it is not by the preaching of foolishness.

The ethical message is a religious message. Correct rules of life and high ethical appreciation are good, but these come by the development of the divine life in the individual soul.

In order to help men to right conduct the preacher must touch the religious springs of humanity, that primal and divine element which is as old as the race and as universal, and which an earnest appeal of man's immortality.

It is the mission of the pulpit in its ethical message to bring to men's minds and hearts those universal principles of conduct which have ever been the ideals for the race; which have their ground in the character of God himself who created man in His own image, and which find their embodiment in Jesus of Nazareth.

Editorial News Notes.

General Baron Tamenoto Kuroki, the hero of Liao Yang, Moukden, and Shao, was welcomed to New York City May 15, by about three hundred of his countrymen. General Kuroki will remain in and about New York several days where he will be honored by public dinners, receptions and the like. His ability as a leader, and as a man, place him at the head of the great men of Japan, although, like most of his countrymen, he is small of stature. He is thoroughly a soldier in bearing and appearance. The General's natural swarthy complexion is emphatically bronzed by his ocean voyage and by the outdoor life which he leads when on land. He is a strong advocate of such life and gives evidence of physical and intellectual force and fullness which come from it. General Kuroki's father was a Polish nobleman, his mother a native Japanese woman. He is about sixty years of age. His hair and mustache are gray, but he looks younger than his age would indicate. The people of the United States will be glad to honor this great, if not the greatest among Japanese leaders. While General Kuroki is visiting the United States, it is announced that Japan desires an alliance with America and that the fears

which have been expressed that Japan has covetous eyes toward the Philippines are unfounded.

After a long struggle, the "Utilities Bill" has passed the Assembly of the state of New York by a unanimous vote and there can be no doubt that it will become law. This has been the center of struggle between Governor Hughes as a reformer, and the politicians who have opposed him. The bill provides the best and most nearly complete system of regulating great corporations that has yet appeared in any state legislature in the Union. There is a spirit of justice toward all public interests and toward private interests as well, which places the bill well above popular opinions and practices. There is good reason to believe that it will offer a model for legislation by other states and perhaps for national legislation, concerning the regulation of corporations and great public interests. That Governor Hughes and his friends have been able to carry the bill to a successful issue will bring rejoicing to all lovers of reform.

Ohio is still the storm center of agitation concerning candidates for the next presidential election. Senator Foraker and Secretary Taft are the leading figures. Time must develop final results.

Nothing of special importance comes from Russia concerning the Douma now in session, or its future. Startling reports have filled the last few days announcing new plots which aim at the murder of the Czar. Surely the autocrat of Russia must realize the truth that "Uneasy lies the head that wears the crown"—in Russia. There are rumors that Great Britain has saved the Douma from dissolution by refusing to ratify a treaty with Russia unless the Douma is preserved and given more freedom.

An increasing factor in the flood of immigrants now pouring into the United States appears in the number of men coming from Greece. In 1897 the United States received less than one hundred Greek immigrants. That number has risen to 23,000 in 1906. Greece is small in extent and the people are generally poor. So far as we have observed most of those coming to the United States are young men,

strong, hardy, intelligent and enterprising. It is said that they send large sums of money to poor relatives at home each year. A general estimate appears in the *Public Ledger* placing this sum at nearly \$8,000,000.00 per annum. Placed alongside immigrants from other countries, these Greek young men do not suffer from comparison.

A few days since a strange accident was reported from Philadelphia. Thomas Armstrong, engineer of a train on the Pennsylvania railroad, left the Broad Street station at 7.45 P. M. A few minutes after eight o'clock, just as the train was leaving Ardmore, a station west of Philadelphia, the fireman noticed that Mr. Armstrong was hanging limp from the window, his hand still on the throttle of his engine. The fireman stopped the train at Haverford, where the body of the dead man was removed. He had probably struck his head against a telegraph pole. He was fifty-five years of age.

We have called attention to the "endurance tests" made by Prof. Fisher of Yale University, with reference to dietetic habits. These tests have included about fifty persons. The general result is that "vegetarians" exhibit much greater endurance than "flesh eaters." These experiments are made by Professor Fisher as an economist. He is seeking to discover what conditions are favorable to the "labor power" of nations. He calls attention to the fact that strength and endurance are not the same, and that endurance is the great economic value. Such experiments from the standpoint of science, are of higher value and will command more attention on the part of thoughtful people than the assertions and advertisements of those who manufacture foods.

A terrible railroad accident occurred at Honda, California, on May 11. A train crowded with "Shriners" who were on an excursion, was wrecked with great loss of life. The company had been insured against accidents before leaving for the Pacific coast, and it is thought that losses will be claimed amounting to more than \$200,000.

An important bill touching the wages of women teachers in public schools in the city of New York, is still unsettled, in the

Legislature at Albany. The bill had once been passed and vetoed by the Mayor of New York. On May 14, it was repassed by the Senate and is pending in the Assembly at this writing. So far as we can judge, the bill ought to become law in spite of the mayor's veto.

Unprincipled schemers and speculators are struggling to secure the passage of a bill in the state of New York which will practically confiscate the estate of Mr. Letchworth at Portage Falls, which was presented to the state of New York for a public park by the will of Mr. Letchworth, last year. All lovers of justice will hope that this "Genesee Graft" will be buried beyond resurrection by the better men of the New York Legislature.

At the Annual Meeting of the American Ethical Union, held in New York City, May 12, Felix Adler made a strong plea for young men to enter the "ministry" of the Ethical Culture movement. While Mr. Adler and his co-workers are "unorthodox," he said some things well worth remembering, relative to the value of ethical and religious culture and its bearing upon the interest of the nation and the race. Mr. Adler must learn that religion is the only source of genuine "Ethics."

The past week has been one of great agitation at the wheat market in Chicago. Speculations and counter speculations have followed each other; the price of wheat has passed the dollar mark, and fortunes have been made and lost. The unseasonable weather and the possibility of a light crop have been the main factors in disturbing the market. Speaking of weather, snowstorms still abound in the United States and unseasonable cold is a prominent characteristic throughout the country. On the morning of Sabbath, May 11, at Alfred, N. Y., the editor looked out upon two or three inches of new-fallen snow under which the grass upon the lawn was buried.

One of those social shames, which stain our civilization, occurred during the week when William E. Corey, president of the Steel Trust, was married to Mabelle Gilman, an actress. Mr. Corey had deliberately divorced the wife of his youth for this unholy alliance, an act which every pure-minded person must condemn. We make record of it at this time only to pro-

test and condemn it. A Congregationalist minister of Brooklyn, N. Y., has been "roasted" for his folly. He has apologized in the newspapers. Well he might.

Hon. Mr. Bryce, Ambassador from England, delivered an able address at the three hundredth anniversary of the first permanent English settlement in America, on Jamestown Island, about forty miles from Norfolk in Jamestown river. The opening paragraph of that address was as follows:

"The oak of English dominion on the Continent of North America lay hidden in the acorn that was planted on this island in the James river, just as the germ of English dominion in the East was to found in the charter that had been granted by Queen Elizabeth to the East India Company seven years before this very settlement here." Mr. Bryce wins honor wherever he speaks upon great themes.

A son, an heir to the throne of Spain, was born at Madrid, May 10. Since the mother, Queen Victoria, was a princess of England, the birth of this heir to the Spanish throne will be likely to strengthen the political relations between Spain and Great Britain.

Prizes from the Carnegie Hero Fund were awarded at Pittsburg on May 15. They were given money for acts of bravery connected with the Cornell University fire and Larchmont disaster off Watch Hill, R. I. Twenty-one awards were made, the Larchmont disaster drawing the greatest number. We have no room for the list of awards, but they seem to have been made with great good judgment, and fitted to the needs of those to whom the awards were made. The amount and character of these awards are to be highly commended.

Isaac Stevenson, of Marinette, Wis., was nominated as John C. Spooner's successor in the United States Senate, May 16. Mr. Stevenson is a native of Frederickton, New Brunswick, where he was born in 1829. He is now president of the great lumber interest in Northern Wisconsin. He was in the lower House of Congress from 1883 to 1889. He is looked upon as an adherent of Senator LaFollette, a fact that will strengthen LaFollette's position in the Senate.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Maximus.

ADELAIDE ANNE PROCTER.

Many, if God should make them kings
Might not disgrace the throne He gave;
How few could as well fulfill
The holier office of a slave.

I hold him great who for love's sake
Can give with generous earnest will;
Yet he who takes for love's sweet sake,
I think I count more generous still.

I prize the instinct that can turn
From vain pretense with proud disdain;
Yet more I prize a simple heart
Paying credulity with pain.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain and still
To keep a lowly steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious is it to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.

Great may be he who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And win a martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.

The Value of the Home Department.

CLARA M. SHELDON.

Sardis, the half-dead church mentioned in Revelation, had a glorious past to look back upon, but little in the present to be proud of; and yet, the Master's searching words,

"Be watchful and strengthen the things which remain that are ready to die," held encouragement even for this dying church. There was much still left and the chief duty was to develop and strengthen and make the most of what remained. The leaders of our denomination are talking about the lethargy of our people and to tell us that our activity in good works falls far short of what it should be. One of the means we can use to bring ourselves into closer touch with God and his work here on earth is a more earnest, thoughtful study of the Bible, and I am sure that this is one of the things left to us that needs strengthening; and right here is where the Home Department may prove of great value to the individual, to the Sabbath school and to the church. Systematic Bible study is too often neglected under the most favorable circumstances, and when from various reasons one cannot attend Sabbath school, it is hard to keep up interest enough to do more than read the lesson over when we feel like; but if others are studying at home and the superintendent and visitors are prompt and enthusiastic, the members will grow more interested and find the study easier and more helpful than in the old haphazard way. The Home Department is designed to meet the needs of all those who cannot or will not meet with the regular school and so is of special value to lone Sabbath keepers, busy mothers and invalids. It is helpful for such ones to feel that they are a part of the main school and that they are not utterly forgotten. Visitors help to keep the members in touch with all that is interesting the school and church. This work can be laid before those who have lost all interest in the Bible and sacred things and offered to those who never had any such interest. It opens the way for the pastor and his faithful helpers to enter just such homes. It is work that very commonplace people can do if they go in the spirit of the Master, and it will prove helpful to the workers too, if they seek the "Christ-like touch" and are ready to enter other doors that this work will open up to them. The whole church can help in this work for they can report cases to the superintendent. Work for others creates and fosters a missionary spirit that is helpful to any church or Sabbath school. In some denominations, this work has helped to solve the foreign problem, as the foreigners that are coming

into their churches, are coming through this agency. A few years ago a pen friend of mine was suddenly bereft of health, home and means. She was very kindly taken into the humble home of a distant relative, but it was not a Christian home, and as time went on she missed more and more the Christian fellowship and church privileges that had been hers in past years. The one great longing of her heart was that she might once more hear the voice of one of God's ministers in prayer and that Christian people would occasionally call on her. Although churches were all about this home, no one sought them out and the family were too proud to ask for help even in this direction. I give you this true incident because it seemed such a fine opportunity for Home Department work. The lonely one would have been cheered and strengthened, the overburdened mother of the family might have been led into a more happy, restful life, and the unruly children gathered into the regular Sabbath school. You may ask why God did not answer this lonely pilgrim's prayer. I think he did ask somebody to do this thing for him, but that somebody was too much taken up with their own affairs to heed the call and so a double blessing was lost. There may be more untaught, neglected and lonely ones within the reach of all our own churches than we dream of. Let us as a people, be "watchful" in this matter and "strengthen the things which remain" to us.

Albion Wis.

If you ever lived in Wisconsin you heard it said that the Milton ladies are fine quilters.

I had heard it too, and I had even seen a little of their work, but one day recently I was invited to the home of one of the ladies where a quilt was being finished.

Talk about quilting! That was not quilting. It was art needlework! Visions of the patchwork quilts under which we used to sleep, arose before our eyes. Rising sun, nine patch, star of Bethlehem, wild goose chase, old maid's puzzle, made up of scraps from the pink calico dresses we wore to school, the grays and browns that mother "did housework in," the black and white of grandma's gowns, and the white calico of baby's slips, all sorts and kinds mixed together in the gay designs, and the quilting "followed the seams." Those ancient quilts

may have been just as warm, and they "saved the pieces" left from the garments, but they certainly magnified the virtue of utility at the expense of real beauty.

This quilt belonged in a class by itself. It was made of soft, fine white long cloth and a delicate pink chambray. The design was a "basket" made of half squares of alternating pink and white, cut and pieced with beautiful accuracy. Each block, when done, formed a rather large square, and all were set together with plain white squares the size of the block. Then came the marking of the quilt ready for the needle. Each one of those large squares was decorated with a different design, delicately penciled in. A wreath of pansies, sprays of roses, shell work, tiny squares, brick-laying, parallel, diagonal lines, circles interlaced, geometric figures—these all were traced by the most exquisite stitches, and when the quilt was done, every square inch of its surface had been visited by the needle. They told me of one, recently completed, where the design was a long-stemmed American Beauty rose. A pure white quilt had been made, for quilting which they charged \$5.00 and when the lady for whom it was done, received it, her husband was so delighted with the work that he insisted on paying \$10.00 and declared it was worth it.

The fame of this society has gone beyond the limits of the state, and orders come to these needlewomen from the regions beyond, and their needles are never idle.

The work is all done for "sweet charity's sake, and thus the Milton Seventh-day Baptist ladies help support a missionary in China, aid in the education of needy girls, and do whatever their hands find to do in the service of their Lord.

H.

Lest We Forget.

The Woman's Board is not a money-making organization. They have no wish to raise funds by the sale of anything that shall coax money from the pockets of their sisters. Their greatest desire is so to present the work which is laid upon us all, that every woman's heart shall be moved to serve with all her might, mind and strength.

From time to time, however, the Board has provided aids for the betterment of the work, and these can still be secured by application to the corresponding secretary. Below is a list for ready reference:

SUPPLIES.

Mite boxes, (free).
Prayer calendars, (a limited number) 10c each.
Missionary program, "All the World for Jesus," 5c each.
Mother's Memorial Dollar, (tract) 5c per doz., 30c per 100.
Gospel Seals, 20c per 100.
"Her Wedding Ring," (tract) 75c per 100.
MRS. T. J. VAN HORN,
Albion, Wis. Cor. Sec.

From Westerly, R. I.

The Woman's Aid Society of the Pawcatuck Seventh-day Baptist church held their annual meeting with election of officers Thursday, April 25. There have been eleven regular and two special meetings. Supper and entertainment followed each meeting, and was largely attended, not only by our own church and society but others, over \$200.00 being taken in for suppers alone.

One entertainment called "An Evening of Reminiscences" and arranged by Mrs. Irving Maxson was especially interesting and attended by a goodly number of the older members, some of whom told of their joys and experiences when the society was young, and a number of letters were read from absent ones. The society has had the constitution and by-laws printed in book form and distributed to members. They have also published an excellent cook book. Three large barrels of clothing have been packed and sent away. We have lost one member by death, Albert L. Chester. The secretary reported receiving seventeen letters and sending forty-two letters and twenty-eight postals. The treasurer reported the amount taken in for the year, \$462.54. Paid out for benevolent work, \$383.62.

The committee on Mother's Circle reported that the meetings had been very well attended and made interesting by addresses on different subjects.

One more meeting has been arranged for May 7, the topic, "Spiritual Training of Children," by Rev. C. A. Burdick.

The following officers were elected for the ensuing year:

President, Mrs. Albert N. Crandall; First Vice President, Mrs. William Browning; Second Vice President, Mrs. Geo. H. Utter; Third Vice President, Mrs. Charles Barker;

Fourth Vice President, Mrs. Jessie Woodmansee; Recording Secretary, Mrs. Edith Burk; Treasurer, Mrs. Clara Stanton; Collector, Mrs. A. R. Stillman; First Directress, Mrs. Everett E. Whipple; Second Directress, Mrs. Wm. Livingstone; Third Directress, Mrs. Abert Whitford; Fourth Directress, Mrs. Annie Burdick; Fifth Directress, Mrs. Herbert Lanphere; Sixth Directress, Mrs. Albert Blanchard; Auditing Committee, Mrs. Walter Price, Mrs. Clarence Maxson.

MRS. EDITH BURK, Sec.

Westerly, R. I.
May 10, 1907.

Mrs. Angeline W. Warner.

Mrs. Angeline Williams Warner was called to her heavenly rest March 29, 1907. She was an earnest, interested member of our Ladies' Benevolent Society for nearly twenty-one years, and loyal to the church and all its branches. She possessed a calm, sunny temperament, together with abiding principles for the right which gave her strength of character that made her influence felt not only in the home circle, but by all with whom she mingled. She was always ready to do whatever was asked at her hands, and her voice so often heard in prayer, though now hushed, "yet speaketh." The noble example of her life will always be an inspiration for greater zeal in His work. While we extend our deepest sympathy to the dear ones, we can but commend them to the All-Father, "Who is too wise to err, too good to be unkind."

"I cannot say and I will not say
That she is dead; she is just away.
With a cheery smile and a wave of the hand,
She has vanished into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.

And you, O, you who the wildest yearn
For the old-time step and the glad return,
Think of her living on, as dear
In the love of There as the love of Here.
Think of her still as the same, I say,
She is not dead, she is just away."

MISS CORA J. WILLIAMS,
MISS SUSIE B. STARK,
MRS. A. L. DAVIS,

Committee.

First Verona, N. Y.,
May 7, 1907.

Tract Society Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, May 12, 1907, at 2 P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, W. M. Stillman, F. J. Hubbard, G. B. Shaw, Asa F. Randolph, J. D. Spicer, W. C. Hubbard, C. L. Ford, W. H. Rogers, A. L. Titsworth. Visitors: C. B. Hull, Paul P. Lyon. Prayer was offered by Rev. G. B. Shaw. Minutes of last meeting were read.

The Supervisory Committee reported matters as usual at the Publishing House, and that the first number of the new SABBATH RECORDER quarterly was issued last week.

An offer of \$400.00 cash having been made for the lot at Dunellen, N. J., received by bequest of the late Isaac D. Titsworth, the Treasurer by vote was authorized to refuse the offer, the opinion being that the property is more valuable. The Treasurer presented statements of receipts and disbursements since the last meeting, and also statements showing the present indebtedness of the Society to be \$1,600.

He also reported correspondence from Alex. C. Thompson asking for a release of the Joseph Morissette mortgage which he is to pay in full. On motion it was voted to authorize the Secretary and Treasurer to execute the necessary papers in the matter.

Mr. C. B. Hull offered some valuable suggestions relating to our work and the attitude of our people toward the same, which were gratefully received by the Board.

Correspondence was received through President Babcock from Secy. Lewis regarding the Annual Report which, on motion, was deferred for action until the next meeting of the Board.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Rec. Sec.

The American Sabbath Tract Society.

F. J. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the Quarter ending March 31, 1907.

DR.

To Balance on Hand January 1, 1907, ..	\$1,631	64
To Funds received since, as follows:		
Contributions to General Fund as published		
Jan.	\$285	65
Feb.	339	79
Mch.	274	87
Contributions to Sabbath Reform Quarterly and Individual Tract Work, as published	32	00
Payment on Life Memberships	30	00
Income as published Jan. ...	\$905	44
Feb. ...	50	40
Publishing House Receipts,		
RECORDER	\$1,376	13
Visitor	193	10
Helping Hand	142	84
Tracts	4	25
Interest on bank balances		10
		60
	Total	\$5,276 71

CR.

By Cash paid out as follows:

G. Velthuysen, Sr., Appropriation	151	50
A. H. Lewis, Salary	200	00
George Seeley, Salary	87	50
" " Postage	15	00
H. H. Baker, Postage on His Tracts,	5	00
George B. Shaw, Expenses to Rhode Island and Connecticut	\$8	55
George B. Shaw, Expenses to Marlboro and Shiloh	3	71
Notes and Interest paid	1,741	25
Publishing RECORDER	\$1,556	71
Visitor	381	98
Helping Hand	1	11
Tracts	49	32
		1,989 12
		\$4,201 63

By Balance, Cash on Hand

Present Indebtedness

E. & O. E.

LIFE MEMBERS ADDED.

H. L. Hulett, M. D., Allentown, N. Y.

H. M. Place, Ceres, N. Y.

Present Indebtedness

E. & O. E.

F. J. HUBBARD, Treas.

Plainfield, N. J.

April 7, 1907.

Examined, compared with books and vouchers

and found correct.

D. E. TITSWORTH

C. LAYTON FORD.

Auditors.

Plainfield, N. J.

April, 1907.

Eastern Association.

Program of the 71st Session, Ashaway, R. I., May 23-27, 1907; Chas. H. Stanton, President, Yyra Babcock, Secretary.

FIFTH DAY MORNING.

10.45 Opening Service, George B. Carpenter. Address of Welcome, Rev. William L. Burdick. Sermon, "The next Step for the Church," Rev. R. B. Tolbert.

AFTERNOON.

2.15 Devotional Service, Rev. L. F. Randolph.
2.30 Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer. Appointment of Standing Committees.
3.30 Sermon, "The Alabaster Box," Rev. O. D. Sherman, Delegate Western Association.
4.00 Business.

EVENING.

7.30 Song Service.
7.45 Devotional Service, Rev. S. R. Wheeler.
8.00 Address, "Why Our Slow Growth?" Mr. O. A. Bond, Delegate South-Eastern Association.

SIXTH DAY MORNING.

9.45 Business.
10.00 Devotional Service, Rev. Horace Stillman.
10.15 American Sabbath Tract Society, "Relation of Sabbath Reform to Denominational Interests," Dr. A. H. Lewis. Address, Rev. E. Tallmidge Root, Field Secretary of Rhode Island Federation of Churches.

AFTERNOON.

2.00 Devotional Service, Rev. Erlo Sutton.
2.15 Sabbath School Board, Mr. Abert Whitford.
3.15 Sermon, "Denominational Growth: How Attained," Rev. George W. Lewis, Delegate North Western Association.

SABBATH EVENING.

7.45 Song Service.
8.00 Prayer and Conference Service, Rev. J. G. Burdick.

SABBATH MORNING.

10.15 Sermon, "Helping the Neglected or Giving Encouragement," Rev. D. Burdett Coon. Joint Collection for Missionary, Tract and Education Societies.

11.45 Sabbath School, Supt. Curtis F. Randolph.
Collection for Sabbath School Board.

AFTERNOON.

2.45 Sermon, "God-Touched Men, Rev. A. L. Davis, Delegate Central Association.

3.30 Y. P. S. C. E. Hour and Consecration Service, Miss L. Gertrude Stillman, Associational Secretary.

EVENING.

7.30 Song Service.

7.45 Devotional Service.

8.00 Woman's Board, Mrs. Anna C. Randolph, Associational Secretary.
Collection for Woman's Board.

FIRST DAY MORNING.

10.15 Business.

10.30 Missionary Board, Rev. E. B. Saunders.

AFTERNOON.

2.15 Sermon, "The Anointing or Second Blessing," Rev. Madison Harry.

3.00 Education Board, "The True Aim of Education," Prof. W. C. Whitford.

EVENING.

7.30 Song Service.

7.45 Devotional Service, Rev. H. N. Jordan.

8.00 Sermon, Rev. Clayton A. Burdick.

Central Association.

Held with the First Brookfield Church, Leonardsville, N. Y., May 30-June 2, 1907. Theme: *Christian Culture.*

FIFTH DAY MORNING.

10.00 Prayer Service.

10.15 Address of Welcome, Pastor I. L. Cottrell.

10.25 Moderator's Address.

10.35 Annual Sermon, Dr. A. C. Davis.

11.05 Report of Program Committee.

11.15 Communications From the Churches.

Miscellaneous Communications.

Appointment of Standing Committees.

12.00 Adjournment.

AFTERNOON.

2.00 Praise Service.

2.15 Corresponding Letters and Messages From:

(a) South Eastern Association.

O. A. Bond.

(b) Eastern Association,

Rev. Lewis F. Randolph.

(c) Western Association.

Rev. O. D. Sherman.

(d) Northern Association,

Rev. G. W. Lewis.

3.15 Reports of Delegates.

Annual Reports.

Miscellaneous Business.

3.35 Address, "The Church as a Personal Factor in Christian Culture,"

Rev. O. D. Sherman.

4.00 Adjournment.

EVENING.

7.30 Prayer and Praise Service.

8.00 Sermon, Rev. Lewis Randolph.
Conference Meeting.

SIXTH DAY MORNING.

9.30 Devotions.

9.45 Reports of Committees.

10.15 Education Hour, "Christian Culture Through Educational Institutions,"

Rev. W. C. Whitford.

11.15 Sermon, Rev. Geo. W. Lewis.

12.00 Adjournment.

AFTERNOON.

2.00 Prayer and Praise Service.

2.15 Address, "Christian Culture Through Business Life," O. A. Bond.

3.00 Woman's Hour.

4.00 Adjournment.

EVENING.

7.30 Prayer and Conference Meeting,

Rev. R. G. Davis.

SABBATH DAY MORNING.

10.00 Prayer and Praise Service.

10.20 Sermon, Rev. Geo. B. Shaw.
Collection for Missionary, Tract and Education Societies.

11.15 Sabbath School, Rev. I. L. Cottrell, Supt. at Leonardsville.

AFTERNOON.

2.00 Devotions.

2.15 Sabbath School Hour, "The Making and Training of Christians Through the Sabbath School:

(a) The Part of the Teacher's Meeting, Adams Centre S. S.

(b) The Part of the Teacher, Syracuse S. S., Mrs. M. J. Parslow.

(c) The Part of the Sabbath School Itself, Utica S. S., Dr. S. C. Maxson.

(d) The Part of Decision Day, DeRuyter S. S., Mrs. Geo. W. Burdick.

Discussion Led by Rev. I. L. Cottrell.

3.15 Address, "The Power of the Pastor,"

Rev. E. H. Socwell.

4.00 Adjournment.

EVENING.

7.30 Prayer and Praise Service.

8.00 Young People's Hour, "The Y. P. S. C. E. as a Personal Factor in Christian Culture," Conducted by Dr. A. C. Davis.

FIRST DAY MORNING.

9.30 Unfinished Business.

Children's Page**The Story of a Dandelion.**

A dandelion grew in a garden plat
In the shade of an old stone wall;
Her slender leaves made an emerald mat,
Where the stem grew straight and tall.

In the cool spring days she had worn a hood
That was small and tight and green;
She wore it as long as she possibly could,
Till many a hole was seen.

Then she sent down word through her stem and
mat
To the storehouse under her feet,
That she needed at once a bright new hat,
With trimmings and all complete.

It was fine as silk and yellow as gold,
Like a star that had fallen down;
With brightest trimmings, fold on fold,
The gayest hat in town.

And next she wanted a summer hat,
Adorned with small white plumes;
So they sent her one, in place of that
They had sent with the yellow blooms.

For many a day she waved and danced
And bowed to the birds and bees;
For many a day the sunbeams glanced
Through leaves of the friendly trees.

But a brisk little wind went by, one day,
"Please give me your hat," he cried;
He carried the little white plumes away,
And scattered them far and wide.

—Elliot A. Curtis in *The Watchman*.

Russian Famine Relief Committee.

SABBATH RECORDER:—The following appeal has been issued by the leaders of religious faith in this city in behalf of the Russian famine sufferers—of whom there are 21,000,000, nearly all peasants entirely dependent on outside aid:

"The famine in Russia is threatening the lives of millions of human beings. The cry of suffering which comes to us should not fall on deaf ears. We appeal to our fellow citizens without regard to creed to give according to their means. Subscrip-

12.00 Adjournment.

10.40 Essay of the Association, "This Grace Also," Miss Ethel A. Haven.

11.00 Tract Hour, "Christian Culture and Denominational Life," Rev. Geo. B. Shaw.

10.00 Adjournment.

AFTERNOON.

2.00 Devotions.

2.10 Essay, "Self-helps for Pastorless Churches," Dr. S. C. Maxson.

2.40 Discussion.

3.00 Missionary Hour, "Missions and Denominational Life," Rev. E. B. Saunders.

4.00 Adjournment.

EVENING.

7.30 Prayer and Praise Service.

7.45 Unfinished Business.

8.00 Sermon, Rev. E. B. Saunders.
Closing Conference.

Salem College.**COMMENCEMENT WEEK, 1907.**

SABBATH, JUNE 8TH.

8.00 p. m. Graduation Exercises of the School of Music.

SUNDAY, JUNE 9TH.

8.00 p. m. Baccalaureate Address by President Cortez R. Clawson. Theme: "The Dignity of Labor."

MONDAY, JUNE 10TH.

2.30 p. m. Class Day Exercises.

8.00 p. m. Session of Clonian Lyceum.

TUESDAY, JUNE 11TH.

10.00 a. m. Session of Philadelphian Lyceum.

2.00 p. m. Annual Meeting of Stockholders.

8.00 p. m. Annual Concert of the Department of Music.

WEDNESDAY, JUNE 12TH.

10.00 a. m. Commencement Exercises.

3.00 p. m. Meeting of the Alumni Association.

8.00 p. m. Closing Lecture by Professor Robert A. Armstrong, of the Department of Literature, West Virginia University.
Subject: "The Measure of a Man."

Everybody likes Prof. Armstrong. His lecture will be entertaining, thought provoking, and helpful. It will sparkle with wit and kindly humor. He is unquestionably the most popular speaker on the lecture platform today in West Virginia. His lecture will be a great treat.

Suffering is a choice instrument for shaping character, and without its touch the most delicate chancing on the vessel would be impossible.—John Watson, D. D.

tions may be sent to Samuel J. Barrows, Secretary, Russian Famine Relief Committee, 135 East 15th St., New York City, and will be acknowledged by the Morton Trust Company.

(Signed) Henry C. Potter, James M. Farley, Lyman Abbott, Chas. H. Parkhurst, James M. Buckley, Robert S. MacArthur, Edward B. Coe, Robert Collyer, Joseph Silverman.

"Five dollars will keep a man alive until the next harvest. A Nickel a Day will keep a child from starvation."

This committee earnestly requests your co-operation in calling this matter to the notice of your readers. The need is pressing and any contributions however small will be thankfully received.

We enclose herewith through our arrangement with the Press Service Company a literal translation of a petition received from a starving Russian village, hoping that you may be willing to print it at least in part together with the above appeal. It not only reveals the true conditions affecting millions, but affords an interesting indication of education and society in Russia.

We should be glad to receive for further use in the work of collecting contributions, a marked copy of the issue in which you may treat of this subject.

For any co-operation which you may be able to extend you have our sincere thanks.

Yours truly,

S. J. BARROWS, Secy.

135 East 15th Street, New York,
May 3, 1907.

The RECORDER makes place for the following portions of the appeal:

"All our own means are exhausted by the famine, all our cattle and other movable property are sold to keep us from death by hunger; we are the poorest of the poor. We are afraid to enter our wretched cottages because of the children. One is crying, the others are groaning for food; seeing them causes our tears to flow and the blood to leave our hearts.

"As if to mock our misery we hear from strangers that in this or that village a free kitchen has been opened. We have nothing, nothing. Can it be that we are doomed to death through hunger? How glad we would be if we could get only bread and potatoes—even if good people would only give them to our children and old women—

we would not know how to thank Almighty God sufficiently.

* * * * *

"What shall we do? Where shall we go? What shall we say? What are we to do? Go home to our huts? The very word home makes our hearts turn. But there is nothing else to do—we go home, enter the dark house trying not to look at the wife or children, pretending not to hear their eager questioning—'Where have you been father?' And like everybody's enemy, like some wild beast, you slink away to your corner to seek forgetfulness in sleep. But no, sleep does not come, something prevents it, and bitter thoughts chase through your head, one after the other, like the waves of the sea. And so you foss till daybreak, and in the morning—get up and flee. Where to?—You don't know. What shall we do? Where can one find bread? You don't know. Again we all crowd together, like a flock of hungry birds and twitter about our sorrow. All at once some man who can read and write joins us and says, 'Friends, you must beg the authorities for help.' And we all begin entreating him, 'Be so kind, write a petition.' 'Perhaps it shall reach some kind man in power; and at the same time—our prayer shall reach God.' Well may the Lord bless us * * * Speak! 'You begin, Basil Cherkassoff.

In Memory of N. O. Moore, Sr.

Prepared for the Recorder by Ira J. Ordway, at the request of the Chicago Seventh-day Baptist Church.

The Chicago Seventh-day Baptist Church wishes to express sympathy for the bereaved family and appreciation for the services of Nathan Olney Moore, Sr., whose obituary appeared in the SABBATH RECORDER of April 29, 1907. This notice gave an outline of the facts of his life, but there are other items that are of interest.

His father, Daniel Moore, was a native of Kentucky. His mother, Maria Olney Moore, was born in Warren County, Pa. She was a member of the Olney family of which Richard Olney, former Secretary of State, Professor Olney, the mathematician of Ann Arbor, and Olney, the geographer of a former generation, are the most illustrious members. He was of a deeply religious nature, yet had an inquiring mind that could not be satisfied until it had in-

vestigated every new line of thought or belief presented to it. Although he was converted in a Methodist revival in early youth, he did not unite with any church until he joined the First Presbyterian Church in Chicago in 1867. During the early years of his life in Chicago, from 1867 to 1873, he was connected with city missionary work at Railroad Chapel, a mission of the First Presbyterian Church, and also with the work of the Y. M. C. A. There was one whole year during this time that he did not miss a single night of being in some religious meeting. After his marriage in 1873, he spent seven years in more intimate connection with the mission work at Railroad Chapel, living in the building and acting as janitor and assistant to the venerable missionary Father Brainerd Kent.

During this time he investigated the claims of the Seventh-day Sabbath and accepted the truth as held by all Sabbatarians. For many years he and his family were identified with our people both before and after the organization of the church. It was through his conception and leadership that the Sabbath Mission School was organized and maintained for twelve years. During nearly all this time, he was superintendent and his devoted wife a teacher and helper. Their children were in constant attendance. His daughter Julia is a competent and popular teacher in the Chicago city schools, and a most earnest worker in our church and Sabbath School. N. O. Moore, Jr., is well known as the efficient Business Manager of the SABBATH RECORDER.

Mr. Moore was a conscientious, able Christian. He lived to his convictions and was greatly respected by all his fellowmen with whom he had connection in business, as well as in his religious work. He was a fervent and practical religious worker. He was a printer by trade and it was in his office that Olney learned the printer's trade from the bottom up.

The following quotations from the records of the Chicago Church show his close relationship with our people. They also show the importance of Sabbath keepers organizing in every community, even if only a few in numbers. First came the Bible class, then the Mission School and then the church:

"June, 1875, Elder James Bailey, of precious memory, came to the city in the interest of the Tract Society, and organized a Bible Class. The Bible Class was continued until the Sabbath Mission School was organized March 25, 1882. The plan originated with N. O. Moore, who, before his conversion to the Sabbath, was connected with the Railroad Mission on State street, and was thoroughly acquainted with mission work, especially among children. The following extract from Mr. Moore's pen pictures the scope of this work:

"This Sabbath School is an experiment in a new direction, and is probably the only one of its kind in the world at the present time. Sabbath keepers, both Seventh-day Baptists and Seventh-day Adventists, have their own respective schools in connection with their several churches, where only the children of Sabbath-keepers attend, but, nowhere, as we know, is there any effort made to gather in the children of a certain class, (Jewish), of the poor and degraded in the crowded portions of our cities. To reach with the blessings of the Gospel of Jesus Christ the children and, through them, the parents and homes of this peculiar and neglected class of our city population is the grand object and aim of this Sabbath-school. The accomplishment of this work, though beset with difficulties, is not as great a task as might appear at first glance. We find a readier access to these parents and their homes than the Sunday school worker finds, because we go to them with religious teachings for their children upon their own Sabbath day. . . . It is in the providence of God that we have this opportunity to do good, hence our opening remark that the school is an experiment is hardly just, for none of God's work is ever an experiment. It is never lost work to teach and preach the Gospel to the poor whom we always have with us in the city."

"From the foregoing it is readily seen that this church had its conception in a band of workers who previously had maintained Sabbath worship for years, and who had successfully carried on a mission school for Jewish children under trying circumstances."

Another feature of Mr. Moore's work worthy of mention in this connection is the *Sabbath Chronicle*, which he established in this city, as an independent paper for

Sabbath Reform. Dr. C. D. Potter, having a business in this city which called him here frequently, became much interested in the *Chronicle* as a better medium for the distribution for Sabbath truth than tracts. It is more than probable that the *Chronicle* was the means of establishing the *Sabbath Outlook*, for it was through his influence that his brother, Charles Potter, and George H. Babcock became interested in the enterprise. Our people here helped sustain the *Chronicle* as best they could, and when for want of means, it was discontinued, it had sown the seeds of a more vigorous plant.

By order of the church,

IRA J. ORDWAY.

Chicago, Ill.

True Americanism.

For what is true Americanism, and where does it reside? Not on the tongue, nor in the clothes, nor among the transient social forms, refined or rude, which mottle the surface of human life. True Americanism is this:

To believe that the inalienable rights of man to life, liberty and the pursuit of happiness are given by God. To believe that any form of power that tramples on these rights is unjust. To believe that taxation without representation is tyranny; that government must rest upon the consent of the governed, and that the people should choose their own rulers. To believe that freedom must be safeguarded by law and order, and that the end of freedom is fair play for all. To believe not in a forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities. To believe that the selfish interests of persons, classes and sections must be subordinated to the welfare of the commonwealth. To believe that union is as much a human necessity as liberty is a divine gift. To believe, not that all people are good, but that the way to make them better is to trust the whole people. To believe that a free state should offer an asylum to the oppressed, and an example of virtue, sobriety and fair dealing to all nations. To believe that for the existence and perpetuity of such a state a man should be willing to give his whole service, in property, in labor and in life.—*Henry van Dyke.*

I will permit no enemy to degrade my soul to the level of hatred.—*Booker T. Washington.*

Ordination at Scott, N. Y.

In response to a call from the church at Scott, N. Y., a council of delegates from churches of the Central Association, and also two members of the ordination committee, met with the Scott church, April 24, 1907. The church having chosen Mrs. Abbie M. Burdick, to fill the office of deacon, the delegation was called to consider, and if thought proper, proceed to her ordination.

At first, it was arranged to meet April 23, but owing to a funeral at Adams Centre, Rev. E. H. Socwell, chairman of the ordination committee, was unavoidably delayed; and the service was postponed until the following day.

The council met at 7.30 P. M.; and after a few remarks in which Brother Socwell stated the object of the meeting, the service was opened with singing and prayer. After the election of R. G. Davis as secretary, Rev. E. H. Socwell was chosen to conduct the examination. Sister Burdick told in a few words of her early experience in conviction for sin, and of the joy that came to her life in seeking forgiveness. She also expressed unwavering faith in the Bible, as the revelation of God's will to mankind. Her answers to the various questions, were in every way satisfactory, leaving no shadow of doubt as to the genuineness of her experience as a Christian. Immediately following the examination, it was voted to proceed with the ordination.

Bro. Socwell read a part of the 5th chapter of Luke, and offered prayer. The ordination sermon was preached by Rev. A. L. Davis, of Verona, N. Y., from Luke, 5th chapter, and 5th verse. The consecrating prayer was offered by pastor R. G. Davis, and the laying on of hands was by the ministers and deacon present. The charge to the church was delivered by Bro. Socwell, and the charge to the candidate was by A. L. Davis. Words of greeting were spoken by Dea. O. D. Greene of Adams Centre. The choir sang, "Lo, the Golden Fields Are Smiling." An invitation was then extended to all present who wished to welcome Mrs. Burdick, to come forward and extend to her the hand of fellowship. While the congregation sang, "God Be With You," a goodly number responded. The meeting closed with the benediction by the pastor of the Scott church.

R. G. DAVIS, Sec.

MARRIAGES

DAVIS-LEONARD. At the residence of the bride's mother in Delmar, Iowa, May 1, 1907, by the Rev. Geo. W. Burdick; Mr. Ezra Davis and Miss Katie Leonard. G. W. B.

DEATHS

BAKER. Silas W. Baker, eldest son of William and Ruth Baker, was born in Andover, N. Y., March 25, 1837, and died of neuralgia of the heart and paralysis, at his home in Milton Junction, Wis., Sabbath morning, May 11, 1907.

When about seven years of age he came with his father's family to Milton, Wis., which place has since been his home, except a brief residence in South Dakota. He studied several terms in Albion Academy. Most of his life has been spent either on the farm or in other forms of manual labor. In 1861, he enlisted in Company B, 13th Regiment, Wisconsin Infantry, and served until the close of the war. September 18, 1867, he was married to Denisa Huffman, who died two and one half years later. October 5, 1870, he was married to Charity Huffman, sister of his first wife. In character, he was social, kind, sympathetic, and strictly honest. He conscientiously avoided publicity in Christian living except as seen in daily conduct. At the age of fourteen he was one of forty who were baptized by Elders Varnum Hull, Stillman Coon and Daniel Babcock. He first held membership in the Milton Seventh-day Baptist Church, but later became one of the constituent members of the Rock River Church. Besides a lonely widow, he leaves two brothers and one sister, in Idaho. The funeral was held at the Milton Junction church, May 12, 1907, conducted by the pastor, assisted by Rev. O. S. Mills. An unusually large audience voiced the esteem in which brother Baker was held. Music by the Milton College Quartet. Texts Job 33:14; Mk. 13:33. Burial services by the Odd Fellows Lodge, of which Mr. Baker was a worthy member. G. W. L.

SATTERLEE.—In the Oneida County Home, Rome, N. Y., after a lingering illness, George Satterlee, in the 50th year of his age.

Mr. Satterlee was the only child of Harvey H. and Mary A. Satterlee, and was born in Verona,

N. Y., Dec. 17, 1848. Mr. Satterlee, not being able to work, went to the County Home about three years ago, where he has lived since. Though physically feeble, he had a remarkable mind, stored with valuable information. He enjoyed reading good literature, and especially did he take delight in his Bible, the *RECORDER*, and the *Pulpit*, all of which he read and carefully studied. He kept well informed on all matters pertaining to the denomination, and often expressed a deep love for the Seventh-day Baptist cause. He was converted in early life and baptized into fellowship of the Second Verona Seventh-day Baptist Church of which he remained a member until the time of his death. He was also a member of the Home Department of the First Verona Sabbath School. Funeral services were conducted at the First Verona church, and interment was made in the West Cemetery, near State Bridge, N. Y. A. L. D.

Old Age.

Is it an evil to be drawing near
The time when I shall know as I am known?
Is it an evil that the sky grows clear,
That sunset light upon my path is thrown,
That truth grows fairer, that temptations cease,
And that I see, afar, a path that leads to peace?
Is it not joy to feel the lapsing years
Calm down one's spirit? As at eventide
After long storm the far horizon clears,
The skies shine golden and the stars subside;
Stern outlines softened in the sunlit air,
And still, as day declines, the restful earth grows fair.
And so I drop the roses from my hand,
And let the thorn-pricks heal, and take my way
Down-hill, across a fair and peaceful land
Lapped in the golden calm of dying day;
Glad that night is near, and glad to know
That, rough or smooth the way, I have not far
to go. —Anon.

SUBURBAN RESIDENCE, BATTLE CREEK, MICHIGAN.

New 10-room house, modern in its improvements with city water and other conveniences. Four and one-half acres of choice fruit orchard and vineyard. Three minutes walk to one of Michigan's most beautiful lakes and summer resorts. Price \$8,000. This can be divided into lots and sold at a good margin. For further particulars write Sheldon Babcock, 219 West Main, or C. D. Rhoades, West End Branch City Bank of Battle Creek.

SPECIAL NOTICES

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.
W. D. WILCOX, Pastor,
5606 ELLIS AVE.

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.

Field Secretary in Iowa.

On the way from Wisconsin to Welton, one day was spent in Chicago. The office and exhibit room of the Religious Education Association at 153 La Salle St., was one of the Secretary's objective points, while in the city. The Association has an excellent collection of books and periodicals on Religious Education and the exhibit of manual methods and courses of study now in use in Bible Schools is thoroughly interesting and suggestive as to what may be done in this field of effort. The General Secretary of the Association, Henry F. Cope, asked that the Seventh-day Baptists have a sample of all their Sabbath School publications and books on Religious Education sent to him for the exhibit. The Field Secretary hopes to get a presentable collection ready for the Association's exhibit.

Four days were spent with the Welton church. Four public institutes were held, besides a teachers' meeting and a workers' conference. Papers and addresses were given by local representatives as follows: "The Needs of the Sabbath School," by Mr. Horace Loofboro; "The music of the Sabbath School," by Miss Mae Mudge; "The Primary Department," by Miss Iva Hurley. The Field Secretary spoke at each session and conducted open parliaments and round-table discussions. Excellent music was furnished by the choir, a ladies' quartet and a young ladies' trio.

Welton feels the effect of emigration to cheaper, but not better lands. A number

of young men and women have settled on farms nearby and are a tower of strength to the church and society. Welton has no physician nearer than Dewitt and Delmar, seven or eight miles distant. This would be a fine opening for some young Seventh-day Baptist physician.

On the way from Welton to Garwin, the Field Secretary visited Sabbath-keepers at Elwood and Marion.

WALTER L. GREENE.

Marion, Ia.

May 10, 1907.

Moving Day Among the Squirrels.

W. H. Burgwin, a friend of the youthful readers of the *Children's Own*, has written for them a description of a "family moving" which he once witnessed while living in the woods. He says:

We had been in camp for several weeks—long enough to form a sight acquaintance with a gray squirrel family which was there before us. Some of us had observed a large bunch of leaves in each of two tall oak trees. We had not thought of squirrels as living in these, however. One bright August day, the mother squirrel, as we supposed, was seen climbing toward her castle in the air. From a distance her head appeared uncommonly large. It hardly seemed likely that she was storing away a winter's food supply. Certainly the acorns and hickory nuts of our grove were not ready for the storehouse then. Soon the active creature was descending the tree, this time with empty mouth. With our eyes we followed her carefully to the oak some thirty-five paces off, where was the other leafy castle. Mrs. Squirrel had only half entered this nest of hers, and immediately came out with a burden. That burden was gray like herself, only a little brighter. Our suspicion was aroused. We eyed her closely. Down the oak she came, head foremost. The journey of a hundred feet or so between the two oaks was made. As the graceful creature passed within a dozen feet of us we became sure that she was moving her family—that she really was carrying a baby squirrel in her mouth. Two legs of the baby seemed braced against the parent's neck, one on each side. Up that tall oak with her load she climbed with graceful ease and dropped her baby into

the nest. We saw her make this journey back and forth until she had carried six little ones (each apparently about half grown) down one tree about forty feet, across the intervening space one hundred feet or more, and back up the oak possibly forty-five or fifty feet. She did vary the journey several times on her way back for another little one by taking the air line through the branches of neighboring trees. Once, startled by our nearness, with a heavy babe in her mouth, she actually mounted a tree when her ground journey was about half traveled, went into its top and jumped from tree to tree until she was able to place her precious load in its cozy castle.

"We tried to discover the reason for all this careful activity on the part of our good neighbors. Possibly it was because their first home was too near a roadway on one side and a much traveled path on the other. Maybe the increased height of the new home had in it promises of safety. Or, it may have been that the large family had outgrown their first quarters.

"Whatever the cause, we were taught that day that even the wild creatures of the woods have a concern for their little ones kindred to that which human parents cherish for their children. Then there came to us the words of Jesus concerning the birds and the foxes and their homes. Anew we were impressed with the truth that the heavenly Father careth for all his creatures."

Under a Window.

Mr. Robin (nervously). Really, Aquilla, I reckon we left the south a grain early this season. The change in climate is extreme, and you know my lungs have been delicate ever since we traveled in that snow-squall last year. I've left off my lightweight under-feathers, too. But you are always in such a flutter to start.

Mrs. Robin (with a chirp). Now, Robby dear, don't croak! You look as black as a raven. Don't you know that, if we had waited, we should have had to travel with such a mixed flock? I only wish birds of a feather did flock together. Those o-ka-le-ing blackbirds just set my pin-feathers on edge. And the best stopping-places will soon be crowded, too; and high!

Besides, I do like to get north in time to snap up bargains during spring cleaning. Things are fairly given away then.

There's the loveliest ravelling hanging from a rug on that line yonder. I shall come back and take it if I don't see anything I like better.

Do fly down and look at with me.

Mr. Robin (protesting). My dear bird, don't ask me to go bargain hunting. I'd rather face a cat! It's time I was at work. Early worms don't grow on bushes these days. But what does a lady bird know about business—

Hold on, 'quilla, where are you darting to now?

By Audubon! if she hasn't got a worm!
—Alice W. Pope.

The Tea-Set Blue.

When Tillie brings her tea-set out—
Her lovely set of blue,
And lays the dishes all about
The table, two by two,
The little doll-house people all
Begin to wonder who will call.

For 'tis a signal, beyond doubt,
That visitors are due
When Tillie brings her tea-set out—
Her treasured set of blue.
So all the dollies watch and wait,
And sit up very nice and straight.

And Pierrot forgets to tease
In hopes to be a guest;
The little Jap from over seas
Tries hard to look his best;
While Mam'selle French Doll, all the while,
Wears—ah, the most angelic smile!

For all the nursery people know
As well as well can be,
That dollies must be good who go
With Tillie out to tea.
And would not that seem fair to you,
If you possessed a tea-set blue?
—Rose Mills Powers in St. Nicholas.

Seek your joy in what you give and not
in what you get.—Evan Roberts.

Work is our business, its success is Gods'.
—John Ruskin.

The glory is not the task, but in the doing
it for Him.—Jean Ingelow.

All the Mothers Were There.

At the breakfast table little Constance was telling her papa about the entertainment of the previous evening. The program was given by the members of the music teacher's kindergarten class. There were solos and duets and declamations and biographies of composers of music; every child had something to do. It was rather informal and was held at the teacher's home. But best of all for Constance, "all the mothers were there." "How about the fathers?" asked her papa. "Only two," she replied. How about it, fathers? Are you interested in the affairs of your children? Do you know the character of their games and amusements? Do you enter into the daily life of your children? It may not seem to make much difference to you just now, but later when some crisis meets the young life, then father's sympathy and counsel will be felt very largely in proportion to the degree that you enter into the life of the child. And then it will do the little ones so much good when they are "speaking their pieces," if they can say afterwards, "all the fathers were there."

PATER.

Use no timber that will not bear storm.
Never sleep while you skirt the reef.—*Joseph Cook.*

Lead life with love: that others who
Behold your life may kindle too
With love, and cast their lot with you.
—*Christiana G. Rosetti.*

Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—*Kemble.*

FARM FOR SALE.

Good farm of 140 acres, with or without stock, situated one and one-half miles from the First Verona Seventh-day Baptist Church; distant less than one mile from school, canning factory and Erie Canal shipping points; fine market for all farm produce at hand; two cheese factories within one and one-half miles, and Verona Station on the New York Central R. R., is but four miles distant. Large substantial house and farm buildings. Liberal terms.

For information, address H. W. Palmiter, Verona, N. Y., (R. F. D.) or Mrs. J. H. Stark, Higginsville, N. Y.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON IX, JUNE 1, 1907.

MOSES CALLED TO DELIVER ISRAEL.

Ex. 3:1-14.

Golden Text.—"And he said, Certainly I will be with thee." Ex. 3:12.

INTRODUCTION.

After his unsuccessful attempt to act as deliverer and judge for his fellow countrymen Moses fled far away from Egypt. In the land of Midian he married a wife and settled down to live there. Very likely he thought that his career in Egypt was at an end.

But God had still a work for him to do. He had had the best of training physically and intellectually, but he needed a religious discipline before he should be ready for his stupendous task. The long years of his retirement in Midian were not spent in vain.

Perhaps the children of Israel when they cried out in the bitterness of their bondage thought that Jehovah had forsaken them; but he had not forgotten his promise to Abraham, Isaac and Jacob. When the fitting time should come there would be ready for them the ablest leader the world has known.

TIME.—When Moses was about eighty years old.

PLACE.—In the western part of the Sinaitic peninsula, at Mount Horeb or Sinai.

PERSONS.—The angel of God, or God himself revealed to Moses through the burning bush.

OUTLINE:

1. God Reveals Himself to Moses. v. 1-6.
2. God Promises to Deliver Israel. v. 7-9.
3. God Gives a Commission to Moses. v. 10-14.

NOTES.

1. *Now Moses was keeping the flock of Jethro his father-in-law.* Some have interpreted the word translated "father-in-law" as meaning brother-in-law, and have reckoned Jethro as a son of Reuel, mentioned in chap. 2:18; but this explanation can hardly be justified. It is evident that the author of Exodus has used more than one narrative as sources, and that he gives Moses'

father-in-law two names, Reuel (sometimes written Raguel) and Jethro. *The back side of the wilderness.* We are to infer that the home of Moses' father-in-law was in the eastern part of the Sinaitic peninsula or possibly beyond the Gulf of Akiba in Arabia. Thus it would be separated from Mount Sinai by an uninhabited region. Perhaps this wilderness was a dry and sandy desert, but this is not necessarily implied from the word used. *Mountain of God.* The mountain has this name here by anticipation, in view of the fact that here God was revealed to Moses, and subsequently gave him the Law. *Horeb.* This is to be understood as the name not of a single peak, but of a group of mountains. Some geographers have distinguished between Sinai and Horeb, but they are almost certainly identical.

2. *The angel of Jehovah.* From the context we infer that this angel of Jehovah is to be identified with God himself. Compare Gen. 22:11 and other passages. *In a flame of fire out of the midst of a bush.* Or better, "the bush," the one that was afterwards celebrated from this occurrence. Fire is often elsewhere in Scripture noted as the symbol of the divine presence. Its power and its purifying action make it an appropriate symbol. *And the bush was not consumed.* This marvelous circumstance was what first attracted Moses' attention.

3. *I will turn aside.* Perhaps he already suspected a manifestation of God. At all events as an educated man, Moses knew that there was here something worthy of his attention.

4. *God called to him.* We are to understand an audible voice. Compare the call to Samuel. *And he said, Here am I.* As much as to say, I am here to heed and obey. Compare Samuel's answer, also Isaiah's 1 Sam. 3:10; Isa. 6:8.

5. *Put off thy shoes from off thy feet.* As a token of reverence for the holy ground. This is an Oriental custom to the present day. Compare Josh. 5:15.

6. *I am the God of thy father.* Thus does God arouse the faith of Moses who had no doubt heard from his parents of the promise made to Abraham, Isaac and Jacob. The word "father" as used here is evidently to be understood as a collective noun referring to Moses' distinguished ancestors rather than to his own father. *For he was afraid to look upon God.* A great awe came upon Moses in view of the divine presence. This is not the fear of cowardice.

7. *And Jehovah said, I have surely seen the affliction of my people.* This is the first place in the Bible where the nation of Israel is called,

"my people." Jehovah promised to Abraham that he would make of his seed a great nation, and now he is going to take care of that nation. *And have heard their cry.* Possibly this cry was not directed to Jehovah, but it was certainly heard of him.

8. *And I am come down to deliver them.* Our author represents Jehovah as speaking like a man. It is as if he were coming a long journey to care for his people. *Unto a land flowing with milk and honey.* The fertility and abundance of the land of Canaan is thus poetically expressed. This is the first reference of this character to the promised land. *Wild honey was particularly esteemed by the ancients.* *Unto the place of the Canaanites, etc.* The mention of the various tribes inhabiting the land helps to make vivid the fact that it was broad. That they are numerous and warlike need not dismay a man that has had a vision of God. The list of these peoples is not always the same. From Gen. 10:15 and following verses we might infer that the name Canaanite included all of them, but not so from Gen. 15:20, 21.

10. *I will send thee unto Pharaoh.* Moses was to make a formal demand for the release of the Israelites held by Pharaoh without right, since they were not really the subjects of his kingdom but rather Jehovah's own people.

11. *Who am I that I should go unto Pharaoh?* Moses is dismayed at the task set before him. We are probably not to infer that he was afraid, but rather that he doubted his own ability to carry out such a commission.

12. *Certainly I will be with thee.* If Moses believed in the power of God as illustrated in the burning bush before him, what greater encouragement could he have than this promise of God's presence? *And this shall be the token.* Rather "the sign." Some have thought that this sign could have been of little value as an encouragement unto Moses as it was not to be fulfilled till after the people of Israel were already brought out of Egypt; but it was really a great moral stimulus to him. He had now the sign of the burning bush present before him, and a concrete future event to look forward to.

13. *What is his name?* This would seem a very natural question for people familiar with many gods to ask. Yet the true significance of this question is not in a curiosity to know by precisely what title to address the God whom they were to worship and upon whom they were to depend for leading; it was a request to know who and what sort of a God he was that

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they should trust in him and serve him. And this is the question which Jehovah answers.

14. I AM THAT I AM. There are various renderings of this line. See margin of the Revised Version. The reference is evidently to the divine name, *Jahwe*, or Jehovah (as it has ordinarily been misspelled and mispronounced for the last four hundred years). This name is derived from the Hebrew verb *to be*, and is best interpreted as *the one who is*, that is *the absolute and unchangeable one*. Surely the God with such a name, such a character might well inspire the trust of those who doubted.

15. *Jehovah, the God of your fathers*. This name was considered by the Jews as too sacred to be taken on the lips. In reading the Scriptures they substituted for it *Adonay*, Lord. In King James' Version as well as in the English Revised Version of 1885, this word LORD spelled with small capitals occurs a great many times as a translation for this distinctive divine name by which God revealed himself to the chosen people.

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Am I, Brother?

Five-years-old Meredith was walking along the street with Aunt Millie and ten-years-old brother Walter. A large dog met them on the street at which Meredith pressed close up to Auntie and clung to her hand tightly. Soon they saw another dog and Auntie asked, "Are you afraid of that dog?" The little fellow turned quickly to Walter and said "Am I, Brother?" "No," replied Walter, "not of that dog." "No, Aunt Millie, I am not afraid of that dog." When Pater heard about it he thought to himself, how like Meredith most of us are. We hardly know what to be afraid of until we ask someone else. We hardly know what to think about problems that arise until we have read our favorite paper or heard some man in whom we have confidence express his opinion. And it is all well that it should be so. The little fellow had confidence in his brother's judgment as to what dogs he should be afraid of. So we, in general, must take the judgment of some one else. So, my friend, if you see any kind of strange dog coming toward you, seek advice before you run, or before you are bitten. Are you afraid of cigars? of dancing? of hard work? of teaching a Sabbath School class? Am I, brother? PATER.

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