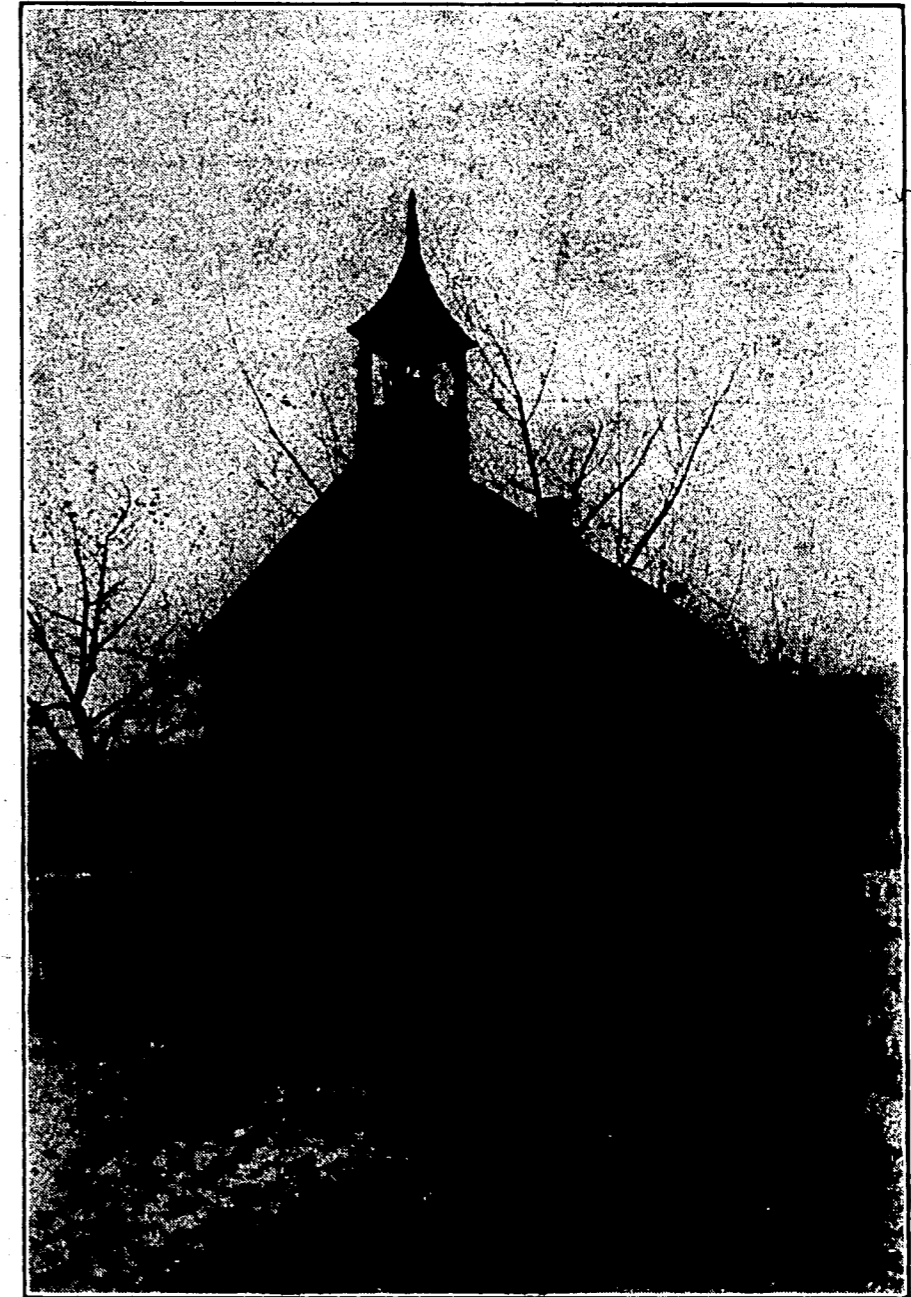


# THE SABBATH RECORDE

PLAINFIELD, N. J., MAY 27, 1907.



Seventh-day Baptist Church, Salemville, Pa.  
In which the South-Eastern Association was held.

## CONTENTS

EDITORIALS—To Be or Not to Be; His Thought Concerning Future Life; Present Appreciation; Spring House-Cleaning; Spiritual House-Cleaning; Bible Study; Allegorical Interpretations of the Bible; The Late Peace Congress; English Divines at Northfield . . . . .	481-488	Poetry; Alone with God; Be Still and Know . . . . .	493-495
How to Make Denominational Progress . . . . .	488	The Social Message of the Pulpit . . . . .	496
Strenuous Kansas . . . . .	490	CHILDREN'S PAGE—At the Door, Poetry; The Millionaire's Caller . . . . .	501
Reciprocity Between Plants and Insects . . . . .	491	Sermon, by Rev. W. L. Burdick . . . . .	505
WOMAN'S WORK—If I Should Die Tonight, Poetry; Expressions of Love; Not a Tear,		HOME NEWS . . . . .	509
		Northwestern Association . . . . .	509
		Tract Society Treasurer's Receipts . . . . .	509
		Meeting of the Sabbath School Board . . . . .	510
		SABBATH SCHOOL . . . . .	511

# The Sabbath Recorder. Alfred University

A. H. LEWIS, D. D., LL. D., Editor.  
N. O. MOORE JR., Business Manager.

TERMS OF SUBSCRIPTION.

Per year .....\$2 00

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

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

ADDRESS.

All communications, whether on business or for publication, should be addressed to *The Sabbath Recorder*, Plainfield, N. J.

## THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year.....60 cents  
Ten copies, or upwards, per copy.....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

## THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

## Utica, N. Y.

DR. S. C. MAXSON,  
Office, 225 Genesee Street.

## Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR AT LAW.  
Suite 510 and 512 Tacoma Bldg.,  
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE.—  
W. H. Ingham, *President*; Dr. Geo. W. Post,  
*Corresponding Secretary*, 1897 Washington  
Boulevard, Chicago, Ill.; Dr. A. S. Maxson, *Recording Secretary*; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

## Seventh-day Baptist Bureau OF EMPLOYMENT AND CORRESPONDENCE

*President*—W. M. Davis, Chicago, Ill.

*Vice-President*—W. H. Greenman, Milton Junction, Wis.

*Secretaries*—L. N. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.

*Associational Secretaries*—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Under control of General Conference. Denominational in scope and purpose.

INCLOSE STAMP FOR REPLY.

ALFRED, N. Y. Founded 1836

*Second Semester opens  
January 28th, 1907*

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D. Pres.

ALFRED ACADEMY *Second Term opens Jan. 28*  
WILLIAM S. MAXSON, Ph. B., Prin.

## Milton College

College Commencement and Dedication  
of the Whitford Memorial Hall, June 20th.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.  
Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D.D., President

or Prof. A. E. WHITFORD, M.A., Registrar,  
Milton, Rock County, Wis.

## Salem College SALEM West Virginia

SPRING TERM OPENS MARCH 12, 1907

Classical, Scientific, Music and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible. The environments are conducive to enthusiastic work. Information gladly furnished.

CORTEZ R. CLAWSON, A. B., Pres.

# The Sabbath Recorder

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

VOLUME 63, NO. 21.

PLAINFIELD, N. J., MAY 27, 1907.

WHOLE NO. 3247.

## "To Be or Not to Be."

Shakespeare has immortalized thoughts concerning existence here, and going hence from here, in the following words of Hamlet:

"To be or not to be; that is the question:  
Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune,  
Or to take arms against a sea of troubles,  
And by opposing end them? To die; to sleep;  
No more; and by a sleep we end  
The heart-ache and the thousand natural shocks  
That flesh is heir to, 'tis a consummation  
Devoutly to be wished. To die; to sleep;  
To sleep: perchance to dream: ay, there's the rub;  
For in that sleep of death what dreams may come  
When we have shuffled off this mortal coil,  
Must give us pause."

All this is brought to mind by the unaccountable suicide of Dean Huffcut of Cornell University, a few days since. Mr. Huffcut was in the prime of life and in good health. He was not financially embarrassed; he was highly honored, and life offered bright prospects of continued success and advancement. He was Dean of the Law Department of a great University and was recognized as one of its most brilliant scholars and able speakers. In his position as legal adviser of Governor Hughes of the State of New York, he was in a position involving great trust and responsibility, as well as high honor. That such a man should quietly and deliberately plan for his death, is unexplainable. It is easy to cover our ignorance of the case by saying "some form of insanity," but a letter addressed to his sister forbids anything like what we usually call insanity. Here is the letter:

"DEAR SISTER: I left for Ithaca tonight, but decided to take my body down to you in New York in order that it might be cremated. You will attend to that for me. If you have any difficulty call on my old friend De L. who will assist you.

"I am going down the river and enjoying the prospects of going out to sea. The ashes I leave behind may be disposed of at present

as the others prefer, but eventually you will take them to Eastlawn. And do not permit any public services of any sort anywhere. If the immediate family want private services in B. (Binghamton, Dean Huffcut's home town) let it be soon, but have no one else.

"I was never so glad to rest in my life. We must be quiet and live so. I've been thinking all the way down the river of some one's lines:

"Sweet after toil is sleep; then wherefore sorrow  
For him who sleeps and will not wake tomorrow?"

"Goodby. I don't want you or any of the others to be troubled about this. I've really postponed it often on account of others, but this time I am doing it. After all, in the end, one must have his own way of escape.

"You must stay and do what is necessary. Affectionately,  
"ERNEST."

\*\*\*

## His Thought Concerning Future Life.

We can only guess what Dean Huffcut thought of future life. Judging by the foregoing letter, he was calmly seeking rest. Perhaps over-weariness is a form of insanity. Perhaps weariness took the place of every other thought. Had he been a dissipated man, we could understand how an overwhelming sense of the failure of life called for suicide. It is no wonder that dissipated men and debauchees seek self-effacement, and rather fly to ills they know not of than bear the ills they have inflicted upon themselves. It is easy to understand Shakespeare's words "Thus conscience doth make cowards of us all" in the case of men who revel in wrong doing and stain all phases of life with sin. This could not have been the case with Dean Huffcut! There is reason to fear that many men hold faith in the future life lightly, or lose it altogether, because they are over absorbed with things of this life. The future life calls for faith in God as having intimate connection with present existence, even though that faith goes no farther than to call Him the "Eternal Presence." The sense of moral obligation, of righteousness and of duty to our fellows has its origin in our conception of God and our relations to Him. Was Dean Huffcut's

hold on God weak? Was his conception of God dreamy, hazy, indefinite, and hence his sense of obligation to himself and to his fellows dim and weak? One may not say. The problem is too great for answer. Another question forces itself upon us: the Dean was forty-two years of age and was unmarried. Did the want of wife and home and children impoverish a life otherwise rich in all good things, until the real nature of our future home—heaven—was lost? He who has wife, children, home, has everything to live for, though he cares little for himself. The whole problem is too great for solution, but we refer to it that other lives may be warned, perchance helped. It is doubly sad when men who are learned and able fail to fulfill the higher obligations of this life and thus lose sight of the glory that awaits those who seek it, in the life to come. It is noble to die for truth, for the cause of humanity, for the demands of righteousness, for anything worth while. It may be natural to die from over-weariness. But it is pitiful when over-weariness leads one to take himself away before the higher duties of earth life are either entered upon or fulfilled.

\*\*\*

#### Present Appreciation.

The reader will recall words from the pen of Dr. Titsworth in the RECORDER of May 6, in which he records the fact that Professor Rogers lived to know that the world appreciated his work; "Living people get more satisfaction out of taffy than the dead do out of epitaphy." The true man does not care for praise, but the earnest man who attempts worthy work is helped by the knowledge that his efforts are appreciated and that the good he seeks to accomplish is recognized by those for whom and with whom he labors. It is better to break the alabaster boxes of our love, as did the woman who anointed the feet of the Master, rather than keep them sealed until those whom we love and whose lives are helpful to us, have gone hence. Those who seek to make the world happier, wiser or better, are strengthened in their work by the consciousness that their efforts are appreciated. Satisfaction increases strength. Joy thrills the heart and aids it to higher endeavor. There are many good things you intend to say concerning

your friends sometime. You can aid them and help yourself at the same time, by saying them now. The flowers which just recognition brings to blossom have more worth to your friends when they are struggling with duties and responsibilities, or are burdened with trials and difficulties, than the choicest flowers will have on their coffins. Sympathy, appreciation, commendation have an important place in the culture of life, a double place in promoting the work of life. Let it be repeated that only superficial souls seek praise, but let it not be forgotten that the deeper and richer any life is in its desire to serve, the more that life deserves to be recognized and commended. These thoughts crowd in upon us at the moment when the foregoing editorials concerning self-destruction have been written. We do not know that Dean Huffcut needed anything more than he received from his associates, by way of appreciation, but we must believe that he would not have ended his life if he had felt just appreciation of what his life meant or might mean to others. True nobility forgets itself in the service of others, and even over-weariness must withhold its hand from ending life, if it be comforted by the assurance that life ought to continue for the sake of others. Better give your friends a casket without flowers, and a funeral without words, than not to enrich them with the consciousness that their efforts for you and for the world are appreciated now. This is a great theme into which our thoughts have drifted while we mourn Dean Huffcut, and the writer will be more than glad if the reader is made more thoughtful concerning his duty to others in the matter of assuring them of his appreciation for them. A man can gain scarcely any higher blessing for himself than the reactionary effect which true appreciation for others brings to him who gives expression to that appreciation. Post mortem kindness and expression of regard do not cheer saddened hearts nor strengthen those who are in danger of sinking under great burdens. Perchance our friends, after they leave us, know what we do, but it poor return to heap costly bouquets over the pulseless heart which went from earth hungry for the appreciation to which it was entitled. There is a double sadness in some

homes when they are broken because the words of appreciation that wife, or husband or child intended to speak, were left unspoken. The most heartrending experiences that came to the writer in his pastoral work were the cries of living lips poured into the dead ears by those whose sorrows, made keen by regret, spoke messages of love too late and called back those who had gone hence when they could not return. May God strengthen the reader, and make him better for waiting a moment in the shadow of these sentences.

\*\*\*

#### Spring House-Cleaning.

The coming of springtime makes the natural and necessary demand for "house-cleaning." This has its perils, its difficulties and its blessings. Perhaps the most noted perils pertain to patience and temper. It is said that the man who can do his part toward putting up a kitchen stovepipe without pinching his fingers, losing his temper or saying the things he ought not to say, is entitled to his certificate as a genuine Christian. Another way of saying the same truth is that "the average man ought to attend a series of revival meetings immediately after spring house-cleaning." Whatever these pleasantries may suggest, it remains true that in spiritual as in material things, there must be seasons of house-cleaning and renovation. It is toward that higher side of this that your attention is called by these words. A prominent duty in springtime is the clearing away of accumulated rubbish, the putting away of the things that are undesirable, that there may be growth room for better things. That principle has a wide application in our lives, intellectually and spiritually. Many of the hindrances to proper intellectual development come because the mind is loaded with undesirable things—rubbish. These things hinder growth and prevent normal and healthful development. Your lawn is being carefully raked at this time of the year, that the waiting grass may have no hindrances as it seeks new life. Most of our readers have passed "school age." At first thought they may say intellectual rubbish is not an important question to them. On the contrary, it is an important question at any stage of a man's life. Intellectual development, on best lines ought to

go forward as long as a man lives. Each man owes it to himself as a primary duty that his mind be kept clear of those things which prevent intellectual unfolding and enlargement. Men grow old and narrow, prematurely, because the mind is loaded with hindering rubbish. We commend to the reader that sort of intellectual house-cleaning which puts away everything that forbids the development and enlargement of intellectual power and the scope of intellectual attainments. You need broad ways of thinking. You cannot make the most and best of yourselves with these. If broad views be lacking, all life will be weakened. One cannot be narrow-viewed without loss of strength. Judgment is perverted by narrow views. Just conceptions of life are impossible without broad views of life and duty. We need constantly enlarging conceptions of what we owe ourselves that we may do the most and best for others. Personal attainments are not an end to be sought for their own sake. They are means by which every man's life is enriched, intellectually, and thus fitted for helping and enriching other lives. The average man suffers because he does not appreciate how much his life needs unfolding and enlarging along best lines, in order that he may become more valuable to himself, to his family, and to the world. Each man ought to understand his needs in this direction although it is to be feared that the ordinary man studies himself but slightly, if at all. It is easy to fall into grooves and ruts and to conclude that what we are is what we must be, and that effort to be different is useless. This is greatest of mistakes. Every man needs the intellectual stimulus of new ambitions for larger knowledge. He needs the strength that comes because of efforts to gain higher points of outlook and larger fields of effort. One said this morning, "The need of that business is a man with growing capacity and eager desire to make new mechanical inventions." What he said concerning a specific business is true of all enterprises in which men unite, and it is equally true of individual life. As you take a part in the world's preparation for better things through "spring cleaning," or at least are seeing evidences of it all around you, let these words incite you to intellectual house-cleaning. Intellectual dissipation by way of

loose thinking, thin reading, and the like, is a great agency in heaping up rubbish that endangers intellectual life. There is so much worthless stuff to read and so many temptations to read it that all life is endangered by it. Intellectually, the world would be better off if one-half the current literature in books, newspapers and magazines never came into existence. The intellectual life of the age is over-burdened with worthless stuff and diseased by that feverishness which always comes from surfeit of imperfect or improper foods. The great financiers are saying that agitation concerning business methods, the bursting of great business bubbles, "black days" in the stock market, etc., are all remedial. One said yesterday, naming a prominent firm, "Their failure will be an excellent thing for the market. The leading man in that firm was a reckless plunger, who was always a menace to sound business." Readjustments which we know under the familiar name of "reactions" are health-producing, spring-cleaning times. This is said that you may be helped, individually, in your intellectual life. You know what application ought to be made and what reforms you ought to initiate within yourselves. Do not delay the "spring house-cleaning" of your brain.

\*\*\*

#### Spiritual House-Cleaning.

Higher and more important are the considerations which appeal to each reader touching his spiritual life. When all is said and done, however far below high standards we may be, we acknowledge that the moral, religious side of life is the highest and most important side. Whatever else a man may be, his life is weak and his character lacking, if firm moral principles, high religious motives and ambition for spiritual attainments are not present. A man's life is not enriched by the repetition of a creed, nor by the announcement that he believes this or that, or does not believe this or that. Every life is enriched in proportion as it is strong in those things that make for purity and righteousness in the individual, in society and in the world. The currents of influence which surround our lives in these years are like swollen floods of springtime, that bring flood-wood and rubbish, that impede spiritual growth

and pervert life's highest purposes. Constant effort is demanded to overcome such influences and to keep life free from those things that hinder spiritual development. The books we read, the companions with whom we associate, the purposes to which we give place, and the plans of life we make, are all involved in this consideration. When you have done the best you can, some rubbish will drift in. The duty men owe to themselves, in this direction, is highest of duties. There are three great levels in life, the highest and most important one being the spiritual. This includes everything below it, in such a sense, that all life may be turned into account and made to strengthen our spiritual experiences. Some spiritual help, some strengthening may be gained from the most ordinary occupations and transactions of life. Highest attainments come when everything below spiritual is subordinate to it and made to bring soul-wealth. The man who is economical and careful, accumulates money, even though his wages are small and his field of action limited. To do this, the dominant purpose to save, must take possession of his life. When that is done he does not spend money unwisely, does not throw it away upon needless things. You are to be commended if you are miserly—in spiritual things. You are to be commended if every experience of life is made to furnish something for the treasury of your spiritual experiences. Frequent house-cleaning will be necessary if such a high purpose is carried out. One must watch himself, lest unworthy motives drift in, like street dust through an open window, and cover better things. The other day we had occasion to pass through a comparatively unused stairway in a great building. One hand followed the banister, through the natural impulse for protection going down stairs. When the descent had been made, that hand was covered with dust, soiled beyond fitness for use. The dust had come in quietly. The janitor had allowed it to accumulate, and the result was anything but desirable. Many things drift into one's spiritual experiences if doors and windows are not guarded. These come so silently, we are so unconscious of their coming and gathering, that our spiritual life is injured and perverted before we are aware of the dust. The writer of the pro-

verb, spoke a needed note of warning when he said, "Keep thy heart with all diligence, for out of it life issues." Have we said enough to help you in these days of spring house cleaning?—We hope so.

\*\*\*

#### Bible Study.

We find much cause for satisfaction in reports that came to the RECORDER concerning the work of the Sabbath School Secretary, and the interests of our Sabbath Schools. On another page, home news from Milton Junction concludes by saying, "We shall look for a great remodeling of our Sabbath School as a result of this Institute." Every advancement in methods of Bible study is to be highly commended. But deeper than all methods is that element which thinks of the Bible primarily and always as a religious book. Whatever facts appear in the Bible should be studied with a view to their bearing upon religious life. The temptation to dwell upon the surface of the Bible, rather than to seek its deeper spiritual and religious teachings is a constant element of weakness in Bible study. We need a deeper conception of what Christ meant when he said, "The words I speak unto you, they are spirit; they are life." Superficialness is a prevailing tendency in Bible study. It may be answered that the primary trouble is with the hearts of those who teach. This may be true. In whatever degree it is true, it makes demand for larger spiritual development in the hearts of teachers. Spiritual things are spiritually discerned, and he who has not learned to seek the spiritual truths that lie back of the words of Scripture, that are contained in the similes by which truth is set forth, has not really begun Bible study. It is of little value to know the grade of descent between Jericho and the Dead Sea, or the width of the valley of the Jordan, or the depth of water over the grave of Sodom. The knowledge of topography has no value compared with the spiritual truths that ought to be found in the history of Lot who went down into the valley of the Jordan, into the pits of Sodom. All Bible study should secure more than intellectual knowledge. Spiritual awakening is the first purpose. Guidance in ways of righteousness comes with spiritual awakening. Every fact contained in the Scriptures

should be made subordinate to this end. Little time should be spent upon surface facts. Much time should be spent in the direct application of truths underlying the facts. Another weakness in Bible study, notably in adult classes, is the tendency to drift into discussion concerning unimportant points. No portion of the Bible has been studied as it ought to be which does not leave in the heart of the student some deeper convictions, some more vivid impression concerning personal duty. It is well for a class to learn everything about a young man named Joseph, who was flung into a pit, sold to traders, made a slave in Egypt, ran the gauntlet of fierce temptation, remained noble and pure and came into power. That is a beautiful story, but every young man who studies it should see in it not only the history of one who succeeded in spite of temptation, but a picture of his own life, or at least of his own duty, purposes and attainments. This personal element is of supreme importance in Bible study. Hence the greatness of the treasure—and the glory of it too—that comes to any teacher, with a demand that each lesson should be so applied to the members of the class, that holier desires will be awakened, higher aspirations will be brought into action, and greater consecration will be secured as the result of each lesson. The study of the Bible means character building; building for time and eternity. Bible criticism should be undertaken for the sake of finding its spiritual meaning, its deeper truths and the inspirations to personal action which come from truth. Genuine study seeks such ends. It may be of some moment to discuss the question of dates and authorship in connection with the book of Isaiah, but such discussion is not of great moment. The real point in studying Isaiah is to be swept into the glorious currents of Isaiah's life as a devout reformer who spoke in the name of the Most High. Isaiah was in close communion with God, and whoever studies what Isaiah wrote will fail to reach best results if he is not brought face to face with God and with every great question of duty. We do not speak against the critical study of the Bible concerning facts, dates, localities, etc. That these are made more prominent than they need to be and that the deeper spiritual truths are not brought out as they ought

to be, is too nearly true in Bible study as it is ordinarily carried on. If our readers are inclined to apply this line of thought to sermons also, we shall not object. That sermon has accomplished little which has not put before the hearer the deeper practical truths of the Bible, personally applied to the hearts and lives of the hearers. If those preachers to whom you listen do not present truth thus, they are at fault. If they do present it in that way and your life is too worldly to appreciate it, too dull, and so nearly dormant that you go from listening without any deeper sense of personal responsibility and of the call of duty and righteousness, you are at fault, sadly at fault—sadly.

\*\*\*

#### Allegorical Interpretations of the Bible.

The effect of Pagan thought on Christianity is readily seen in many forms, ceremonies, vestments, and the like, which came into Christian history during the first three centuries. These are yet retained by the Roman Catholic Church and are easily recognized. Deeper inquiry shows that the interpretation of the Bible was directly and permanently affected, and often perverted, through Pagan thought. Whatever touches the Bible and its interpretation touches Christianity at a vital point. Our readers are familiar with the fact that strenuous efforts are yet made to lessen the authority of the Old Testament because it is a Jewish production. But a still more subtle and perverting influence appeared very early through the allegorical interpretations of the Bible. Methods which were common among the Greeks and among Greco-Judean writers were introduced at an early date. This system of interpretation was adopted by the Greeks upon the idea that all literature contained a figurative meaning which did not appear in the ordinary interpretation of words used. The allegorical system also claimed certain semi-scientific ideas. These philosophical schools of thought fastened themselves upon Christian history, bringing Greek mythological methods of interpretation to the Old Testament. It is said Simon Magus, who is mentioned in the New Testament, "interpreted in whatever way he wished both the writings of Moses and those of the Greek poets." Beginning with Justin Martyr, the prominent authors

among the Church Fathers, from the middle of the second century, represented a combination of Pagan philosophy and perverted Christianity. These men interpreted the Old Testament, and the teachings and life of Christ after allegorical methods, in a misleading and confusing manner. The following is an example from Clement of Alexandria, who attempted to explain the feeding of the multitude on the banks of the Tiberias as follows:

"And the Lord fed the multitude of those that reclined on the grass opposite to Tiberias with the two fishes and the five barley loaves, indicating the preparatory training of the Greeks and Jews previous to the divine grain, which is the food cultivated by the law. For barley is sooner ripe for the harvest than wheat; and the fishes signified the Hellenic philosophy that was produced and moved in the midst of the Gentile billow, given as they were, for copious food to those lying on the ground, increasing no more, like the fragments of the leaves, but having partaken of the Lord's blessing, had breathed into the resurrection of God-head, through the power of the Word. But if you are curious, understand one of the fishes to mean the curriculum of study, and the other the philosophy which supervenes. The gatherings point out the word of the Lord."

The epistle of Barnabas is a notable example of meaningless allegorizing and of perversion. In chapter eight he speaks of "the red heifer as a type of Christ," under which heading is the following meaningless discussion:

"Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and thus the boys should sprinkle the people one by one, in order that they might be purified from their sins? Consider how he speaks to you with simplicity. The calf is Jesus; the sinful men offering it are those who led him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of

heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham and Isaac and Jacob, because these were great with God. And why was the wool (placed) upon the wood? Because by wood Jesus holds His Kingdom, so that (through the cross) those believing on Him shall live forever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, (and) because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord."

Many of the earlier commentators among Protestants retain prominent features of the allegorical method. They seemed to think that they must find in the Old Testament and in Judaism, one or more types of every truth, practice or symbol in Christianity. This led to the creation of many interpretations which have no existence in the true meaning of the Scriptures, and to conclusions as unfounded as the allegorical interpretations were meaningless. The Bible is not a mysterious book, and the interpretation of what it contains, made in the light of its literary structure, the times when it was written and the purposes which it was meant to serve, is comparatively a simple and easy task.

\*\*\*

#### The Late Peace Congress.

The *Advocate of Peace*, Boston, discusses the work and the results of the late Peace Congress in New York City quite at length in its issue for May, 1907. Among other things it says:

"We are asked what the Congress did, what it accomplished. And this question is asked often in a skeptical tone, as if a peace congress were useless unless it at once puts an end to the whole business of war. Its chief accomplishment was just this demonstration of the wide and powerful hold which the peace cause has taken of the national heart, intelligence and conscience. If it had done nothing else than make this revelation, it would have justified many times over all the exacting labor and heavy expense of organizing and holding it. Henceforth the peace propaganda in

this country, already grown strong and self-reliant, will command public confidence, sympathy and financial support as it has never done before. In this way the practical effect and influence of the Congress throughout the nation will be incalculable. New strength, courage and hope will be felt by the leaders of the movement. New recruits will join them. New centers of propaganda will be created. Young men in the universities and colleges will be quick to discover the opening which this greatest of causes offers them to devote their talents and their culture to the service of humanity. The peace party in Congress, Bartholdt, Burton, Tawney, Hale and others who have been doing such valiant service the past two years, battling with militarism and helping to organize peace, will feel more than ever that they represent the wishes, the demands and the highest interests of the people, and will push their efforts with increased determination. The press, too, the New York section of which treated the Congress with so much fairness and generousness, may be expected hereafter to be more sympathetic and co-operative than heretofore. But the greatest and most immediate effect will be the strengthening of the hands of our delegates to the Hague Conference. It was for this purpose primarily that the Congress was organized. And to this end it specifically devoted itself. This object was always before its eyes, whatever else it thought or talked about. An examination of the resolutions adopted will show how strongly the Congress felt the necessity of concentrating its influence toward making the Conference at The Hague as efficient as possible in the treatment of the important subjects to come before it."

\*\*\*

#### English Divines at Northfield.

The coming summer will mark the Twenty-fifth Anniversary of the founding of the Northfield Conferences. Mr. W. R. Moody has announced that among the chief speakers are to be four Englishmen, nearly all of whom were at one time associated with the founder of the conferences, Mr. D. L. Moody. They will supplement one another during the season, which will last from May to October. Four distinct Conferences and two Summer Schools are already scheduled, in addition to the graduating exercises of both of the Moody Schools and the Summer Term at Mount Hermon.

Rev. F. B. Meyer, who has just retired from Christ Church, London, will lecture

daily during the month of July. This attraction, in addition to the Students' and Young Women's Conferences and the Schools for Sunday School Workers and Women's Missionary Societies, should place July alongside of August in point of opportunity and help at Northfield. Rev. Mr. Meyer has long been one of the leading Free Churchmen in England, holding for some time the Presidency of the National Free Church Council. In the recent educational controversy he figured as a leader of the Nonconformist party. Rev. William R. Lane, evangelist of this same council, is also to be in Northfield during July. His work in the evangelist campaign at the World's Fair in 1903, has made him known to many Americans.

The features during August will be the visits of Rev. J. Stewart Holden and Dr. G. Campbell Morgan, both of London. Rev. Mr. Stewart Holden is pastor of Portland Chapel, where he succeeded Dr. Griffith Thomas, who has been a familiar figure to Northfield audiences. Dr. Morgan has continued his work in Westminster Chapel and extended it until now it is estimated that he reaches 20,000 people every week. As leader of the Sunday School organization in England he will be prominent at the World's Convention in Rome during May. His subject for his lectures at Northfield will be "The Epistle to the Romans."

The exact dates for the Conferences are: Student Conference, June 28 to July 7; Young Women's Conference, July 9 to 19; Summer School for Sunday School Workers, July 20 to 27; Summer School for Women's Foreign Missionary Societies, July 23 to 30; General Conference for Christian Workers, August 20 to about Nov. 1; Rev. F. B. Meyer's Bible Class, July 1 to 30.

#### Notice.

The Committee on Entertainment request that all persons attending the Western Association, to be held at Nile, from June 7th to 9th, please forward their names, also date upon which they expect to arrive.

W. H. BURDICK and wife.

O. P. DANA and wife.

Nile, N. Y.,  
May 19, 1907.

Committee.

#### How to Make Denominational Progress.

REV. S. R. WHEELER.

Revive us again; fill each heart with thy love;  
May each soul be rekindled with fire from above.  
Hallelujah, Thine the glory,  
Hallelujah, Amen;  
Hallelujah, Thine the glory,  
Revive us again.

A paper along this line of thought was read by the writer at the Tract Board meeting, April 14, and at the Missionary Board meeting, April 17, 1907. Both Boards received it with thanks. The following is the paper with alterations and omissions:

For the last twenty-five years we have made but little gain in numbers. In other ways there has been remarkable progress. Since 1871, when the "Memorial Fund" was started, some \$14,000 a year, on an average, have been set aside as a permanent fund. Our schools have been much better equipped with teachers, buildings and appliances. A larger number of our young people have been better educated, ministers have been better trained, organizations through which to work have been increased, and our publishing interests have steadily improved. Brother A. H. Lewis has faithfully and forcibly tried to incite to action by showing the self-denials, sufferings, and genuine heroism of a long line of noble Seventh-day Baptist ancestors. He has also shown from history, both sacred and profane, that the seventh day of the week, profanely called "Saturday," is the Sabbath according to God's appointment; has pointed out the damaging results of departing therefrom and urged God's claim upon us to vigorously uphold this down-trodden truth. Brother Lewis has done this work in a masterly and impressive way with both speech and pen. Why then have we not made numerical progress?

Either we have been deficient in spiritual life, or our spiritual life and activity have not been properly directed. Probably both. Not spiritual life enough and not used in a way to enlarge ourselves. Brethren, what can we do? The common sense way is to change from an unsuccessful to a successful method. This was forcibly and quaintly expressed by the renowned and now lamented "Sam Jones" in a sermon in the Chautauqua Auditorium at Boulder, Colorado. Replying to criticism concerning his manner of preaching, he made this

remark; "If I fished for two hours in the same hole and caught no fish, I certainly would change the hole or change the bait." Brother Jones was right. Christ said to his disciples: "When they persecute you in this city flee into the next." Again, all night long the disciples fished but caught nothing. In the morning the blessed Jesus, calling to them from the shore, told them to change the net over to "the right side of the ship." They did, and caught a "multitude of fishes." We fear that for the last quarter of a century, we have been fishing too much on the left side of the ship. Is it not high time to change our net over to the "right side?" Which is the "right side?" How was our denomination built up from the number seven in 1671? What agency was employed to increase the numbers, with all the religious world in opposition to the sacred truth? No printing press, no literature, no Sabbath School, or other organization auxiliary to the church. Aside from the blessed family worship and home instruction, which did very much, the standard church services, with gracious seasons of revival, did the work. These precious revivals quickened spiritual life. With spiritual life came the consciousness of the exceeding sinfulness of sin, the claim of God upon one's life, an appreciation of Christ as the Savior, a heart of gratitude, warm with love, and willingness to obey God's commands, even though it required self-denial. Such showers of divine favor caused the sons and daughters of Sabbath keeping parentage to be "born again," and brought converts to the Sabbath from those who came in personal contact with Christians of such high spiritual tone. The same kind of evangelical work bears the same Godly fruit now.

Brethren, my dear brethren in Christ, our increase in numbers depends upon maintaining such services as will keep our spiritual life up to this high standard. The distribution of Sabbath reform literature must not be undervalued. God requires us to promulgate Sabbath truth according to the means at our command. Errors will thus be exposed, and lines of defense for Sunday observance changed. But not many will thus be brought over to us. Why not? Because a large share of the popular preaching today gives little importance to anything except belief in Christ, which belief does not always reach to regeneration.

It is evident from their life that many professing Christians never experienced the new birth, and that spiritual life is very low with the large majority. To press Sabbath reform teachings upon such is like tapping upon cold steel; some noise, but no perceptible impression. Again, the very large share of the more spiritual ones will interpret scripture to justify themselves. In 1892, at the Eastern Association at Ashaway, R. I., Brother A. H. Lewis will remember inviting all the ministers to meet him at the home of Brother A. E. Main. There he told us of his great disappointment. He had believed that when Christian ministers came to see there was no Bible authority for changing from the seventh to the first day of the week, they would accept the sacred Sabbath day. With sorrow he told us that they were taking refuge in another line of so-called argument. Thus we are brought to face the stern fact, that only occasionally will a Sunday person heed the teachings of our literature. Such apparently small fruitage from the distribution of tracts largely accounts for the lack of enthusiasm in contributing for them and distributing them.

My dear brethren, the only possible way to overcome indifference in any and all lines of our work, is by drawing so near to God that we shall bring our loved ones and friends, our neighbors and strangers over the line into the kingdom of God. Many are praying that this shall be the ruling thought in our quarterly, semi-annual, and yearly meetings; in our conventions, associations and General Conference. It is all right for us to see that our church and denominational organizations are in good working order. But let us not forget that a well constructed engine, fully capable of drawing its precious load to the desired station, requires fire to generate steam, or it cannot move. We must also remember that the altar, however precious the stones of which it is built, and the sacrifice thereon, however costly, will avail little without the fire from heaven to consume the sacrifice.

May God in great mercy hasten the day when at the close of any prominent gathering, one father or mother will be saying to another father or mother, "Praise God, my son, or daughter, has accepted Christ;" and another shall say, "This meeting has caused my son to decide to enter the ministry," and also glad news shall spread that such

and such an one has accepted the Sabbath. Then shall we increase in numbers. Brethren, God is waiting, patiently waiting, anxiously waiting, for us to place ourselves where He can thus bless our efforts.

Beloved brethren, leaders in denominational work, no doubt you are asking why this paper and why this forwardness to come before you. It is because of a burdened heart. Twenty-five years of standstill as to numbers, notwithstanding our multiplied facilities for working to better advantage, and an unusual dearth of ministers, notwithstanding our well-equipped theological seminary, are facts enough to burden the heart of anyone. But the burden is increased, when bright young men, educated in our schools, whose antecedents, intellectual, and of heart culture lead us to expect that they will become ministers, turn to outside service. Such service, however benevolent, and seemingly akin to the ministry is not the service required of preacher and pastor; nor does it give soul satisfaction to anyone who does not heed God's call to become preacher and pastor.

Brethren, whatever our view, we are forced to the conclusion that our people cannot make progress as to numbers without rising to higher spiritual life. Nor is it possible thus to rise, and to maintain this higher spiritual life except by frequent, genuine revival seasons. How are we to secure them? Who will tell us? Another thought burdens the heart of the writer. These two or three decades cover the maturer of my active ministry. How much am I responsible for the present situation, is a very personal and serious question to me. My days are well-nigh spent. For me the sun is low in the western sky. My earnest prayer is that an encouraging change shall come before I am called hence.

Bridgeton, N. J.,  
Box 74, R. F. D. No. 1.,  
April 25, 1907.

Let us try to make patience and hopefulness contagious, so that everybody will "catch" them.—*Bishop O. P. Fitzgerald.*

Be earnest in the search of good,  
And speak of all the best we may.

*Selected.*

I work with patience, which is almost power.—*Elizabeth Barrett Browning.*

#### Strenuous Kansas.

DEAR LEWIS:—

You are interested in Kansas. Kansas is getting interesting more than ever. Within find some interesting items of happenings of this state of sunflowers and prohibition that prohibits on a key that everybody realizes, at least. We have a Governor and Attorney-General who are doing things in the Kansas spring house-cleaning. We are feeling good and want you to know about it.

Hurrah for Hoch and Jackson!

Very sincerely,  
HILLS.

Nortonville, Kan.,

May 1, 1907.

Here are some of the things that Bro. Hills enclosed.

"The future is bright for Kansas. Her people are unalterably opposed to the saloon. The saloon men and their associates have heretofore created the belief that they had control of affairs and that they could not be shaken off. When the people are aroused it is seen that the saloon does not have control. *There is not now a city protected saloon in the State*, and it is confidently believed that the open violation of the law will be a thing of the past on the first day of January, 1908.

"The present movement for the enforcement of the prohibitory liquor law in Kansas has been on for about two years. At its commencement the law was more or less openly violated in about thirty-five counties in the State. The Kansas State Temperance Union then began a vigorous agitation for the enforcement of the law, and as a part of its work put lawyers into the field. These lawyers went into the pulpits on Sunday and into the court rooms during the week and demonstrated that the law can be enforced in every county and city in the State. The result of this movement is that the State is clean from the extreme west to the border line between Kansas and Missouri. The State Temperance Union has supported every officer, county, and State, in every effort he has made for the enforcement of the law and has rallied the people to the support of these officers.

"Kansas is proving true to her traditions and to her motto, *"ad astra per aspera."* Kansas aims high. She may stumble and falter in her progress, but she will finally accomplish her purpose, and drive the sa-

loon from out her borders to remain away for ever."

"Another reverse has come to the liquor interests in Kansas. By a recent decision of the United States Supreme Court the statute making it a misdemeanor to solicit orders for intoxicating liquors in Kansas is held constitutional. This decision overrules a previous decision by the Supreme Court of Kansas. Any person found guilty of soliciting orders for liquor within the State of Kansas, by the word of the law is, upon conviction, subject to a fine of not more than \$500 nor less than \$100, and by imprisonment in jail for not more than six months or less than one month.

"The effect of this ruling will be that every agent and solicitor of liquor dealers may be arrested and prosecuted. It means that no man may solicit for any kind of a liquor firm without making himself liable to arrest and fine and imprisonment. Even solicitors for the foreign wine and select liquor firms of Europe are shut out of Kansas while the present law is in effect. It is the final order that puts Kansas behind a stone wall as far as the liquor dealers are concerned.—*The Kansas Issue.*

"This radical measure to rid Kansas of the rule of the joint-keeper must certainly meet with universal approval. The joint has hitherto helped to dictate politics, control city officials, block the progress of courts of justice, notwithstanding the fact that the people have time and again expressed their approval of the law. It is refreshing to know that at last an Attorney General has been elected in Kansas who intends to vindicate public sentiment and demonstrate that Kansas is big enough to enforce its statutes."—*Kansas City Star.*

The success of the present movement for law enforcement, is due primarily, to the Attorney General of the State, Fred S. Jackson.

"If Jackson continues as he has started all things in the way of public preferment are open to him. Already there are those who talk of him as good material for Governor. But Jackson keeps plugging away at his present job—enforcing the law.

"Affable, approachable, modest, unpretentious, rather domestic in his tastes, clean lived, Jackson really stands out as one of Kansas' best products—a man able to do one-sided public duty without being a crank. Jackson will not be known as a

prohibition crank. He does not discuss principles. He is simply doing his plain duty under the law.

"Some index to the impression that Jackson makes on people is afforded by the following instance. A few days ago an authorized agent of a number of big brewers was in Topeka to see the Attorney General regarding a compromise of the litigation now pending. Jackson could not consent to the compromise and so informed the representative of the brewers.

"When the latter came away he was asked what he thought of Jackson. Disappointed and provoked as the representative of the brewers was he answered, "Why, I think Jackson is one of the nicest men I ever met. He's fair minded, too. I like and admire him, but d— him, he almost talked me out of what I went to talk him into."—*Topeka Daily Herald.*

"Mr Jackson is working harmoniously with the Governor and the good work is going on. Towering behind them are the seven Justices of the Supreme Court,—good men, every one of them—giving effect and power to the law every time they have passed upon any phase of it. The Supreme Court of Kansas, which has been of practically its present composition for the ten years past, is one of the mightiest bulwarks of decency that the prohibition sentiment of Kansas, or any other State, ever had."—*Marion Record.*

The RECORDER sends Kansas "Greeting," earnest greeting, with the hope and prayer that greater victory will come in her battle against rum and the ruin it brings.

#### Reciprocity Between Plants and Insects.

PROF. S. B. BOND.

A plant is a wonderful organism, and its flower is a thing of beauty, a source of joy indescribable. Yet, however much it may be admired, its most important function is the reproduction of its kind. This many plants could not do without the aid of insects. Fertilization in the flower takes place by bringing the ripened pollen from the stamens in contact with the pistil by means of which the germ enters the ovule. Some flowers contain only stamen and others only pistils, which necessitates some method of carrying the pollen from one flower to another. Others contain both organs, but even here cross-fertilization brings much more vigorous fruit.

Most flowers have some means of attracting insects. This is done by a beautiful display of colors, or a peculiar odor, suited for different insects, and often by a secretion of which many insects are very fond. Now see the honey bee at its work, and we marvel at its industry. But its industry is the more marvelous when we think of its two-fold duty. He goes buzzing about from flower to flower, taking here and there little sips of the luscious nectar to store away in his cells, and at the same time depositing upon the stigma some of the pollen clinging to his hairy body from contact with other flowers of like kind. Many butterflies, moths and beetles unconsciously perform the same act.

Some flowers set a kind of spring trap and when an insect touches it, his body is covered with pollen. The laurel will serve as an example of this kind. The evening primrose is seen at its best after dusk when its petals are widespread and a delicate perfume is emitted. It is especially attractive to moths and other nocturnal insects. Fig growers have recently made an interesting discovery with the fig insect, which beautifully illustrates the importance of insects in the development of perfect fruit. In 1900, the first test was made to utilize this secret. The Smyrna fig, cultivated in California, has only pistils in its flowers, that is, its flowers are female. The fig will lack the desired sweetness and size, unless fertilized. The flowers are on the inside of a hollow globular receptacle which forms the flesh of the fig. This fact makes fertilization a difficult process. To accomplish this the fig growers plant wild figs having both male and female flowers, near the Smyrna fig. The fig insects emerge from the galls surrounding the male flowers carrying with them some pollen on their bodies. Soon they enter other figs at a small opening opposite the stem for the purpose of depositing their eggs. This may be a Smyrna fig, and its flowers will be dusted with pollen. However the insect will not lay its eggs in the Smyrna fig and it comes out and enters another and thus continues until a wild fig is found suited for its purpose. In this way many flowers may be fertilized by one insect.

Then too, it is a familiar fact that many insects depend upon plants for food and it is just as true that many plants depend upon insects. Probably the best known

among these is the pitcher plant whose leaves are cup-shaped, and hold a sweet fluid which is very enticing to insects. When once the insect partakes of this fluid it is made tipsy and is drowned in the tempting nectar. From the remains of these insects the plant gets much of its sustenance. Another plant known as "Venus' fly-trap," has a hinged leaf with bristles in the center. When these are touched by an insect the leaf instantly closes upon the insect and remains closed till the insect is absorbed. These facts help us to realize that even insects sometimes serve a purpose in the general economy of living nature, and that it is ever true that, "The tender mercies of the Lord are over all His works."

Salem College,  
Salem, W. Va.

#### Family Anniversaries.

"Thanksgiving and Christmas, wedding days and birthdays, are occasions that should never be neglected in the life of the family," writes Margaret E. Sangster in the *Woman's Home Companion* for June. "Even though the married children go far from the early home, living in widely separated neighborhoods, they should make an effort to get together at stated intervals, and so long as their parents live, the old home, with its dear memories, should draw them like a magnet to its hearth. Little cousins ought to know one another and be acquainted as brothers and sisters are. When long trips across the continent involve too great an expense for frequent visits, there is always the letter box on the street corner or the rural free delivery, and the post may be trusted to carry love messages safely from Maine to California, or around the circuit of the globe. How the mother at home watches for tidings from her married children, and how she grieves when for weeks and months she never receives a word and feels that she has dropped out of the daily lives of those for whom she toiled and saved years ago.

"Do you owe your mother a letter or a visit or a gift, you who are far away from her now? Do not let the sun go down until you pay that debt of love.

"Do not forget that although we may have many friends, we can have but one mother, and that no friend can be quite so intimate as she."

Never yet did there exist a full faith in the divine word which did not expand the intellect, while it purified the heart.—*Cole-ridge.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### If I Should Die Tonight.

If I should die tonight,  
My friends would look upon my face  
Before they laid it in its resting place,  
And deem that death had left it almost fair;  
And laying snow-white flowers against my hair,  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress.  
Poor hands, so empty and so cold tonight!

If I should die tonight,

My friends would call to mind with loving thought,  
Some kindly deed the icy hand had wrought;  
Some gentle word the frozen lips had said;  
Errands on which the willing feet had sped.  
The memory of my selfishness and pride,  
My hasty word, would all be put aside.  
And so I should be loved and mourned tonight.

If I should die tonight,

Even hearts estranged would turn once more to me,  
Recalling other days remorsefully;  
The eyes that chill me with averted glance  
Would look upon me as of yore, perchance,  
And soften in the old, familiar way.  
For who could war with dumb, unconscious clay?  
So I might rest, forgiven of all, tonight.

Oh! friends, I pray tonight.

Keep not your kisses for my dead, cold brow—  
The way is lonely, let me feel them now.  
Think gently of me; I am travel worn;  
My faltering feet are pierced with many a thorn.  
Forgive, oh, hearts estranged, forgive, I plead!  
When dreamless rest is mine I shall not need  
The tenderness for which I long tonight.

—Selected.

### Expressions of Love.

In reading a recent *Union Signal* I found this selection:

Mother's love is proverbial. It always existed. It always will exist. Give expression to that love—not in kisses—nor embraces, nor other transitory forms of demonstration, but in substantial deeds—deeds that speak louder than words—

deeds that surely provide for the future—for the happiness and welfare of the child, and do it now.

It aroused in me a protest that has been developing all the twenty-five years of my life.

Most mothers *do* enough, express their love in deeds, which, though not always wisely chosen, at least tax the mother's strength and time. I have seen more than one family made selfish by a too unselfish mother. They may need admonishing as to what form these deeds of love shall take; I am not quarreling over the positive advice of the quotation. But I do object to the negative expression: "not in kisses—nor embraces, nor other transitory forms of demonstration." I would change it to read "not only in kisses and embraces and other forms of demonstration." I do not believe that these are any more transitory in their influence than choosing a good book for a child, teaching him kindness to his pets, or getting him off to Sabbath School promptly.

My widowed mother reared several children, and while she was struggling for the necessities of life, she sacrificed still further to give them an education above the ordinary, to win a Chautauqua diploma for herself, to subscribe for papers, to entertain lecturers at home, that her children might meet persons of travel; she was active in temperance and church work and in local charities. Her love for us and for humanity was intellectual and dynamic, not emotional. She never sat down in the twilight with us about her knees and led us to confide our temptations, our knowledge of our own weaknesses and failures, and our desire to do better. We obeyed implicitly, but when reprimanded we never said that we were sorry. Many times a caress would have melted in an instant; but it was not given, and I shut my mouth firmly, and bristled on the defensive. Once I said to her, "Did you kiss me when I was a baby?" "A thousand times," she replied. "Oh, I wish you had saved them until I was old enough to realize what you were doing," I said.

Since I have been out in the world for myself I have learned to appreciate my mother's love as expressed in deeds; and when I return to her yearly, my love bubbles over, and, such being my nature, for



a few days I kiss her frequently. Then she says "don't be silly," and something in me freezes and I close my mouth tight as of old.

None of her children have turned out according to the preachers' sons and deacons' daughters theory; we all are industrious citizens, all church workers but one, all rise up and call our sacrificing mother blessed, trying to make her declining years easy.

I have a sister who never wearies in wise well-doing for her children, but she is equally unwearying in telling them that she loves them. They are disciplined firmly and wisely, but always because they need it and not because the mother wishes an outlet for her own impatience. And when the reprimand or punishment is over the little minds are diverted and never allowed to brood over it. I have heard her call a child in a most pleasant voice a few minutes after a "siege," and as if nothing unusual had occurred, she would say, "Have you a kiss for your mother? I need one." Does that child bear malice toward her mother and wonder if she is her real mamma, as I used to do? Never.

If God lets me have children I hope that there will never come a day so busy nor a mood so uncontrolled that I will not look daily into the face of each child, and say, "I love you, my daughter, my son." And I hope that household duties will never press so urgently and missionary meetings call so loudly that I cannot sit down sometimes in the firelight to hear their desires—their failures, and say, "I understand." Kisses and embraces are not transitory and temporal influences; they are eternal.—*Mrs. H., in The Union Signal.*

#### Not a Tear.

MRS. F. R. KELLY.

Not a tear, not a tear in that beautiful land  
Where the Father has mansions so fair;  
Where the skies are so bright and the air is so  
bland,  
That no sorrow, no death enters there.

Not a tear, not a tear in the cycles that pass  
As eternity's years onward roll.  
Not a doubt, not a fear; only joy still to last;  
Only joy, blessed joy to the soul.

Not a tear, not a tear as our loved ones we greet  
In that beautiful home far away.  
We will sing their glad song; we will walk their  
bright street  
In the light of eternity's day.

Not a tear, not a tear in that long by and by  
With the glittering host gone before.  
Not a tremor of grief, not the breath of a sigh;  
Only joy, blessed joy evermore.  
*Milton Junction, Wis.*

#### Alone With God.

"Alone with God." What a wonderful thought. What a blessed possibility. How little the most of us know of its joys.

"Alone with God." Enter into thy closet. Shut the door. Close thy soul against all intruders. Be alone with Him whom thy heart loveth. Shut out dearest friends, most cherished associations, most valued treasures. Let the Lord God sit on His own throne. The scepter is extended. Listen to His voice: "What wilt thou?" He has life, fellowship, peace, love, holiness, light, truth, Himself, for thee. His question implies ability, willingness, readiness. Be bold, be childlike, be trust-filled.

"Alone with God." He waits for thee to tell Him thy desires. Hide nothing. Bring all thy needs. Bring also the needs of others. Be sure to seek, not for thyself, but for the glory of thy Lord Jesus Christ. God wishes His Beloved Son to be glorified through thyself. Let His presence fill to overflowing thy mind, thy will, thy heart, deeper, wider, fuller all the time. Yield wholly to Him. He will fill. As God fills thee, self, ever hateful, defiling, evil, will be, must be cast out. Our heart has but one throne. The throne can have but one king. The King determines our life, thy life. Thou art what thy King is.

"Alone with God." Dost thou know what thou desirest above all things else? Dost thou know of one, single, all absorbing desire? Thy Lord has asked thee what one thing thou wilt of Him; dost thou know what to reply? Is it not: Nearer, dearer, truer, stronger, clearer, growing, deepening fellowship? Without this what is there of real value? With this thou hast all things else. God is alone with thee. Thou art alone with God. Open wide all the avenues of thy being. Yield to Him in everything. Surrender all.

"Alone with God." In His presence all things else assume their right values. How worthless appear all the world can give or offer. When the sun shines in his strength the stars hide away from view. In His presence self-seeking is impossible. All desire after popularity, honor, wealth, greatness, renown, all such desire disappears when we stand in the presence of Him whom to really know is to love with love surpassing the love of man or woman. The discordant voices of the world are unheard when He speaks. The glories of the world disappear when He is seen. The allurements of the world are detested when He offers Himself. With God, alone with God, we have no other need.

"Alone with God." Five minutes of such fellowship are worth ten million worlds for a lifetime. Dost thou know this? Hast thou seen thy Lord today? Hast thou heard His glorious voice? Hast thou felt His touch? Hast thou heard His heart throbs? Hast thou gazed upon His beauty? Enter into thy closet once more. Be alone with Him for thy life, thy love, thy light. Listen once more: "What wilt thou that I should do for thee?"—*Rev. Ernest G. Wellesley Wesley, in The Missionary Helper.*

#### Be Still and Know.

We are slowly finding out that the Bible injunction, "Be still, and know that I am God," has a deep inward meaning. Indeed, it is only by being truly "still" that we know God's will—His truth, His laws. This stillness is an attitude of mind and heart which makes it possible for the Holy Spirit to take possession of us mentally and physically, and so quicken us that we are more alive, and more in love with all the world.

But this inward stillness is not gained at a "single bound." Probably very few of us have more than attained unto a hint of our capability for the self-surrender, the letting go, which is necessary in order to "be still." And yet we can grow in the surrender by following the Master's instruction to "enter into thy closet" and to "shut thy door." We need to do it often, daily, at a regular time, if possible; then to relax physically, and let go of our fears, our plans, our pleasures, our work, our most delightful thoughts and day dreams. I am aware that this is no easy task, be-

cause our minds are so filled with human things. No wonder the Spirit has so little power over us, for it is literally crowded out. I think most of us never know how filled our minds are with things, with human loves and theories, and with worries; indeed how little control we have over our thoughts, until we begin to practice stillness. And as we begin to get into "a leisure from ourselves" we find out one reason why there are so many wrecks, physically, mentally and morally.

Then, little by little, the uplifting, vitalizing power of the Spirit is felt, and we grow in a knowledge of the fact that our strength is not in the things we possess, in friends we have, in our physical or mental powers, or even in the service we can render others, but in the might of God. Literally, "I am strong" (only) "in the Lord, and in the power of His might." This consciousness of divine strength may be a growing reality in all our lives, not only affecting body and mind, but material conditions as well, and so putting us in a position where we can be of greater use to others.

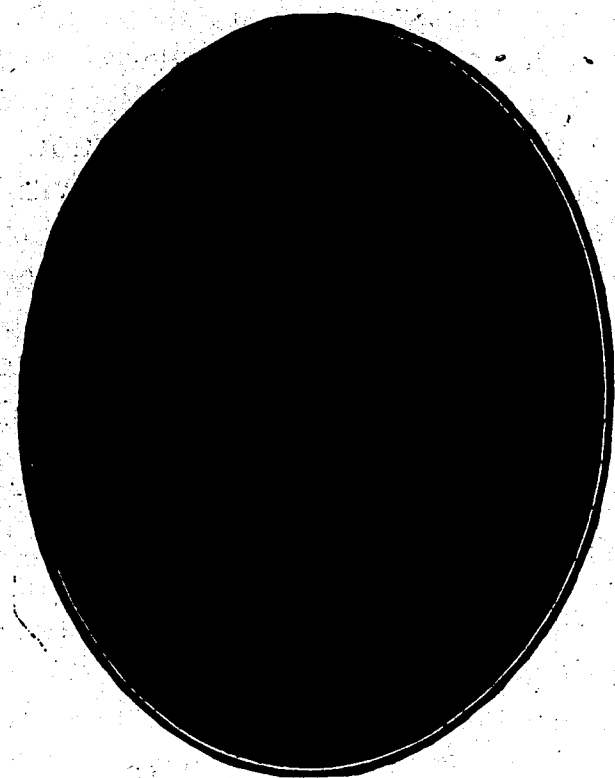
What better working motto can we have for every day life than "Be still and know that I am God," always remembering that the stillness of the human and the knowledge of the divine is a growth through daily practice. Some time it will become a fixed habit of mind to be centered in God's will, and then we shall be constantly moved upon by the Spirit in all our activities, so that it will be no more the old human I, shaping our destinies, but the Christ I.—*Laura A. Demeritte, in The Missionary Helper.*

That life which I now live in the flesh I live by faith, the faith which is the Son of God, who loved me and gave himself up for me.

The Holy Spirit does not give us faith faster, nor slower, than we need it.

Faith and works are like light and heat; put out the candle and they are both gone; one remains not without the other.—*John Selden.*

I dare say you have noticed that the only two things in the Gospel that Jesus is ever said to have wondered at are faith and the want of faith.—*James Denny.*



### The Social Message of the Pulpit

REV. EDGAR D. VAN HORN, A. B., B. D.

*Graduating Address, May, 12, 1907.*

The last half century has been a period of great change, both in the material world and in the world of ideas. In the material world it has been a change from the age of home-spun to a complicated commercial and industrial system. The substitution of mechanical power for that of muscular power has revolutionized the whole material civilization. It has been scarcely a half century since every family could provide itself with necessities of life. The husband could not only till the soil but could build the house and make the furniture while the housewife could take the wool from the back of the sheep, dye it, card it, spin it, and weave it, thus supplying the family with clothing. But so complex has become the industrial system, that today, the production of a single article requires perhaps a hundred or even thousands of men. This growth has, in a large measure, destroyed independency and involved the race in a complexity of human relations. Where once the family was sufficient unto itself, now communities, states, and even nations are dependent upon one another.

The discovery and utilization of the natural resources of the country have been followed by a high tide of national prosperity. A veritable net-work of railway systems has sprung into existence. Gigantic mills and factories are now engaged in the production of a single article. Elec-

tricity has not only become a motive power but by its use messages are flashed to the uttermost parts of the earth, bringing them into almost immediate communion. Along with this organization of industry, in which the whole country is enveloped in a community of life, there have come many evils. These evils have given rise to the problems of capital and labor and are occupying the attention of the foremost reformers of today. It is the purpose of this address to call your attention to the relation of the pulpit to these problems. Let us consider—

I. The need of the social message. We read from the pages of the sacred historian how the Egyptians, many centuries ago, "made the children of Israel to serve with rigor, and made their lives bitter with hard bondage." We think of this simply as one of the sad chapters in far away history, but is it? Is it not true that the same tragedy is being enacted in the industrial world today? Are not a large number of the rich and the prosperous making the lives of many of the children of America bitter with hard bondage in the present industrial world? Let me call attention to a few statistics and facts. Mr. Roberts, in his book entitled, "Anthracite Coal Communities" says that in this industry alone there are 18,000 persons employed, the majority of whom are boys from the ages of 10 to 14 years. In an investigation conducted in an area where 4,131 wholly dependent on the mines lived, there were 64 children employed in and around the mines not yet 14 years of age. There were 24 boys employed in the breakers before they were 12 years of age. The number of boys employed in this industry under the age of 12 is 2,400; and the number under 14 years of age is 6,400. Mr. Roberts says that the laws of these states are such that "The employer is protected, the child is sacrificed, and a premium is put on perjury." No industry is so injurious and demoralizing to boys as the anthracite coal industry. For half a century these breakers have been filled with boys who should have been in the public school. Many of them grow up illiterate, being unable to read or write even their mother tongue. These boys, robbed of the pleasures of youth, the playground, and the school, are compelled to sit all day long with tired backs and bleeding fingers,

snatching the slate and stone from an endless stream of black and dusty coal. Is it any wonder that their lives become embittered with hard bondage until they lapse into a dull and sordid state, which is an ugly caricature of what human existence ought to be?

But this is only one of the symptoms of a degraded and abnormal industrial system. In the cotton mills of the Southern, New England, and a few of the Northern states are employed thousands of girls, who ought to be in the primary and intermediate departments of the public schools. The U. S. census shows that in 1900, 24,459 out of a total 97,559 operatives of the cotton mills of the South were under the age of 16 years. This means that of all the operatives in these mills 25.1 per cent are children under the age of 16 years. At the beginning of the year 1903, the number of children under the age of 14 was about 30,000. Although figures are lacking, there is no doubt that many thousands under the age of 12 are employed for the simple purpose of exploiting child labor. This is proven by the fact that representatives of the factories have thronged the lobbies of the Southern legislative halls in opposition to a law proposed to prohibit the employment of children under the age of 12 years. The plea that competition is so sharp as to compel child or cheap labor, is no longer tenable. A well known expert has testified that many of the factories of the South are making 40, 50, and even 100 per cent profit where the majority of operatives are children. Mr. Murphy in his book, "The Present South," says that in some cases the parents are the offenders, though in many instances "the voice of natural affection is overborne by the hoarse croak of hard necessity." But the greater offenders are the operators who are exploiting for personal gains, the labor of these children. This wicked, ugly contempt for human life is not only manifest in the abuse of children but against adults as well. The strain upon muscle and nerve in many of the manufacturing is so great that men are practically worn out at thirty-five. This condition was bluntly admitted by the superintendent of a steel industry when he said, "It is all so. The way we have to rush things now makes it necessary for us to

get in a batch of men, work them out, and get in another batch."

Again, the startling fact that in 1905 in this country there were 9,982 suicides in the cities, is a sad comment on the existing social order. The assertion is made that these suicides were not committed by "romantic young fools disappointed in love by some pretty lass with pink ribbons," but by men battling to keep the wolf from the door, men out of work and without money and in broken health who simply prefer death with whatever it brings. These few facts with volumes that might be gathered, prove my assertion that the oppression of a people is not confined to the past ages. If the plain facts of the working world could be laid bare, and we could see with our own eyes the conditions of the lives and homes, where by the pressure of want, the mother with her children are forced into the mills and factories; if we could see the houses in which they live, the factories in which they work, the streets in which the younger children play, the physically and morally contaminated atmosphere in which they move, we would little wonder at the difficulties in the way of getting them to think upon high and holy things. Even the "Irresistible Grace" of John Calvin would have little effect upon people in such conditions. This poverty in temporal things as well as in the finer values of life makes the spiritual tragedy to stand out ugly and bare as an awful aspect of the work-a-day world.

The reason of all this is not hard to find. It lies in the disregard for those higher laws of life which Jesus came to inculcate into the lives of men—the Fatherhood of God and the brotherhood of man. Because men have failed to recognize the fact that they are vitally related to God as sons, they have failed to treat each other as brothers. Too many men, like Pharaoh, are saying, "Who is God that I should obey him?" They do not recognize the presence and eternal principles of the kingdom of heaven—service, self-sacrifice, and love. Instead of regarding human life as sacred men treat each other worse than they would dumb brutes; they would not lay heavy burdens upon the young colt, but they hesitate not to sacrifice thousands of young, human lives every year for the sake of large profits. The physical, mental, and spiritual unfolding of

these thousands is undermined each year by the moneyed classes, merely that they may increase the extravagances of their already luxurious homes. The divine message which rung in the ears of Pharaoh needs to be burned into the heart of every oppressor today, "Let my people go," with the emphasis on the "my." It is the gracious purpose of God that every life born into the world should grow tall and straight, sound and clean, by the consecration of his life to God. The man who exploits the lives of his fellow beings is sealing his own doom as surely as did Pharaoh; for God's judgment will fall heavily upon social injustice and selfish inhumanity.

II. The *Source* of the message. In view of what I have said in the foregoing there can be no doubt as to the need of the message. I wish now to call attention to the adequacy of the Scripture as the foundation for this social message. Professor Brown, in Lyman Beecher lectures at Yale in 1905-6, says, "The entire Bible fits in around the total human need like a well made suit of clothes. There is no sin or sorrow, no doubt or difficulty, no temptation or duty which is not contemplated and provided for somewhere within its ample folds." If minister today, would recognize this fact in the preparation of the weekly message, and the minister today, would recognize this fact would not be so weakly as they are. Conscientious of the glaring sin of one who may perchance, be a regular pew holder, the minister is frequently tempted to administer a personal rap or throw stones from the pulpit. This is the meanest of all pulpit sins. On the other hand if the personal element were eliminated and the Bible was allowed to speak directly touching some of the ugly sins of the times, the message would have a much greater effect than it does. I have already referred to the great industrial deliverance or the "exodus" of the Hebrew nation. In that story is a living message for the world today. From the burning bush God is calling for men like Moses to deliver his people from industrial oppression. To the Pharaohs of today He is saying, "Let my people go that they may serve me." The warning to the disobedient is, "If ye will not let my people go, then will I smite your borders with a plague."

Again in Isaiah is abundant and useful

material for a social message. "Woe unto them that decree unrighteous decree to turn aside the needy from judgment and to take away the right from the poor of my people." What better message could come to the ruthless managers of great corporate interests who trample upon the rights of laborers, and upon the small, independent operators, and upon the helpless public, by controlling not only the prices and markets, but railroads, courts, and legislative bodies as well. Or as Prof. Brown says, "In the face of showy worship, costly churches, ostentatious gifts to ecclesiastical enterprises accompanied by social injustice," the minister could say with Isaiah, "To what purpose is the multitude of your sacrifices unto me? Who hath required this at your hands? Your new moons and your appointed feasts my soul hateth. But put away the evil of your doings from before mine eyes. Seek judgment, relieve the oppressed; judge the fatherless; plead for the widow." Again the intense materialism operating as a social tendency might find a most effective rebuke in the words, "Their land is full of silver and gold, neither is there any end of their treasure. Their land is also full of horses, neither is there any end of their chariots. Their land is full of idols; they worship the work of their own hands, that which their own fingers have made." The readiness of the strong and the shrewd cruelly to exploit for their advantage the labor of the weak and poor, come in for stern condemnation in the words, "The Lord will enter into judgment with his people, for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people in pieces, and grind the faces of the poor, saith the Lord of hosts." The Old Testament abounds in just such examples of texts with a vital, and practical bearing upon our own times. Every class and condition of society comes in for its share of warning, admonition, and instruction.

If we turn to the New Testament we shall find even richer material for the social message. In Matthew, and especially the "Sermon on the Mount," the glaring sins of marriage and divorce, wicked hypocrisy which makes long prayers on the Sabbath and devours widows' houses during the week, the feverish and grasping greed of

fortune seekers, will not pass by unnoticed by the minister in his message to the people. The words of Jesus, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven" will suggest the difficulty of holding and administering a vast fortune in a thoroughly Christian way. Recent investigations have exposed modern examples of this difficulty. Other striking illustrations are found in the book of James. Here the professing Christian who is satisfied with his profession and does not practice, must listen to a message in words that burn. The church which courts the favor of the rich class and says to the man with the gold ring and goodly apparel, "Sit thou here," and to the poor man, "Stand thou there," receives a stern rebuke. The sin of reckless speech from the platform or through the press is clearly presented in the words, "The tongue is a wild beast which no man can tame," "a fire kindled with the fire of hell." If James had lived and written today instead of so many centuries ago he could not have described more accurately modern conditions and sins that we find described in the following words, "The riches which are 'corrupted' at their source by the methods employed in obtaining them; the gold and silver which are 'cankered' by the stains which injustice and oppression had left upon its possessors; the all too meager 'hire of laborers' who reaped down the fields, but whose rightful rewards are 'kept back' by fraud; the irresponsible conduct of those who 'live in pleasure' but are 'wanton' in their lack of any true sense of obligation"—all these are forms of modern evil. While these are only a few of the hundreds of examples that might be cited, they are sufficient to show that these social messages are not mere by-products of the Scripture, but form an *essential* part of it. The theme of the Bible is, "The kingdom of Heaven," and this kingdom is an ideal social order where everybody treats his neighbor with an abiding love in every day life. Therefore the Bible in its height and depth, length and breadth, is a Book for the working world in all its complex relation in social life. The nearer it can be brought to the masses, especially where the battle is being waged the fiercest between right and wrong, the greater will be its power in lift-

ing the world higher. The great need of humanity today, is this Book that will stand before men unflinchingly and call *them to stand* before the highest and most searching ideals. If men can be made to see it as it is, a message from all classes which has come down through the ages as a Divine messenger "to preach good tidings to the poor, to bind up the broken hearted, to preach deliverance to the captives, and to set at liberty them that are bruised," it will accomplish its mission for which it is adequate.

III. The *heralds* of the message. It hardly seems necessary in the light of the message itself to call attention to the peculiar fitness of the minister of the gospel as the herald of the message. In this effort to bring the organized life of modern society up to the high ideals of the Bible, the minister of the gospel is not a foreigner or a stranger, but a citizen whose mission it is to bring men into fraternal sympathy in the kingdom of heaven. We must recognize the fact that a resolute public sentiment has taken up certain problems to which other generations have been indifferent. The supreme need of the hour is for ministers to utilize and bring these feelings of warm, strong, social sympathies within the power of noble consecration. In the words of Prof. Brown, "There is need for men who have the wisdom and courage and the conscience requisite to guide the Christian forces of the country in making thorough application of the principles of the gospel of Jesus Christ to the conditions of every day life." This social movement must not find its leadership in the narrow one-eyed sort of men who can see only the evil there is in the present organization of society, with no appreciation for the good ends already attained, or with no comprehension of the natural method of evolution according to which a universal force is at work in the world; nor must it be left to the "red-mouthed" agitators who would cast aside the moral and the spiritual and insist on making the struggle one of brute force for material advantage, men who do not hesitate to break the wrists of those who do not belong to their particular sect, who dynamite the homes and property of others because they insist upon their right to work when and where they are employed; nor must it be left to the political agitators who

propose an industrial system in which government ownership and control is promised to make the selfish, narrow, and false, public spirited, generous, and faithful without attempting to reach the deeper springs of action, or purifying and ennobling the affections. In short, the work must not be left to those who are unqualified to carry out such a stupendous undertaking. On the other hand, the occasion calls for men of intelligence, conscience, and experience, willing to apply themselves to these problems too vast and too vital to be solved readily and offhand. Inasmuch, then, as this is a question involving more than economic issues—issues of hours and wages—and inasmuch as it is pre-eminently a spiritual question, wherein the souls of men made in the likeness and image of God, are at stake, no duty can be more imperative than that resting upon a minister whose very calling, training, and experience should render him an expert, to lead in this great reform. The whole cause of this heart sickening moral and spiritual disaster is the wicked contempt for human life finding expression in the gross materialism of the day. The remedy will come when minister and men everywhere exalt spiritual values above material values. Jesus said, in bringing the comparison of material with spiritual values before the mind, "How much better is a man than a sheep." Inhumanity answers the question by sacrificing annually thousands of boys and girls, men and women, upon the altars of base materialism. This human swinishness will not be tolerated when public opinion under the influence of the pulpit is aroused to action. A prominent writer says, "In the last analysis our government is a government by public opinion, and the world of business is keenly sensitive to changes and movements in the popular mind." When through the press and pulpit, the public mind shall be enlightened, the disregard on the part of certain corporations for human life and safety with the thousand and one other evils of industrial and social life, will come in for condemnation at the hands of insistent public opinion. More than all this, it is the high prerogative of the minister, by constantly revealing the higher and finer spiritual values of life, and by shaming the low ideals,

by overcoming greed, by opposing that lack of consideration between man and man, which lies at the root of all evil, to lead men to the practice of the golden rule and to regard as sacred the rights of all men.

IV. The reflex influence of the message. The vitalizing of the church will be one of the happy results of the preaching of such a message. The feeling is too widely prevalent that the church is a place for weak and sentimental females and does not grapple in a manly way with the practical questions of the day. While these impressions, in a way, are ungrounded, it is true that religion has not made itself felt as it would if it allied itself more openly and intelligently with the common and fundamental interests of humanity, which the times have brought to the front. Dr. Josiah Strong in his book, "The Next Great Awakening," suggests that the next revival of the church will come when it preaches as it should, this neglected aspect of Scriptural truth, the social message. In the midst of our complex social life the dominant note must be, "Social responsibility," and the text must be, "We are members one of another," and "One is our Master, even Christ, and all we are brethren." The trouble today is not the preaching too much of the doctrine of personal conversion and regeneration, but not enough of social responsibility. When the message peals from the pulpit, "Repent, for the kingdom of heaven is at hand," and the modern herald cries, "The spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor; he hath sent me to bind up the broken hearted, to preach deliverance to the captives, and to set at liberty them that are bruised, and to usher in the acceptable year of the Lord," then the church will receive such a spiritual quickening as it has not known in centuries. To come close to suffering humanity is to come close to God, "for inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Keep true to your best faith and dot the days with deeds which love and kindness prompt. Be just in your dealings, and keep from stain of sin in thought and word, and you shall wear the crown of an approving conscience and know the secret of the happy life.—*I. Mench Chambers.*

## Children's Page

### At the Door

Is that you knocking at the door,  
Mr. Wind?

Is that you knocking at the door?  
You needn't knock so hard,  
For the door is always barred.  
So you needn't leave your card,  
Mr. Wind.

Is that you knocking at the door,  
Mr. Rain?

Is that you knocking at the door?  
We think you'd better stop,  
For we do not need a drop,  
And we haven't time to mop,  
Mr. Rain.

Is that you knocking at the door,  
Mr. Snow?

Is that you knocking at the door?  
You may try the window-sills  
And the valleys and the hills,  
But you give us all the chills,  
Mr. Snow.

Is that you knocking at the door,  
Mr. Sun?

Is that you knocking at the door?  
You're welcome here today,  
For you bring good news of May,  
And we hope you've come to stay,  
Mr. Sun.

—*Youth's Companion.*

### The Millionaire's Caller.

He was a tall old man with a slight stoop and thin gray hair. His garments were shiny with wear, the sleeves of his coat being fairly slippery in their threadbare state. But there was little trace of the infirmity of age in his strong features and the sharp glance of the gray eyes beneath the shaggy brows. Those sharp gray eyes turned toward the dingy old clock over the dingy mantel. It was just noon. There was a door that opened into the counting room, and its upper half was glass. Through this transparent medium the old man could keep a watchful eye on his employes. It saved sudden incursions into

the outer room. Those clerks and book-keepers never knew when the sleepless eye of the grim old master was turned in their direction. There was no loitering or any other form of relaxation in that busy counting room.

From the clock the old man's gaze turned toward the door. The desks were deserted. It was the luncheon hour. He arose from his creaky swivel chair and crossing the room pulled down the shade that covered the glass. Then he turned back to his desk and producing a small parcel wrapped in a newspaper, opened it and disclosed an apple and a few crackers. He spread them out on the paper and fell to munching them. He was gnawing at the apple when a light rap at the counting room door drew his attention. At first he was inclined to believe that his ears had deceived him. Then the rap came again—rat, tat, tat.

"Come in," he cried, and there was nothing suggestive of hospitality in the peremptory tone. "Come in."

A hand fumbled with the knob and then the door swung open. A child was standing on the threshold, a little girl with sunny curls and a dainty pink frock.

"How do you do?" said the astonishing vision. "Are you pretty well? So I am, thank you." And she made him a little bobbing courtesy and threw him a fascinating smile.

"Where did you come from?" growled the old man.

"I comed from out here," replied the little maid. "I peeked through the glass under the curtain an' I saw you." She laughed merrily. "An' I thought you was a big ogre eatin' all by yourself. You don't eat little girls do you?"

He yielded for a moment to the witchery of her smile. "Not when they are good little girls," he gruffly said.

The child laughed merrily.

"You's a splendid ogre," she cried and clapped her hands. "Much better'n papa. What's you eatin'?"

He hastily pushed the crackers and the remains of the apple aside.

"My luncheon," he answered. "But you haven't told me where you came from."

He was surprised at himself for showing this interest in the child. "I comed down to see papa," she answered. "Mamma

brought me down and left me here 'cause she's goin' shoppin' an' little girls might get hurt. An' I brought papa's lunch an' mamma will call for me. An' I'm to keep awful still, 'cause the man papa works for is very, very cross an' can't bear to have children 'round."

"What's that?" snapped the old man.

The child laughed again. "Do it again," she cried. "I ain't a bit afraid of you. I know it's all just make believe. Please can't I come in a wee bit further?"

"Come in if you want to," said the old man a little ungraciously.

She smiled as she slowly advanced. "It always pays to be polite," she said. "That's what mamma tells me. If I had said, can I come in, without any please, you might have said we don't want no little girl around here today—they're such a nuisance. An' besides, I was a little tired of stayin' out there all alone. 'Cause you see, papa had to go to the custom house 'bout somethin' pertickler, an' I'm most sure I heard a big rat under the desk brushin' his whiskers."

She came quite close to him and leaned against the haircloth chair that stood by his desk.

"Who is your father?" the old man asked.

"My papa? He's Mister Fenton, Mister Russell Fenton. Do you know him? He's a very nice man."

"Yes, I know him. And did he tell you to come in here and see me?"

"Mercy, no!" cried the child. "He didn't say nothin' about you. He just said I was to keep very quiet an' he would be back as soon as he could. An' I said, ain't you goin' to eat your lunch, papa? An' he said no, he didn't have time, an' he laughed and said it was a shame to waste such a nice lunch, an' he laughed an' said, 'You eat it,' but after I heard that rat I didn't seem to feel hungry." She looked at him and her dark eyes sparkled. "Please will you watch through the door real close just a minute? If the rat sees you lookin' he won't come out. Jus' a minute," and she turned and trotted into the counting room. In a moment she was back again with a long pasteboard box. "Here's the lunch." She looked at him and half closed her eyes. "Let you and me eat it," she said.

He shook his head.

"Eat it yourself," he muttered.

"I can't eat it all," she cried. "I'm not a pig. It's very nice. Mamma took extremely pains with it. Let's divide. What's yours?" He hesitated. Then he pushed his apple and crackers into view. She looked at the display gravely.

"My papa had it once," she said.

"Had what?"

"Dyspepsy. He couldn't eat hardly anything neither."

"I eat quite enough," the old man dryly remarked.

The child looked at him curiously.

"You're pretty thin," she said. "Maybe I'd be pretty thin, too, if I lived on apple an' crackers. An' now it's my turn. See this." And she whisked the cover off the box and showed the neatly-packed contents. "Now," she said as she drew out a sandwich, "I'll trade you this for two crackers. I don't care much for crackers, but it will seem more fair."

She held the sandwich toward him. He hesitated again. A frosty smile stole across his wrinkled face. He gravely extended the two crackers and took the proffered sandwich. Then he bit a goodly segment from it.

"Very good," he said.

"Mamma made 'em herself. Papa says she's a dabster at makin' sandwiches. But then I guess mammas always make things better than anybody else can. Don't you find it so?"

He paused with the remains of the sandwich uplifted. His face grew more gentle.

"I believe it's a fact that is generally admitted," he said.

The child looked at him with a quick laugh.

"That's just the way papa talks sometimes," she said, "an' I don't understand a word he says. But ain't we havin' a good time, jus' you an' me?"

"Why, yes," said the old man. "I think it must be a good time—although I'm afraid I'm a pretty poor judge."

The child regarded him critically.

"You do look pretty poor," she said. "Have another sandwich. Oh, do. An' mercy, here's some cheese, an' a nice pickle. Yes, you must. Papa says it isn't polite to refuse a lady. That's when mamma offers him a second cup of coffee." The

old man took a second sandwich, but he frowned a little at the cheese and crackers.

"Rather extravagant," he growled.

"That's jus' what papa says to mamma sometimes," cried the child. "An' mamma says she guesses he'd have hard work to find anybody who could make a dollar go further than she can. We have to be awful careful, you know. There's clothes to buy, an' what we eat, an' the rent. Why, mamma says she's always afraid to look the calendar in the face for fear rent day has come 'round again. Where do you live?"

"I live in a house uptown," he answered.

"Can you swing a cat in it?"

"Swing a cat?"

"You can't in our rooms, you know. They're the teeniest things. We're on the fifth floor—but the janitor's a real nice man. He asked me to ask my papa if he'd trade me for two boys. An' papa said to tell him that he might do it for two boys an' a couple o' pounds o' radium to boot. An' I told the janitor, an' he said he guessed papa wan't very anxious to trade. An' I told papa what Mr. Ryan said, an' he pulled one of my curls an' said he wouldn't trade me for all of John Ramsey's millions twice over. That's the man papa works for. Do you know him?"

The old man had frowned and then suddenly smiled.

"Yes, I've met him," he replied.

"He's very rich, papa says, an' he lives all alone in a great big house, an' he hasn't any little girl, an' he needs somebody to take care of him, an' all he thinks about is money, money, money! It's too bad to be as rich as that, isn't it?"

The old man looked hard at the child.

"Money is a pretty good thing, isn't it?"

"I guess it is," the child replied. "But mamma says it's only good for what it will buy. It's good for clothes and what you eat, an' the rent. Then it's good for nice things what you specially like, but not too many. Then it's good for helpin' those that need helpin', like lame Joe, an' when people is sick. An' it's good to have a little in the bank for a rainy day—though I don't see what difference the rain makes. Ain't this sponge cake good?"

"Money is very useful, then?"

"Tis sometimes. When mamma's mamma died 'way out in Kansas mamma

couldn't go to the funeral 'cause papa was just gettin' over a fever an' all our money was gone, every cent, an' we owed the doctor an' the rent. Mamma cried and cried all day."

There was a little silence.

"And what would you do if you had lots of money, child?"

She looked at him, her eyes sparkling.

"I'd give most of it to mamma and papa. But I'd keep a little of it myself." She smiled at him in her bewildering way. "Guess you don't know what a lot of things you can buy for 50 cents! An' then I'd keep some for the chair—the kind you wheel around—for lame Joe. He's a little boy that lives near our house an' he can't never walk any more. An' he sits on the steps an' makes faces at us when we run by. An' mamma says it's too bad somebody who has the money to spare can't get him a chair like he needs, 'cause it would be such a happiness to him. An' mamma says maybe Mr. Ramsey would buy it, and papa laughed in such a funny way. Mr. Ramsey is the man papa works for, you remember."

"I remember," said the old man.

"An' mamma said she guessed she'd come down some day an' tell Mr. Ramsey about lame Joe, an' papa said real quick he guessed she'd better not. An' mamma said she was only joking. Funny kind of joking, wasn't it?"

"It sounds that way to me," said the old man, dryly.

"Yes. I think so, too. When a man's got as much money as Mr. Ramsey it wouldn't be any trouble at all for him to buy a chair for a little lame boy, would it?"

He did not answer her.

"How old are you?" he presently asked.

"I'm six. And how old are you?"

He laughed in his unaccustomed way.

"I'm 70—today."

The child gave a little scream of delight.

"Mercy! It's your birthday! Oh, I wish I had known it! Mamma could make you such a beautiful birthday cake. Wouldn't it have to be a big one! Just 'magine 70 candles! We think a lot of birthdays at our house. Do you get many presents?"

"Not one."

She looked at him with startled eyes.

"I'm so sorry for you," she said. Her little hand pushed the pasteboard box to-

ward him. "You shall have the other piece of cake." Then her face brightened. "Couldn't you buy some presents for yourself?"

He shook his head.

"No," he answered. "I don't believe I could."

Her glance fell on the half eaten apple and the crackers.

"Perhaps you are too poor?" she softly said.

"Yes," he answered, "I am too poor."

Her little heart was touched.

"Have you worked here long?" she asked.

"Nearly 50 years."

"Mercy! that's a long time." Her quick glance traveled over his threadbare suit. "Maybe Mr. Ramsey would give you more wages."

He laughed again.

"He seems to think I'm worth only my board and clothes."

"Dear, dear! An' he's so very rich. We went by his house once—papa an' mamma an' me—an' it looked so big an' dark. Mamma said she'd jus' like to have the care of it for a while. She'd let in the air an' the sunshine, an' drive out the dust an' the gloom an' she'd try to make life really worth livin' for the lonely old man. That's what mamma said. An' papa said he guessed mamma could do it if anybody could. You know Mr. Ramsey. What do you think about it?"

He suddenly laughed.

"It might be an experiment worth trying," he said. Then he stared into the pasteboard box. "Why, look at this," he cried; "the lunch has all disappeared! I'm sure I ate more than half of it. Come, now, how much do I owe you?"

"Mercy," cried the child, "you don't owe me anythin'! I couldn't eat it all, an' papa didn't have time. I hope you liked it."

"It was the best luncheon I have eaten for years," said the old man.

"I'll remember an' tell mamma that. She'll be real pleased. An' how she'll laugh when I tell her you asked what you owed me."

The old man put his hand deep in his pocket and drew out an ancient leather

wallet. From this he extracted a bill and smoothed it on his knee.

"There is a lame boy whose name is Joe," he slowly said. "He needs a chair. Do you know anything about the price of these things?"

The child's eyes sparkled as she looked at the bill.

"Yes, yes!" she answered. "Mamma went an' found out. You can get the kind of chair Joe wants for \$15. An' a real substantial chair, too."

"Here's \$20," said the old man. Get a good one, an' tell Joe it's a present from you. What's your name?"

"Elsie."

He watched her with an amused smile as she quickly drew a tiny purse from the pocket in her frock and tucked the bill into it. Then, when the little purse was restored to its place, she looked up at the old man.

"Now," she said, "if you please, I'm goin' to give you a kiss. I always give papa a kiss when he's particularly nice."

The old man flushed a little.

"Just as you please," he said.

He stooped and she touched the wrinkled cheek with her lips.

"You're a very nice man," she said. Then she hesitated. "But you didn't need that money for yourself?"

He shook his head.

"I guess I can spare it," he answered.

Then came an interruption.

"Elsie," a voice called from the doorway.

"It's papa," cried the child.

The old man looked around.

"Well, Fenton?"

"I trust she hasn't bothered you, sir?"

The old man shook his head.

"No," he answered, "not a bit." Then he looked back to the man in the doorway.

"Fenton," he said, "when your wife comes for the child tell her, please, that I want to have a little business talk with her. I'm thinking of opening up my house."

The eyes of the man in the doorway couldn't conceal their wonderment.

"I'll tell her, sir."

"And, Fenton!"

"Yes, sir."

"You may leave the child here until the mother comes."—*W. R. Rose, in Cleveland Plain Dealer.*

### Sermon.

Preached by Rev. William L. Burdick at the reopening of the House of Worship of the First Seventh-day Baptist Church of Hopkinton, R. I., May 11, 1907, and requested for publication by vote of the church.

"To what purpose was this waste?" Matt. 26:8.

Mary, the sister of Lazarus and Martha, in the closing days of the life of Christ, brought an alabaster box of perfume, whose value was equal to the wages of a man for one year, and poured it upon her Master's head. Mark says that "some had indignation among themselves," and asked the question. Matthew says the "disciples had indignation," and asked the question, while John says that Judas asked the question. From these accounts we conclude that Judas voiced the sentiments of the disciples and asked the question.

I. Application of the text to this occasion.

We have come to more than an ordinary occasion this morning. For two hundred forty-one years our people have been worshipping in the Pawcatuck valley. In that time, the Church proper has had only two houses of worship. The first house was built in 1680, where the Minister's Monument now stands. In that house, on that sacred ground, our fathers worshipped one hundred-fifty-five years. A description of that house with its galleries when abandoned will be found in our records. In 1835, this house was built on the same spot. There it stood seventeen years, when it was moved here, two miles away, and in it, repaired, remodeled, and turned around, the Church has since worshipped.

I venture the statement without fear of contradiction by anyone who is at all familiar with the Church's past history, that never since Ruth Burdick and Joseph and Bethiah Clark commenced to keep the Sabbath here in 1666 and 1667, has the Church had a place in which to worship Jehovah God more comfortable and beautiful than the one you have opened to the community this morning.

To accomplish this you have put your hands down deep into your pockets and some have spent no little time. As this has been going on, some may have asked

"to what purpose this expense, even waste?" Christ, in his answer regarding Mary's offering, did not admit that there had been any waste. Not that he cared particularly for the perfume. Beyond a doubt it pleased his senses and soothed his tired nerves, but in those dark days, longing for human sympathy and love, he saw in Mary's costly act the outward manifestation of that inward devotion which his great heart sought, and in his mind no gift was too costly, precious, or sacred as an expression of that love. We must infer from the Scriptures that God would have his house as tidy, convenient, comfortable, beautiful and costly as the best homes, and in your thus doing heaven is pleased. But infinitely above the mere beautifying of this audience room, the Savior sees in this deed, as in Mary's, an expression of your love for him, and standing here this morning, I, in your behalf, implore Christ to resanctify this place to his service and receive the offering you have made as a memorial of your affection for him and a pledge of your continued devotion to him and his cause.

II. Civil and Religious Liberty.

I wish this morning to apply this text to things other than the one to which our minds are directed by the reopening of this room. Among the great blessings of our day is civil and religious liberty. One hundred thirty-two years ago the 19th of last month was fought the Battle of Lexington and Concord, in which ninety patriots fell, and the seventeenth day of next month will occur the one hundred thirty-second anniversary of the Battle of Bunker Hill, in which between four and five hundred fell. In those days, there were those who, as they saw the fathers, mothers, wives, sisters and children with blanched faces and tear-stained cheeks, asked "to what purpose this waste? Is it not better to yield to the tyranny of the English Government than that our loved ones should perish by the sword and we be left desolate and unprotected?" But as we stand today in the midst of the brightest light, the sweetest joys, and greatest blessings the world has ever known, we see that their sacrifice, which has given to us civil and religious liberty, as precious and costly as it was, was not wasted, for no offering of blood since that of Christ on Calvary ever brought richer blessings to the human race

than did that made by the colonists when they baptized the virgin soil of this land with their own blood. It was not a waste.

### III. Education and institutions of learning.

Another remarkable feature of our day is our educational system. There are institutions of learning which are appealing to the Christian public for endowments and some people are asking "why this waste?" Young men and women are wanting to attend college and parents and neighbors sometimes say "you are intending to be a farmer or mechanic or book-keeper or house-keeper and why waste so much time and money?" Again the tables are turned and the parents urge the young to seize the opportunities offered by the schools and they indifferently say "to what purpose this waste?" Even regarding the ministry there are candidates for the ministry, and those who are not, who are saying in this enlightened day "why spend eight or ten years of the best of one's life and four or five thousand dollars in fitting one's self for this sacred calling?"

The answer in each case is in substance like Christ's to Judas, a denial that it is a waste, and that it is not seen what the schools do for the world through those whom they send forth. The thoughtless world has no idea of the debt owed these institutions of learning by the lowest as well as the most exalted, the most ignorant as well as the most highly educated, the meanest of the earth as well as the noblest. There is not a person in our land who is not enjoying innumerable blessings which would not be his were it not for the training given by the schools to those who have gone before him, to himself, or to his contemporaries.

Christianity arose from the miseries of the dark ages, when it was at one time a crime punishable by death for the laity to read the Bible, and when the ministry were teaching that forgiveness of sins past, present and those not yet committed could be forgiven by paying a sum of money to the priesthood. Luther and Melancthon, who led the reformation in Germany, Zwingle and Calvin, who led it in Switzerland, Beza, who led it in France, and Wycliffe, Tyndall, Cranmer and Latimer who led it in England were college men, as well as were their less noted fellow reformers. The

reformation could never have been had it not been for the learning, discipline, and strength and poise of mind which these men acquired from the colleges of that day.

The forty-seven men who translated the Bible into English, giving us the "Old Version," which was the only English translation accepted by the Protestants for nearly three hundred years, since 1611, and one to which many still cling, were, it is recorded, university men. No others could ever have accomplished it. What could men ignorant of the Hebrew, Greek, Latin, and cognate languages have done toward giving the English people the Word of God?

The Wesleys, the founders of the Methodist denomination, John Knox, a leader in the Presbyterian movement, Roger Williams, the great apostle of religious and civil liberty, Whitefield, the Beechers, Dwights, Edwards and Nott were college men. Almost all the leaders of every great moral and religious reform, together with hosts of their fellow-laborers have received the training which fitted them for their work in the higher institutions of learning.

Jefferson, who drafted the Declaration of Independence was a graduate of William and Mary's College; Hamilton, who had more to do in the successful establishment of our Government than any one else was a graduate of Columbia. Madison and Jay who, together with Hamilton, drafted the Constitution of the United States, were both graduates. A large percentage of the men who have served as the nation's executive, legislative, and judicial officers have been the product of the colleges.

From the colleges and college laboratories chemical, physical and microscopical, have come the great inventions and discoveries which have developed the country's resources and fought disease. Two or three illustrations must suffice: Watt perfected the steam engine within the walls of the University of Glasgow. Robert Fulton, who applied the steam engine to navigation, had studied in America, England and France. S. F. B. Morse, who instituted the electric telegraph, was the product of Yale, while a graduate from Yale, Eli Whitney, invented the cotton gin which has added every year many million dollars to the resources of our country.

Our public school system is the product

of the colleges. The school system of New York was instituted by Dewitt Clinton, a graduate of Columbia College, while that of New England was founded by men influenced by Harvard, Yale, and Brown and from these have grown the systems of our entire land.

We do not claim that all who have brought things to pass have been graduates from the higher schools of learning. But what we do claim with justice is that the so-called self-made men have been able to accomplish what they have through the literature, science and art produced by the schools. No one of them could have done what he has had it not been for this help, often unconsciously received. What could Dwight L. Moody have accomplished without the Bible in English? The source through which he, as well as millions of others equally dependent, got it, has already been pointed out, namely, the higher schools of learning.

In the face of these facts which might be multiplied ad infinitum, shall parents say when their children wish to pursue their studies that they may make the most of their opportunities, shall young people say when their children wish to pursue their studies that they may be the most useful and happy possible, "to what purpose is this waste?"

### IV. The Church.

Many outside the Church and sometimes those within are saying why spend so much in founding and supporting Churches? The answer here also is a denial of the inference that it is a waste.

All that I have said and what I might have said that I have not regarding the blessings of civil and religious liberty and the school is now to be turned to the credit of the Church and this is why I have dwelt so long on these topics. Religious and civil liberty had its birth in the Church of Christ. Within her sacred walls the cradle was rocked and the immortal child, liberty, nourished till strong enough to be sent forth to conquer the world.

The school is the daughter of the Church. The leading Universities of Europe from the University of Paris, founded by Charlemagne and that of Oxford, founded by Alfred the Great, down to those of the present day, have been founded directly or indirectly by the Church.

The same is true in our own land. Harvard is the oldest and that it was founded by the influence of the Church is seen from the motive which prompted its establishment as set forth in the following words, "Dreading to leave an illiterate ministry to the Churches when our members shall lie in the dust." Its motto was "For Christ and the Church." Yale College was founded by ten clergymen. The establishment of Princeton, Columbia, Dartmouth, Union and Amherst and others now reaching up into the hundreds has come about by the same spirit, born and fostered in the Church of Christ. Who would look to heathenism for colleges? And did you ever hear of infidelity founding them? Instances are on record where it has attempted it, but they have not been successes.

For many years in New England the Church was the only promoter of education. The minister was the school teacher as well as pastor.

For these reasons we may safely say that whatever the school has done in promoting civilization, in developing the resources of our country, in bringing forth useful inventions, in battling with disease, and in making life among men enjoyable, it has done as the child of the Church and would not have been had it not been for the Church.

This matter comes closer home still. Our own Church is asking for our support, financial and moral. It appeals to us to support the appointments of the Church, serve as officers, superintendents, and teachers in the auxiliary organizations, and to do individual work for Christ. When the Holy Spirit presses these claims home to our hearts, the question may sometimes arise, does it pay? There is not a business concern, farm, or home in this vicinity that is not worth more than it would be if there were not a Church here. The property of this village as well as the surrounding country is worth more because it by the influence of the Church, is made a desirable place in which to live. In Bedford, Mass., so I was told not long since, an infidel lived just across the street from a church where repairs were being made. The solicitor, not wishing to skip any one, went to him, not expecting to get anything, however. The infidel subscribed

\$200.00 out of \$2,000.00 needed, saying that he did not believe in religion, but the church made his property more valuable.

I have seen men who cursed the Church and everything it did year after year, but when they came to move with their families into churchless and therefore Godless communities, they mourned over the situation and longed to get back where the Church rendered society clean and enjoyable. Take away the Church and the influence of other Churches from this vicinity and property would depreciate, business would gradually fall off, people move away, (no one staying except those who are after the almighty dollar), the houses that now bring good rent become vacant and tumble down, and your beautiful lawns grow up to brush as so many of the family cemeteries have done. And does the Church pay?

This, however, is only a very small part of the remuneration that comes from supporting the Church. Look over the expanse of two hundred twenty-seven years! See the vast multitudes that have in that time come to these two houses of worship! See them bowed before the King of all the Universe! See the throngs who, within these sacred walls, have found Christ precious to their souls! See them as they have gone to the places for baptizing—as they went for one hundred seventy-two years from where the Minister's Monument now stands to the once beautiful baptizing place about the Meeting House Bridge, and there, with song on their lips were led down into the cleansing flood and typically washed their sins away in the flowing waters of the Pawcatuck river! See more than one thousand added to the Church in twenty-six successive years. In the face of these things, ask to what purpose this toil, struggle and sacrifice? More, with the eye of faith, behold the great throngs who have, in their generations past, through the influence of the Church, entered the "many mansions." which Christ went to prepare, and today "with white robes and palms in the hands" are on the evergreen banks of the river of life. Viewing by faith this scene and remembering the measureless value of an immortal soul, can any one, when asked to consecrate time or money to the Church, say "to what purpose this waste?"

V. Accepting Christ and standing by the truth.

Sometimes when we plead with people to accept Christ as their Saviour, they excuse themselves on the ground that they cannot afford to give up so much for Christ. Others when urged to be true to the Sabbath and principle though they do have to give up positions and lose financially thereby, feel that it is too great a sacrifice. Was it a waste when Enoch walked with God, when Noah stood by the right though all others had turned away, when Abram came out alone for the only true God, when Moses left the pomp and splendor of the Egyptian court and cast his fortune with a race of slaves, when Elijah stood for truth and right though he supposed all the world had forsaken him, when Stephen withstood the Jewish hierarchy and though stoned yet saw the heaven open and Jesus sitting on the right hand of God beckoning him to himself, or when the highly educated and brilliant Paul with great worldly prospects before him left all to become the herald of the despised Nazarene? A loss to yield to Christ and to stand true to principle? Never! Never till dollars and cents become of more value than Christian civilization, never till position and real estate become of more worth than souls, even your own soul, never till to get and hold for a few brief years, or may be only days and hours, that which must fade away, is more to be desired than to receive and for ever enjoy eternal life at the right hand of God! A life given to Christ is infinite gain now and forevermore! Judas did not realize it, but Mary did.

In conclusion, as we have made this extra effort for our Master's house it is our right to expect an especial outpouring of the Holy Spirit that shall result in a revival of religion, commencing in our own hearts and extending throughout the entire community, till many precious souls are garnered in. Christ is ready and waiting thus to bless us. Shall not we as a Church, sitting here in divine presence, and asking God to reconsecrate this house to him, also consecrate our lives anew to him and his service? May God help us. Amen.

To love earth's beauty is a sign of some capacity for loving heaven's content.

HOME NEWS

ALBION, WIS. The date to which the Albion church has been looking forward for a year is drawing near. With large expectations we have been planning for the meeting of the Northwestern Association. Plans for a large delegation are being rapidly perfected and we trust the people will not disappoint us. We hope to give our friends a warm and generous welcome. This brief note is but a prelude to the larger welcome we have for you when we meet you face to face. We are praying even now for great showers of divine grace not only upon the Albion church but also upon the entire Northwest through this meeting. We are expecting much from our visiting delegates in spiritual blessings. The time has been fixed at June first, for balloting on the proposition of biennial sessions of the Conference and Associations. Some have already declared themselves opposed to biennial sessions of the Associations at least. We shall, perhaps, oppose the idea more than ever after the anticipated session is enjoyed here. Let us come seeking a great blessing.

T. J. V.  
Albion, May 20, 1907.

Northwestern Association  
Transportation.

Delegates to the Northwestern Association to be held at Albion, Wis., June 13-16, will please note the following schedule of trains from which conveyance will be furnished to the place of meeting:

Wednesday, train from Chicago, 7.17 P. M. Thursday and Friday, train from Milton Junction, 8.48 A. M. Train from Chicago and Milwaukee, 11.05 A. M., 3.19 P. M.; from Chicago, 7.17 P. M. From the West, 4.25 P. M.

Those who wish conveyance from other trains please notify Chairman of Conveyance Committee.

GEO. L. WALTERS.

Edgerton, Wis.,  
R. F. D. No. 2.

\*\*\*

Entertainment.

Those who plan to attend the sessions of

the Association to be held with the church at Albion, Wis., June 13-16, 1907, will please forward their names at once to the undersigned, whose pleasure it will be to see that every one has a home among us during the meetings.

CHAS. M. WILLIAMS,  
Chairman of  
Entertainment Com.

Edgerton, Wis.,  
R. F. D. No. 2.

The American Sabbath Tract Society.  
Treasurer's Receipts—April, 1907.

Contributions:	
G. H. Lyon, Mt. Jewett, Pa. . . . .	\$10 00
Minette Benjamin, Oxford, N. Y. . . . .	8 00
Mrs. Saml. Champlin, Haver- sham, R. I. . . . .	2 00
Geo. C. Wells, Farina, Ill. . . . .	5 00
J. H. Coon, Utica, Wis. . . . .	5 00
Mrs. J. M. Boyd, Center- ville, Pa. (on Debt.) . . . .	1 50
Churches:	
Pawcatuck, Westerly, R. I. . . . .	180 64
Plainfield, N. J. . . . .	63 78
Friendship, (Nile) N. Y. . . . .	16 00
Riverside, Cal. . . . .	4 45
Chicago, Ill. . . . .	13 00
Hammond, La. . . . .	5 48
Milton Jct., Wis. . . . .	13 68
First Alfred, N. Y. . . . .	29 06
First Brookfield, (Leopards- ville), . . . . .	11 00
Gentry, Ark. . . . .	4 60
Scott, N. Y. . . . .	1 38
Farina, Ill. . . . .	23 88
Sabbath Reform:	
Lost Creek, W. Va. church . . . .	1 00
Mrs. C. H. Brown, Brook- field, N. Y. . . . .	5 00
Mrs. O. G. Crandall, Milton Jct., Wis. . . . .	50
Mrs. C. P. Ormsby, Alfred Station, N. Y. . . . .	1 00
Mrs. W. W. Crandall, Wells- ville, N. Y. . . . .	1 00
Herbert L. Cottrell, Alfred, N. Y. . . . .	1 00
G. S. Babcock, Rockville, R. I. . . . .	2 00
Mr. and Mrs. R. R. Thorn- gate, College View, Neb. . . . .	2 00
H. R. Loofboro, Welton, Iowa. . . . .	3 00
	\$398 45



Woman's Executive Board ..	4 00	
I. N. Loofboro, Welton, Iowa.	10 00	
S. C. Stillman, Leonardsville, N. Y. ....	1 00	
B. I. Jeffrey, Milton, Wis. ...	1 00	
Cartwright, (New Auburn) Wis. church .....	2 20	
R. O. Babcock, North Loup, Neb. ....	5 00	39 70
Income Int. S. D. B. Memorial Fund:		
Tract Soc. Fund .....	12 00	
D. C. Burdick Beq. ....	58 85	
Geo. H. Babcock Beq. ....	420 64	491 74
Publishing House Receipts:		
RECORDER .....	202 85	
Visitor .....	58 85	
Helping Hand .....	36 50	
Tracts .....	2 50	299 95
		\$1,229 84

E. &amp; O. E.

F. J. HUBBARD, Treas.

Plainfield, N. J.  
May 10, 1907.**Meeting of the Sabbath School Board.**

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul building, New York City, May 19, 1907, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Stephen Babcock, Charles C. Chipman, Edward E. Whitford, Royal L. Cottrell, and Corliss F. Randolph. Visitor: Rev. R. B. Tolbert.

Prayer was offered by Rev. R. B. Tolbert.

The minutes of the last meeting were read.

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

The report of the Field Secretary was presented and accepted as follows:

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

Dear Brethren:—During the month beginning April 16 and ending May 14, your Field Secretary has held institutes in the churches at Albion, Wis., and at Welton and Garwin, Iowa. He was also in attendance upon the Quarterly Meeting of the Southern Wisconsin Churches, held at Milton Junction, where he gave one ad-

dress and also led the young people's consecration meeting. As far as time and geographical location would permit, the Field Secretary has visited lone Sabbath keepers in the state of Iowa.

The plan of having local representatives take a part in each institute has been continued, and at each place has met a hearty response, and has been a means of awakening increased interest in the various phases of Sabbath School work.

The summary of work is as follows: Sermons and addresses, 20; parlor conferences and round table discussions, 10; visits and calls, 61; prayer and testimony meetings led, 1; letters and communications sent out, 27; miles traveled, 420; teachers' meetings led, 2; institutes held, 3; in workers' conferences plans have been made looking to the organization of two Home Departments, one Teachers' Meeting, one Cradle Roll, two Teacher's Training classes, two Primary Departments, and in one school for the use of Supplemental Lessons in the primary grades.

Respectfully submitted,

WALTER L. GREENE,  
Field Secretary.Garwin, Iowa,  
May 14, 1907.

*Voted*, That the president, corresponding secretary, and recording secretary be appointed a committee to arrange for the annual report of the Board to the General Conference, and report at some future meeting of the Board.

Minutes read and approved.  
Adjourned.

CORLISS F. RANDOLPH,  
Recording Secretary.

There are two kinds of believing: first, a believing about God which means that I believe that what is said of God is true. This faith is rather a form of knowledge in God than a faith. There is, secondly, a believing which means that I put my trust in him, give myself up to thinking that I can have dealings with him, and believe without any doubt that he will be and do to me according to the things said of him. Such faith which throws itself upon God, whether in life or in death, alone makes a Christian man.—*Martin Luther.*

**WANTED.**

A Seventh-day Baptist dentist at Berlin, N. Y. Good opening for a good man.

J. G. B.

**Sabbath School**

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON X, JUNE 8, 1907.

THE PASSOVER.

Ex. 12: 21-30.

*Golden Text.*—"When I see the blood, I will pass over you." Ex. 12: 13.

**INTRODUCTION.**

Since Moses was very reluctant to undertake the task set before him, God directed him to take with himself as spokesman his brother Aaron. These two went to the king of Egypt and demanded that he let the Children of Israel go from the land. The desired permission was refused, and Moses proceeded as instructed by Jehovah to inflict a series of grievous plagues upon the Egyptians in order to enforce his demands.

At first Pharaoh and his court made light of the miracles of Moses, and the royal magicians imitated his wonders; but soon the afflictions became more serious. Again and again Pharaoh yielded and asked for mercy; but each time as relief came he repented of his yielding and refused permission for the Children of Israel to depart.

The culmination of all the plagues was in the death of the first born. The other afflictions had been grievous enough, but this eclipsed them all. Now the Egyptians were anxious for the Israelites to depart, and cheerfully gave them whatever they asked for; so that the departing Israelites spoiled the Egyptians. Very likely they thought that they were getting only a part of their just pay for their many years of enforced labor.

In a number of cases there is mention that the Children of Israel were exempted from the consequences of the great calamities that fell upon the Egyptians, but their exemption from the last great plague is the most striking of all. They were commanded to remain within their houses, and with the blood of a lamb sprinkled upon their door posts to await with confidence the coming of the morning when they were to be sent forth

upon their long journey from the land of their bondage.

The theory of the compilation of three narratives in the record of Moses' relations with Pharaoh and of the plagues that came upon the Egyptians helps greatly in the interpretation of the Book of Exodus.

**TIME.**—A few weeks after our lesson of last week.

**PLACE.**—Egypt. Many of the Israelites were perhaps gathered at Rameses ready to depart from the land.

**PERSONS.**—Moses and the Children of Israel; Pharaoh and the Egyptians.

**OUTLINE:**

1. Directions Concerning the First Passover. v. 21-23.
2. Ordinances for the Commemoration of this Deliverance. v. 24-28.
3. The Death of All the First-born of Egypt. v. 29, 30.

**NOTES.**

21. *The elders of Israel.* Compare chap. 3:16; —4:29, and many later passages. The elders were evidently the chiefs of the nation to whom Moses could give his directions expecting to have them passed on to the people. *Draw out, and take you lambs.* This was the occasion of a solemn feast, and careful arrangements should be made beforehand. The word translated "lambs" may refer to any small cattle—sheep or goats, and there is no hint as to age. In v. 5 of this chapter we are told that the lamb is to be a year old, and that passage probably has influenced the translation of this line.

22. *Hyssop.* An herb several times mentioned in the Bible in connection with purifications. *And strike the lintel and the two sideposts with the blood.* This was to be the sign for the destroying angel in order that the house thus marked might be spared so that in it the first born should not die. *And none of you shall go out of the door, etc.* This was in order that they might not lose the protection of the blood upon the lintels and side posts.

23. *For Jehovah will pass through to smite the Egyptians.* This was the last and the greatest of the plagues in comparison with which the others were of little moment. The plain implication is that the Israelites were to be spared this time only by conforming to the instruction given in this connection. If any family of Israelites should neglect the sprinkling of the blood the great calamity of the death of the first born would fall upon them as upon the Egyptians.

24. *And ye shall observe this thing for an ordinance.* This sparing of the first born of the Children of Israel when the greatest of all the plagues fell upon Egypt is of such great importance that it is to be commemorated upon each recurring anniversary of this night.

25. *When ye are come to the land which Jehovah shall give you.* This sacred memorial feast is to be kept even when they are completely in possession of the promised land. They are not to forget that there was a time when they were not in their own land, and were in especial need, and were saved by a great deliverance.

26. *What mean ye by this service?* From the feast itself and the ceremonies connected with it no one could tell what was its origin. It was to be expected therefore that children would be asking what it all meant.

27. *Jehovah's passover.* This sacrificial feast is the token of God's great mercy. He spared the households of the Israelites, but at the same time visited with death the households of the Egyptians; and by that very means brought deliverance from bondage for his people. *And the people bowed the head and worshipped.* Expressing their reverence and gratitude toward Jehovah, and their readiness to obey his commands.

28. *And the Children of Israel went and did so.* They selected the lambs, sprinkled the blood, and celebrated the feast according to directions.

29. *And it came to pass at midnight, etc.* That the deaths should all be at the same time adds to the terribleness of the event. Some people had very likely died from the earlier plagues, but now the choicest in every household falls at the hand of the destroyer. *Unto the first born of the captive that was in the dungeon.* The blow fell upon all classes alike from the highest to the very lowest. Compare chap. 11:5 where the other extreme of society in contrast with Pharaoh on his throne is "the maid-servant that is behind the mill."

30. *And Pharaoh rose up in the night.* With such a terrible calamity visiting every home there could be no more sleep. Pharaoh and the Egyptians although before reluctant to let the children of Israel depart were now more than anxious that they should no longer remain. *For there was not a house where there was not one dead.* It is not worth while to study such problems as to whether the eldest died in a household in which the first born was already



ABSOLUTELY PURE.

**Royal Baking Powder is made from PURE, GRAPE CREAM OF TARTAR, and is free from alum, ammonia, or other adulterant.**

ROYAL BAKING POWDER CO., NEW YORK

dead, or as to whether a first born son died if he had already gone out from home and established a household of his own.

People talk of "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.—*Drummond.*

## 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 Moyné 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.

## Plainfield, N. J.

**A** MERICAN SABBATH TRACT SOCIETY.  
EXECUTIVE BOARD.  
STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.  
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.  
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.  
F. J. HUBBARD, Treasurer, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

**T** HE SEVENTH-DAY BAPTIST MEMORIAL FUND.  
H. M. MAXSON, President, Plainfield, N. J.  
D. E. TITSWORTH, Vice-President, Plainfield, N. J.  
W. C. HUBBARD, Secretary, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.  
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

**W** ILLIAM M. STILLMAN,  
COUNSELLOR-AT-LAW,  
Supreme Court Commissioner, etc.

## Milton, Wis.

**W** OMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.  
President—Mrs. S. J. Clarke, Milton, Wis.  
Vice Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.  
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.  
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.  
Treasurer—Mrs. Geo. R. Boss, Milton, Wis.  
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.  
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.  
Secretary, South-Eastern Association—Mrs. E. A. Witter, Salem, W. Va.  
Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.  
Secretary, Western Association—Mrs. Alice McGibney, R. F. D. No. 1, Friendship, N. Y.  
Secretary South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark.  
Secretary North-Western Association—Mrs. Nettie West, Milton Junction, Wis.  
Secretary, Pacific Coast Association—Mrs. Frank Titsworth, Riverside, Cal.

## New York City.

**S** ABBATH SCHOOL BOARD.  
President—Esle F. Randolph, Great Kills, N. Y.  
Vice-Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. Van Horn, Lost Greek, W. Va.; Northwestern Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.  
Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.  
Corresponding Secretary—John B. Cottrell, Plainfield, N. J.  
Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.  
Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.  
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

**H** ERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW,  
St. Paul Building, 220 Broadway.

**C** C. CHIPMAN,  
ARCHITECT,  
St. Paul Building, 220 Broadway.

**H** ARRY W. PRENTICE, D. D. S.,  
"THE NORTHPORT,"  
76 West 103d Street.

**A** LFRED CARLYLE PRENTICE, M. D.  
155 W. 46th Street.  
Hours: 8-10 A. M. 1-2 and 6-8 P. M.  
**O** RRA S. ROGERS, Special Agent.  
MUTUAL BENEFIT LIFE INS. CO.,  
137 Broadway, Tel. 6548 Cort.

## Alfred, N. Y.

**S** EVENTH-DAY BAPTIST EDUCATION SOCIETY.  
E. M. TOMLINSON, President, Alfred, N. Y.  
Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.  
V. A. Baggs, Recording Secretary, Alfred, N. Y.  
A. B. Kenyon, Treasurer, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

**A** LFRED THEOLOGICAL SEMINARY.  
Rev. Arthur E. Main, Dean.  
The next year opens Tuesday, Sept. 17, 1907.

**T** HE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.  
Next session is to be held at Alfred, N. Y., August 21-26, 1907.  
A. E. Main, D. D., President, Alfred, N. Y.  
Rev. W. D. Wilcox, Recording Secretary, 5606 Ellis Ave., Chicago, Ill.  
Frank L. Greene, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.  
W. C. Whitford, Treasurer, Alfred, N. Y.  
Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

## West Edmeston, N. Y.

**Y** OUNG PEOPLE'S EXECUTIVE BOARD.  
President—A. C. Davis, Jr., West Edmeston, N. Y.  
Secretary—A. L. Savis, Verona, N. Y.  
Treasurer—Eda R. Coon, Leonardsville, N. Y.  
Junior Superintendent—W. G. Rood, North Loup, Neb.  
Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, A. E. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-western, C. C. Van Horn, Gentry, Ark.; South-Eastern, Amos Brisse, Salem, W. Va.

**D** R. A. C. DAVIS, JR.  
General Practice.  
Specialty: Eye and Ear.

## Westerly, R. I.

**T** HE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
Wm. L. Clarke, President, Westerly, R. I.  
A. S. Babcock, Recording Secretary, Rockville, R. I.  
George H. Utter, Treasurer, Westerly, R. I.  
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Candall, President, Westerly, R. I.  
Frank B. Hill, Recording Secretary, Ashaway, R. I.  
Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.  
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.