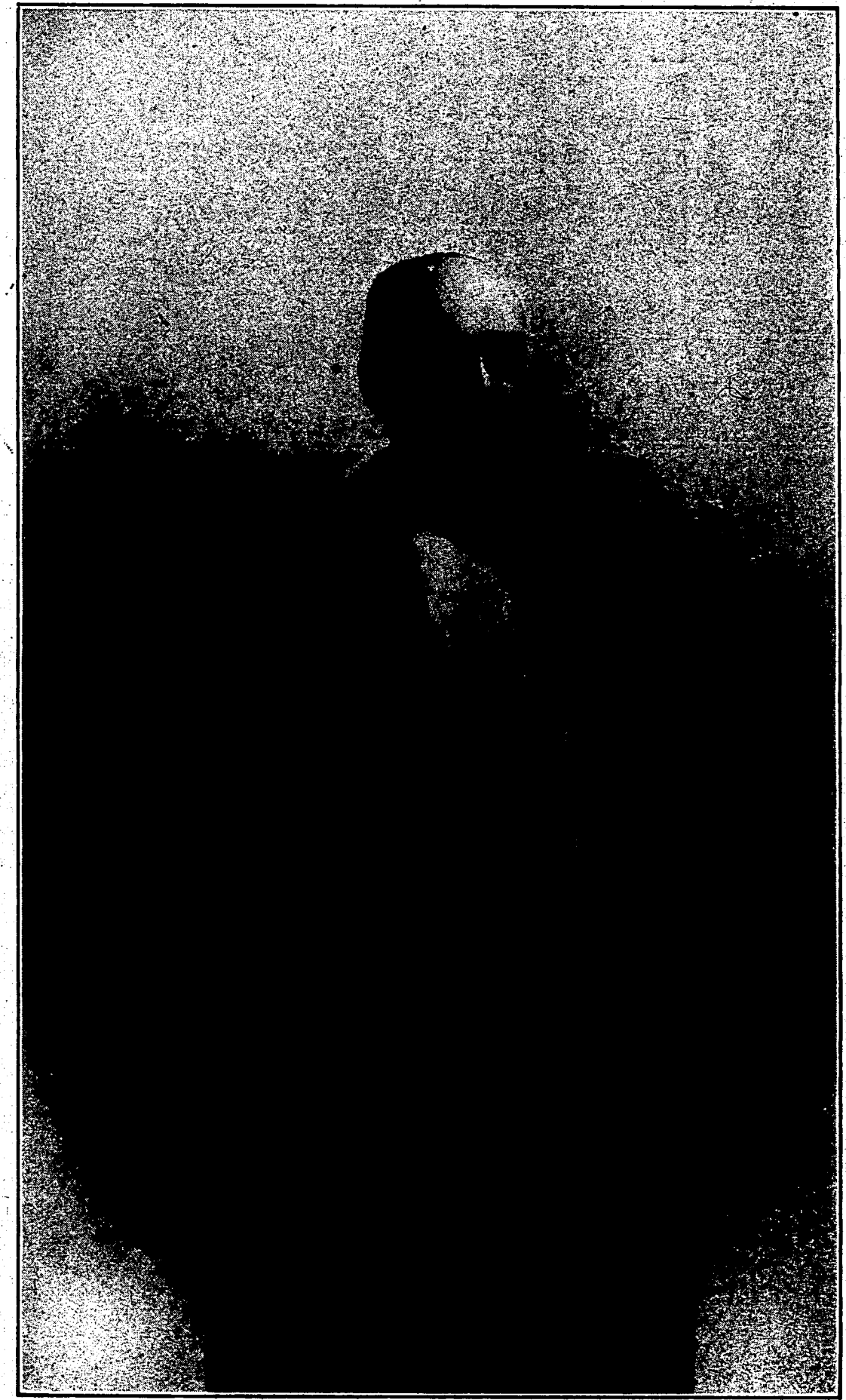


THE SABBATH RECORDE

PLAINFIELD, N. J., JUNE 3, 1907.



ARTHUR ELWIN MAIN, A. M., D. D.
DEAN OF ALFRED THEOLOGICAL SEMINARY.

The Sabbath Recorder.

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Editorial

The Gospel of John.

A few weeks since we called attention to a volume published by the St. John Conference Committee of Providence, R. I., made up of a series of addresses upon the Gospel of John. Eight conferences were held in the state of Rhode Island between October 21, 1903, and May 11, 1904. The Seventh-day Baptist pastors in Rhode Island were directly and somewhat prominently connected with these conferences, which brought out the addresses gathered together in the volume then noticed, a copy of which is now before us. The book was first distributed among subscribers, but has now gone to the larger public and is approaching the fourth thousand. Further knowledge of the book can be had by addressing Rev. C. A. Burdick of Westerly, R. I., from whom copies may also be secured. The fact that the International Bible Lessons for the first half of 1908 are to be found in the gospel of John makes this book a timely and excellent help for Bible students. More than sixty themes appear in the book. These are arranged so that beginning with the opening theme, "Men and Events in the Time of Jesus," and passing to the closing, "The Unity of the Church," one can study the gospel consecutively, each part in connection with the others. We note that one theme, "The Conditions of Entrance into the Kingdom," John 3: 1-16, is from the pen of Prof. Wm. C. Whitford, A. M., of Alfred University. It would be comparatively meaningless to print a list of the themes, for they must be read and studied, to be appreciated. The closing pages of the book present some gems of thought concerning John's gospel. Origen said, "This Gospel is the consum-

mation of the Gospels, as the Gospels are of all the Scriptures."

Luther said, "This is the unique, tender, genuine, chief Gospel. * * * Should a tyrant succeed in destroying the Holy Scriptures and only a single copy of the Epistle to the Romans and the Gospel according to John escape him, Christianity would be saved."

Schaff said, "The Gospel of John is the most original, the most important, the most influential book in all literature. * * * It is simple as a child, and sublime as a seraph, gentle as a lamb and bold as an eagle, deep as the sea and high as the heavens."

Ellicott says, "If the heart studies the Christ as portrayed in this writing, it will need no other proof of His divinity."

An unknown poet of the Middle Ages said,

"Bird of God, with boundless flight
Soaring far beyond the height
Of the bard or prophet old;
Truth fulfilled and truth to be—
Never purer mystery
Did a purer tongue unfold."

Spiritual Elements in John's Gospel.

Having called attention to the volume just noticed, it seems pertinent to say something more concerning the Fourth Gospel. The spiritual element in that gospel rises so far above the ordinary thoughts of Bible students that the gospel is comparatively unmeaning to them. On the other hand, the value of that spiritual element is surpassingly great, and richest spiritual treasures come to the Bible student when that deeper meaning is apprehended. The other gospels treat the life of Jesus from its earthward side. John begins with the heavenly, and presents Jesus, the Christ, as the world's Creator, Enlightener, Life-giver and Redeemer. To use a simile from music, John's gospel sounds the keynote of the highest heavenly harmonies. This gospel reveals the deepest depths of the "heart of Christ," of his relation to men and to God, to the past and the future, to the tem-

porary and to the eternal. In the synoptic gospels, Jesus is the child of Mary, a carpenter's son, whose family is well known. In John's gospel he appears as one with God and of God, "from the beginning." He becomes incarnate for a time, that he may bring Life, Light, and Salvation to men. When his mission as the Incarnate One is fulfilled, he returns to the glory he had with the Father, "before the world was." The secrets of both worlds were an open book to him. The human soul and human history were equally open before him. He was at one with men in their deepest sorrows, in their highest joys, in their longings and aspirations. When he unfolded to Nicodemus the simplicity, beauty and glory of "birth from above," it was the natural expression of one who had been with the Father through the eternities, creating the universe for men, and coming to them in the fulness of Divine Love that he might redeem them. If we consider the materialistic notions of the Jews to whom the Messiah came, and the lack of spiritual perception in the hearts of the best of those who became his followers, we can understand why the fourth gospel must have been written to supplement the others. The Synoptics had met the demands of the Jewish mind in almost every important particular. Something was needed to carry their thought higher, something that should be an antidote to the formalism, materialism and ethnic-political ideas of the Jews, concerning the kingdom of Heaven. If one considers the four gospels in view of the spiritual needs of the Jews only; John's gospel must have been written.

Antidote for Gnosticism.

When we consider the moral and philosophical state of the world, outside of Judaism, equal demand for the Gospel of John appears.

An ancient, subtle, and powerful, system of pagan philosophy, which was fundamentally antagonistic to the higher truths of Christianity, was lying in wait to corrupt the infant church, to check its true development, and lessen its divine power. There was an especial demand for John's Gospel to protect developing Christianity against this foe. It is known to us as Gnosticism,

but the system existed long before that name appears in history. This philosophy was a compound of Oriental Dualism, Greek and Egyptian Pantheism, and a perverted type of Monotheism, represented in the Kabbalists, or Jewish Gnostics. It busied itself mainly with questions of Cosmology, including the creation, nature and destiny of man. The basis of its Cosmology was this: All created things are emanations from the Infinite One, who can be known only through these successive emanations. Gnosticism was greatly exercised over questions pertaining to the creation of man, the imprisonment of the human spirit in matter, and how it was to be saved from defilement, and finally released from imprisonment. This was another form of the Oriental problem of gaining freedom from "the vortex of existence." All redemption of the human spirit, all salvation, were sought through speculative philosophy. Gnosticism held matter to be the source of evil, and the material universe as the product of an inferior deity, an emanation from the unknown God. This type of World Creator is the characteristic of all the schools of Gnosticism. He is known under various names, as *Demiurge*, *Archon*, *Ialdaboth*, etc. Basilides taught that the uncreated Father first brought forth *Nous*, or mind; *Nous* brought forth *Logos*, i. e., word; word brought forth *Phronesis*, i. e., intelligence, and *Phronesis* brought forth *Sophia*, i. e., wisdom, and *Dynamis*, i. e., strength. John choose *Logos* as the word which best describes the all-creating, all-enlightening, all-redeeming Christ, the eternal Word, the co-existent Son. Gnosticism said, "God is an unfathomable, unknowable, profundity, the Abyss, *Buthos*." John said, "He is revealed and made plain in Jesus, the Christ." Gnosticism said, "By process of reasoning, by speculation and study, man can attain wisdom, can come to know God, and solve the problems of duty and destiny." John's Gospel answers, "The Holy Spirit waits to guide you into all truth. He who knoweth Christ knoweth God." In this way John met and answered the questionings of Greek culture and philosophy, by pointing them to the true *Logos*, the universal Enlightener. He turned on the light which alone could overcome the darkness in which philosophy was enshrouded. John's

Gospel is noon-day blaze alongside of Gnostic midnight.

Illustrated in History.

The early history of Christianity shows that John was inspired to write such a supplemental, spiritual gospel, and how great was its need. The ink was not dry upon his parchment before Gnosticism began to mingle itself with Christianity, and drag the latter to its own level. Starting with Simon Magus, it spread, insinuating itself in endless ways. It almost neutralized the existing Scriptures of the Old Testament, by teaching that such an inferior emanation as the Demiurge, the God of the Jews, could not make a full revelation, nor one which was binding on any but the Jews. That form of error corrupts the church to this day. As the New Testament was developed, Gnosticism applied its allegorizing methods of exegesis to the gospels and epistles, until almost every wild dream of philosophy was put forward as Christian doctrine. The writings of Clement of Alexandria, and many other "Church Fathers" are saturated with Gnostic follies. Those Gnostics who were condemned as "heretics" were as good Christians as those who condemned them, except that their speculations did not agree with those of the dominant party. Against all this incoming flood of Pagan error the spiritual truths set forth in John's Gospel offered the only cure. The first four centuries after Christ would have buried the infant church in the grave of waning philosophies and decaying empires, had not the spiritual currents which flowed from John's Gospel purified the morass with divine power. God gave John's Gospel to Christianity, with its incomparable warmth, glow, life, light and power, to sustain it in this first prolonged struggle with pagan philosophy, pagan ethics, and the pagan State-Church.

Modern Agnosticism.

The ancient Gnostics and the modern Agnostics have one point in common. Both agree that God is unknowable. That is half-truth; but like all half-truths it easily becomes a falsehood. The Gnostic says, "God being unknowable, I must remain untouched by Him, I must continue to sit in the outer darkness." There is no cure

in argument or philosophy for such a state. It is useless to chop logic or split hairs with the man who says, "When all chopping and splitting are done, nothing will be gained." The Gnostic was urged to speculate with the expectation of finding God, and truth. The Agnostic is kept from effort by the foregone conclusion that effort is useless. The spiritual truths of John's Gospel offer a cure for both these extremes. Agnosticism must be cured, if at all, by *experience*, not by argument. If the Gnostic can be induced to open his heart, he will soon feel the thrill of a new life from above, and see the glory of a new light. No other gospel has so many latch keys to men's hearts as John's. First of all, that "master key," "For God so loved the world," etc. The message of God to preachers, ambassadors of Christ, is this: Take John's Gospel and hold it before men who are bewildered, until the light penetrates the speculative mists that surround them, until the warmth of its divine love melts their philosophy-frozen spirits, until they come to know that a compassionate Father, and a loving Elder Brother do really exist; for their sakes, their salvation from coldness and doubt. The influence of Gnosticism and Greek philosophy remain to blight the spiritual life of Christ's Church in many ways. I cannot do better than close with a paragraph from the late Edwin Hatch, of Oxford, of whom human wisdom sadly declares, "he died all too soon." On page 350 of Hibbert Lectures for 1888, he says, "I venture to claim to have shown that a large part of what are sometime called Christian doctrines, and many usages which have prevailed and continue to prevail in the Christian Church, are in reality Greek theories and Greek usages changed in form and color by the influence of primitive Christianity, but in their essence, Greek still. Greece lives; not only its dying life in the lecture rooms of Universities, but also with a more vigorous growth in the Christian churches. It lives there, not by virtue of the survival within them of this or that fragment of an ancient teaching, and this and that fragment of an ancient usage, but by the continuance in them of great modes and phases of thought, of great drifts and tendencies, of large assumptions. Its ethics of right and duty, rather than of love and self-sacrifice; its theology whose God is more met-

aphysical than spiritual, whose essence it is important to define; its creation of a class of men whose main duty in life is that of moral exhortation, and whose utterances are not the spontaneous outflow of a prophet's soul, but the artistic periods of a rhetorician; its religious ceremonial, with the darkness and the light, the imitation and the solemn enactment of a symbolic drama; its conception of intellectual assent rather than of moral earnestness as the basis of religious society—in all these, and the ideas that underlie them, Greece lives."

Jean Louis Rodolphe Agassiz.

The one hundredth anniversary of the birth of Professor Agassiz, noblest and in some respects most noted of scientists and teachers in America, will be celebrated on May 28, tomorrow. He was the son of a Swiss clergyman. The anniversary of his birth will be observed elaborately at Cambridge, Mass., and in other places where he was well known, and where the years of his active life were spent. He came to America when a young man, and most of his active life was spent in this country. He was eminently successful as a teacher, universally beloved and respected as a man. Before coming to America he was professor in Neuchatel from his twenty-fifth to his twenty-ninth year. The key note of Prof. Agassiz's life was, "I have no time to make money." He had a supreme love for science, and was devoted to his work as few men are. One of his biographers has said of him, "The effect of the teachings and work of Louis Agassiz upon the world has been pronounced and far reaching, marking the beginning of a new epoch in natural science. His indomitable purpose, his industry, his devotion to the dissemination of knowledge, his love for science—which is only another name for truth—were traits which commended him to all men and insured him a lasting place in their affection and appreciation. Agassiz was the greatest teacher of his time, and his place is still unfilled. He was a noble and heroic figure, one of the stepping stones in the advance of civilization." He began his work of collecting specimens in natural history when a mere boy. A story is told of Prof. Buch, a well known geologist of Germany, and a great admirer of

Agassiz, who said, "When I am in Neuchatel and I knock at the door of Agassiz, I am always afraid lest he take me for a new species." During his work in Switzerland, Agassiz made extended investigations concerning glaciers in the Alps. These investigations added much to the knowledge of scientists concerning the Ice Age in Europe. It also established his reputation as geologist and zoologist. He gave special attention to fossil fishes as well as to living specimens. A story with which the writer was familiar during the early years of his college life runs as follows: Agassiz visited Florida to pursue his investigations concerning living fishes. While there he was stricken with Florida fever and came near dying. When he reached his home in Massachusetts, a friend came in to condole with him because of his unfortunate illness. Agassiz answered, "I discovered a fish without ventral fins, the first specimen of that kind ever discovered alive, and that pays for the Florida fever many times." His latest work was the Anderson School of Natural History on the Island of Penikese in Buzzards Bay. The school was founded by a gift of fifty thousand dollars from John Anderson, and was opened in the summer of 1873. By this time his reputation as a scientist and his influence as a man had made him the prominent center, both socially and scientifically, in the best circles. But his work at Penikese was scarcely established before he was called hence, in December, 1873. He was buried in Mount Auburn, Boston, where a stone from a Swiss glacier marks his grave; by the side of which are pine trees transferred from Switzerland. Agassiz was at once a scientist and a scientific force in the world. He was a man of unflagging energy, and great geniality. As a teacher, he inspired his pupils and created in them a love for that which they studied, similar to his own. After Agassiz's death, Longfellow wrote the following:

I stand on the familiar shore,
And hear the waves of the distracted sea
Piteously calling and lamenting thee,
And waiting restless at thy cottage door,
The rocks, the seaweed on the ocean's floor,
The willows in the meadow and the free,
Wild winds of the Atlantic welcome me;
Then why shouldst thou be dead and come no
more,

Ah, why shouldst thou be dead, when common
men
Are busy with their trivial affairs,
Having and holding? Why, when thou read
Nature's mysterious manuscript and then
Wast ready to reveal the truth it bears,
Why art thou silent? Why shouldst thou be
dead?

Religious Education in the Home.

Whatever may have been gained by the development of the Sabbath School and Christian Endeavor Society, we sometimes fear that more has been lost by the disappearance of religious education in the home. Still we are not prepared to make wholesale statements in that direction. One thing however, will always be true, unless the home becomes less homelike as the years advance, that the primary and strongest influences which mould the lives of men are received in the home. Every principle involved in the philosophy of heredity and of early environment during the brief formative period of life, places the home first among determining influences. When the work of the church was less fully developed than now and the Christian home was the center of religious instruction more than it is now, conscience and those strong characteristics of Christian manhood and womanhood which are the best features of life were more prominent than they are now. Through the generalizing of influences which educate children and young people not a little is gained in certain directions, but those strong personal characteristics, especially those of conscientious action, are weakened or lost. The home is a domestic university. It can never be otherwise. So long as children are born there will be pupils in that university. When parents die while children are young or where they fail to do their duty as teachers, the pupils of the university remain untaught. This domestic university takes no vacation. Its influences are constant. They consist of words, actions, silent influences and those environments which mould character, initiate purposes and determine tendencies on the part of children. Teaching in the home is constant. Reviews are daily, hourly. Recitations are always at hand and new lessons are always coming up. Because of this the home must always be a strong and permanent

factor in every form of education. Perhaps it could be proven that "family altars" of the type which existed two or three generations ago are not an essential element in religious education. Nevertheless we doubt whether the proof can be made sufficient to justify the disappearance of such altars. Nevertheless education in the home does not depend on forms nor times. It is pre-eminently a matter of constant influence and perpetual push on the part of parents. For that reason parents who fulfill their duty in the religious education of their children *must be religious*, whatever form of expression the religious training of the home may take. We are willing to grant that the silent influence of the parents is greater than formal prayers, catechetical instruction or any similar religious demonstrations. If these are put aside, in part or wholly, parents must develop a larger actual Christian force in their lives or the children will be robbed of what every home ought to give, by way of religious instruction. It is a hopeful sign that public attention has been called to the great value of religious instruction and that permanent movements have been initiated for increasing such instruction. The greatest value of such movements will be the favorable reaction upon homes. We make no plea for lessening the instruction of children through public agencies. On the other hand we urge that they be increased. In this connection we urge, as the RECORDER has often done, that the Sabbath School give more attention to teaching immediate personal duty, and less attention to historical descriptions and general discussions that do not bear upon individual life. This calls for that higher type of Sabbath School teacher, so much needed. Further analysis of the home university is likely to place the queen of the school, the mother in the home, as the first and most potent teacher. The memory of such a mother is the most precious heritage that any child can have. But it is neither just nor accurate to say that the influence of the mother is supreme in the home. If the father does not supplement the mother's efforts, if they do not unite, both in character and methods, the value of the domestic university will be greatly impaired, if not destroyed. If little deceptions are practised in the home, if insincerity appears on the part of parents,

in any way, children will be educated in deception. Children can not be deceived. They detect a falsehood on the part of parents quickly, and under given circumstances they improve upon the education which the deception of parents begins in the hearts of children. The most searching examination a parent can undergo are the daily observations that a bright child makes.

Religion and Adolescence.

Not long ago the writer had occasion to call the attention of a Sabbath School class to the fact that the conversion to Christ of children who have been properly reared, is a normal development and it is likely to come with adolescence. As children approach that period the sense of personal obligation develops rapidly. Self-consciousness takes shape, becomes vigorous and crystalizes rapidly into methods of thought and habits of action. Every home ought to carry such influences as make moral and religious development a part of the general development of adolescence. To use another simile, the years of a child's life which precede adolescence should be so filled with the seed of good influences that the springtime of adolescence, which is always a period of rapid growth, in all directions, should bring the hidden seeds of influence into development, the blossoms of which unfold into religious life. If this is not done, adolescence is almost certain to be a period of perversion in which evil will claim the larger share of results. There is a deeper meaning than parents and teachers are likely to apprehend in the old time simile of "sowing wild oats." In most cases the oats have been sown before the years of adolescence. They are like the seeds of grains and grasses that fall into the earth in autumn, lie dormant through the winter, but burst into vigorous life when springtime comes. Yesterday morning we overheard a conversation concerning a boy—we think he is seven or eight years old—who had been forbidden a long-cherished pleasure as punishment for some disobedience in the home. Probably the punishment was more severe than any physical chastisement would have been. We presume it was wisely administered, for the developing heart of the child must be taught an overwhelming sense of responsibility and the duty of obedience to par-

ents, and to the Father in Heaven. But the theme upon which we have entered is endless in its application. The purpose of these words is to vivify the consciousness on the part of parents that they are constantly teaching, influencing, and thus determining the destiny of their children. They can not escape their position as parents and home-makers. Being such they can not escape the place of teachers. Being teachers they can not escape that highest of all forces, the silent influence of their own character, the uplifting or down-dragging power of their own purposes, to say nothing of their outward habits. The boy who hears profane words from the lips of his father is already taught to be profane. The boy who watches his father in the enjoyment of a cigar or a mint julep is already being taught to smoke and drink. These are great and fundamental truths, axioms, which all experience and all history demonstrate; they are beyond proof. We stop writing, oppressed with the fact that so few parents will read these lines, or heed these suggestions.

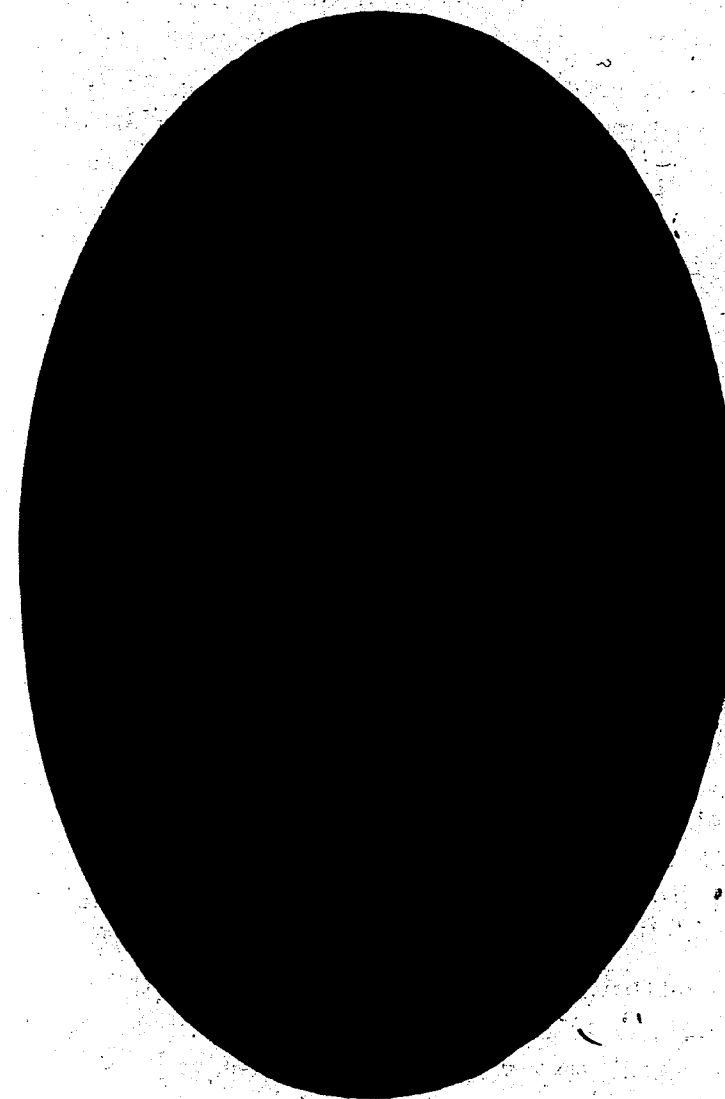
A Cheerful Giver.

BY MARTHA BURR BANKS.

Two little boys dropped in from play
At their grandfather's house, one winter day,
Smiled at the apples that grandmother brought
them,
And spoke their thanks, as their mother had
taught them;
But little Will glanced at his apple, dear lad,
And saw that 'twas finer than that Dan had,
So, quick as a wink, he turned to his brother,
With, "Take this one, Danny, and I'll take the
other."
"All right," said Dan, and away the boys went,
Each one with his treasure well content,
While, with never a thought of regret or pride,
Unconscious quite and satisfied,
Will buried his teeth in the coarser skin,
Happy and warm his soul within,
Enjoying Dan's apple, the kind little elf!
Because Dan had it and not himself.
Ah, laddie, would we were like you,
Loving and generous through and through;
Not waiting to measure how much we can spare
When called to add to our brother's share,
Not pleased with ourselves or with our giving,
Nor taking delight in our own good living,
But, aglow with the love of our neighbor, find
Our joy in the joy of all mankind.—*The Outlook.*

Deacon James Murray Maxson.

On Sabbath-day, May 18, 1907, Brother James Murray Maxson was ordained as Deacon of the First Seventh-day Baptist church of Chicago. He had been called by the church to ordination, and the call had received the unanimous sanction of the society. The Seventh-day Baptist churches of Northern Illinois and Southern Wisconsin had been invited to send representatives to Chicago to aid in the ordination service, and there were present delegates from Milton, Milton Junction, Walworth, and Albion, Wisconsin, and Farina and West Hallock, Illinois. The ordination service, as given below, was most impressive, and



DEACON JAMES MURRAY MAXSON.

every one seemed to feel that it was not alone a special consecration service for Brother Maxson, but a time for the self-consecration of each one present to the service of Christ and his church.

The service began at two o'clock and was as follows:

Doxology	Congregation.
Invocation,	Pastor W. D. Wilcox.
Hymn, "God is Love,"	Congregation.
Scripture Reading,	Pastor Wilcox.
Prayer,	Rev. L. A. Platts, D. D.

Anthem	Quartet.
Examination of Candidate, conducted by	Rev. M. G. Stillman.
Hymn, "To Thee, My God and Savior,"	Congregation.
Ordination Sermon,	Rev. L. A. Platts, D. D.
Anthem, "My Faith Looks up to Thee,"	Quartet.
Consecrating Prayer	Rev. L. D. Seager.
Charge to Candidate	Rev. O. S. Mills.
Response,	Deacon Maxson.
Solo, "I'll go where you want me to go,"	Rev. L. D. Seager.
Charge to the Church,	Rev. F. E. Peterson.
Welcome to the service of deacon,	Pastor Wilcox.
Closing hymn, "My Jesus, I love Thee,"	Congregation.
Benediction,	Dr. Platts.

James Murray Maxson was born at Adams Center, N. Y., May 24, 1857, the son of Silas Maxson and Margaret Whitford Maxson. He is a grandson of Deacon Edward Whitford and of Deacon Holly Maxson. When he was eight years old he was baptized by Rev. A. B. Prentice and received into membership of the Adams Center Seventh-day Baptist church. He came to Chicago in April, 1881, as Western Manager for Dr. C. W. Potter, and was in his employ until the western office was withdrawn. He was married May 1, 1881 to Mary Elizabeth Ordway, daughter of Ira J. Ordway. With the exception of five years immediately following their marriage which they spent at Adams Center, N. Y., Mr. Maxson and his wife have lived in Chicago, and have been intimately connected with, and faithful workers in the Chicago Seventh-day Baptist church. It is in recognition of this service and the sterling Christian character of the man that the church has now ordained him as deacon.

Cause of Confusion.

A correspondent from Providence sends us the following clipping from the *Woman's National Daily* of St. Louis, Mo. E. G. Lewis mentioned by Mr. Brown is editor of that paper:

Editor *Woman's National Daily*: I am glad that we have at least one daily paper that manifests good sense and honest dealings with the

common people; and, in fact, with every one. I am sorry sometimes to see the deceptions that so many people are getting into in regard to the most important thing in this world, or in the next—and that is the teachings of the Bible. They either leave God out of the question entirely or have the pantheistic idea of putting Him into every leaf and flower and all because of a lack of searching the Scriptures. God never intended that this world that He made should become a great Babylon as it has become. He states that there is one Lord, one faith, one baptism instead of about 600 different faiths and a number of Lords and modes of baptism. He also intended that His word from Genesis to Revelation should be studied and believed, instead of throwing out a part of it as false and accepting other parts of its teachings; for it plainly states in Second Timothy, 3:16, that "all scripture is given by inspiration and is profitable," etc. I might say I believe this, or I believe that, but my belief amounts to nothing unless it is founded on the word of God. Take, for instance, the fourth commandment; instead of people believing that as it reads, the seventh day is the Sabbath, they try to substitute the first day of the week in place of the seventh. And that is just what is causing all this confusion in the world today, because the people are trampling God's holy day under foot. If any of the readers of this paper are interested enough to write me I will give them abundant scripture to prove it. I believe E. G. Lewis is broad minded enough to see the point in this note. I could talk a week on these things, and use up your valuable space, but I must close, hoping to do some one, somewhere, some good, sometime.

Milton, Wis.

"D. D. BROWN."

James L. Powell.

I write to give you the sad news that our friend and brother, Dr. James L. Powell of Summerville, Mo., is no more with us, only in memory and affection. He passed from earthly scenes on May 3, very suddenly. On May 2, he was called by telegram to Eminence, twenty-two miles distant, to attend a man who was dangerously ill. He remained with the sick man until the next day. He was within ten miles of home when he suddenly became ill, and fell over in his carriage. His son-in-law, who was driving, obtained help from a house nearby, where the Doctor was taken, and where he breathed his last in a few moments. The funeral was held Sun-

day afternoon at Summerville cemetery, witnessed by a concourse of his friends, while the rain fell in torrents.

Dr. Powell made a profession of religion some years ago, and united with the Methodist Episcopal Church. But becoming acquainted with their doctrines and Church government, he was not satisfied, and began to search for something better. He finally accepted the faith and practice of Seventh-day Baptists, and, being a man of intelligence, he was neither afraid of nor backward in advocating what he believed to be the truth. And thus it is, that the Sabbath has lost an earnest and strong advocate in his death. His great desire was to have a Seventh-day Baptist Church organized in Summerville; and so it is with others today. He leaves a wife, two daughters, one son and many friends to mourn their loss.

T. G. HELM.

Summerville, Mo.

May, 12, 1907.

The Home Study of the Sabbath School Lesson.

A paper prepared for the Sabbath School Institute at Milton Junction, Wis., April 13, 14, 1907, by Mrs. A. S. Maxson.

How to secure home study of the Sabbath School lesson is a subject well deserving the consideration of this convention, for it is one of the greatest problems which confront the Sabbath School teacher.

It is a self-evident fact that if the pupil can be thoroughly interested in the lessons he will gladly study them at home, and the problem is solved; but the question is only put a notch farther away. How can the teacher arouse this interest?

No one method can be applied to all classes. Probably the method must be varied for most of the classes in the school. What would arouse an interest in a class of young ladies or young gentlemen would be of no use in a class of half-grown children; but certain truths apply to classes of every age and condition.

First of all, the teacher must study if he would have his pupils study. He must, himself, be thoroughly familiar with the lessons he is to teach; and the most successful teachers seem to agree that he must keep at least one lesson in advance of his pupils, that he may be able on one Sabbath

to arrange the work for the succeeding week. This point can be scarcely emphasized too much. It is utterly impossible for a teacher to interest a pupil in a lesson of which he himself has only a superficial knowledge. Perhaps the greatest source of failure on the part of our Sabbath School teachers is careless or hasty study of the lesson. How can a teacher expect his pupils to prepare the lesson at home if he comes before them without earnest, careful preparation? And again, it will be scarcely possible for him to arrange work which will interest his pupils in their home study unless he has a clear and definite knowledge of the next week's lesson. And this method of assigning topics for home study seems to be one of the best methods of attaining the end sought.

The work assigned must be suited to the age and ability of the pupils. With the younger children it may perhaps be nothing more than to find answers to questions given them, or to tell the lesson story, or some part of it. Those a little older may be asked to do more work. One pupil, or several if the class is large, may be asked to take charge of the review for the coming week; another, to look up, and be able to give the class, the connecting links between the two lessons; and others, to prepare certain portions of the work for the regular lesson, perhaps character sketches of the principal persons, or descriptions of places, or customs, or the teachings of the lesson. With pupils of mature and thoughtful minds, lines of thought still deeper and more extended may be given them for study.

The time given for the lesson recitation is so short that, especially in any save the younger classes, it is often impossible for the whole lesson to be gone through carefully; so it seems wise for the teacher to begin the recitation by an outline of the entire lesson, asking members of the class to divide the lesson into the heads under which it would naturally fall, and to give the special teaching or truth of the lesson. To be able to do this, the pupil must have given the lesson some careful thought at home, and if only a little class pride can be aroused in being able to give an intelligent outline, the plan will prove an excellent incentive to study. After this outline and the truth have been given, the review may be taken up by those delegated for that

work, then the connecting links, and so on to the assigned work on the lesson for the day.

It might be possible for a teacher to do much toward influencing his class to regular study, by a persistent and diligent inquiry each Sabbath as to the amount of study which each one had given the lesson during the week; but considerable tact is necessary in attempting anything of this nature lest the pupils be repelled by the attempt to help them. If a teacher can secure from his pupils, willing pledges to some definite amount of study, a great point would be gained, I take it; but a teacher could scarcely ask such a pledge without making an equal one himself.

With the younger pupils several methods have been tried in our own school which have worked well. One is a system of marking each pupil's standing at the close of the recitation, precisely as the public school teacher marks the child's recitations. With this system of weekly marking might be combined the occasional written examination, as it is used by another teacher in our school. Most children take pride in securing good standings and are willing to work for this end.

Another plan which has seemed successful, is that of allowing each member of the class to ask questions on the lesson of the other members. Very good practice for the children this must be, as well as inducement to study, for the art of skillful questioning is something well worth cultivating.

In conclusion allow me to urge the importance of each teacher exerting every possible means to lead his pupils to earnest, careful study of the Bible. Let him try to lead them to look upon the Bible as a whole, and reverently study it as they would study any other book. Not merely read it, but study it as a connected history, as one long, continued story of what God has done, and is to do for His children.

Death is the great destroyer of happiness, but Jesus is the destroyer of death.—*Hamilton.*

He is a man who thinks for himself, says what he thinks, and does what he says.—*R. D. Hitchcock, D. D.*

The Christian life is not knowing and hearing, but doing.—*F. W. Robertson.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

June.

It is six by the slow tolling clock of the year,
And the harp of the world is in tune,
For the touch of the summer has wakened to life
All the wonderful music of June.

There are symphonies grand in the river's low
song,
And the zephyrs are whispering words
To the lily bells ringing their answering chimes
To the songs of the bees and the birds.

There's a rustle of leaves in the tall forest trees,
And the brooks sing a lullaby sweet
To the half asleep daisies that smile as they nod
At the waves that are kissing their feet.

But a deep undertone through the melody runs,
And my heart to its low cadence thrills,
For the glory of June stirs my innermost soul
And to the flood tide my memory fills.

Oh its sweetness is sad and its sadness is sweet:—
For it brings me both pleasure and pain;
All the past, like a book, opens wide at my touch,
And I live it all over again.

Every grief of my life that was hardest to bear,
Every joy that has vanished too soon,
Has again and again in my heart been recrowned
With the thorns and roses of June.

Yet wandering down the valley I hear
From the highlands the summer's low tune;
And my heart sings the words with the bees and
the birds,

Oh the wonderful, wonderful June.

—Contributed.

**What can the Women of our Association Do
for the Cause of Education?**

MRS. H. C. VAN HORN.

Woman's efforts are well known along the lines of missionary work; her interest in missions at home and abroad is too well known to need more than passing mention. The women of our denomination support one missionary in China, and are interested in all our work in that far-off land. We

rejoice to know that soon the number of laborers is to be increased. On occasions like this in former years we have had our attention called to mission work, and we have promised ourselves that he would be still more earnest and faithful in our support of missions. Today a cause no less dear to our hearts, a work which ever has and ever must go hand in hand with the preaching of the Word, is to receive our attention for a few moments. I make no apology, then, for announcing as my subject, "What can the Women of our Association Do for the Cause of Education?"

Let me say, first, that what the women of this Association may do is not so different from what other women may do, except that the relation of this Association to Salem College is different from the relation of any other Association to that school; for, by the very nature of things, the question of its prosperity is more vital to us than to other parts of the denomination, though it is vital to all.

You will see, I hope, that though at times what I shall say may be more or less general, the particular thing I have in mind is our attitude toward Salem, Milton, Alfred, and that youngest child of noble self-sacrifice and devotion, the school at Fouke, Ark.

I consider that we can do for the cause of education at least one of three things: (1) Give, (2) Teach, (3) Inspire higher ideals of education and of service in our own and others' children.

(1) If today one of us had Carnegie's millions, if one of us were Mrs. Russell Sage, I am sure that Salem College would have a good endowment, and the building and equipment so sorely needed. Salaries would be forthcoming for teachers needed at Fouke, so that the question of self support would not be a great problem there. I am sure that if one of us had great wealth, all the needs of our educational work, as far as possible, would be supplied from her abundance. But the question is not what would I give if my purse were full, but what shall I give of what I have. Shall I deny myself some comfort, some thing I long to have that from my little, if it is little, I may add to the sum needed to keep Salem College alive?—Long years ago in the city of Jerusalem, Jesus sat and watched the people as they put their gifts

in the temple treasury. It was not the rich who gave of their abundance that he commended, but the widow who gave two mites, an offering great because it was all she had.

It is not the purpose of the writer of this paper to tell the husbands how the wives shall share in the family pocketbook, but to say to the wives, "If you *must ask* for money when you need it, be as faithful in asking for money to give as in asking for a silk dress, a new hat, or a new carpet." I know a woman who conscientiously tithes all the money that comes into her hands from eggs, or butter, or whatever it is, and it is a constant surprise to the family how much "mother" has to give. In fact, no good cause appeals to her in vain. So I beg of you, my sisters, that you will give a fair proportion of what you have to give for the support of our schools, and none is more needy (though I would slight not one) than our own Salem College. With her lives or dies the Seventh-day Baptist cause in West Virginia.

But money is not all that we may give. Prayers and sympathy and the moral support which we can offer to the heroes of our schools have a value beyond measure. If you have no money to give when called upon, you can by your assurance of sympathy and good will, by a word of commendation, bring cheer and encouragement to the over burdened workers. Give also of your influence to bring students to our college doors. Say to those who aspire to college training that there are no better opportunities for culture in its broadest sense than those offered by our schools. This you can say with truth. If you know of good work done at Salem, Milton, Alfred, tell of it with loyal pride. Not only recommend our schools to those who are eager for the higher education, but seek to arouse the desire for such education in all young people and children over whom you have influence.

To the women who live in or near our college towns comes a great opportunity to give of themselves and their homes in aiding and encouraging students who are away from home, and, it may be, who are making a hard struggle to win for themselves an education. I sometimes think this opportunity is far from appreciated by our women and home-makers. A woman once lived near one of our college

towns, who, though an invalid, gave freely of her hospitality, of her love and sympathy, to the young students who came under her influence, and that, too, when her days were often full of pain. Not only do I remember her with gratitude and love, but to more than one boy, she became in some sense a substitute for the mother who was seen on earth no more. From my own family, some of whom were in the town and others were not far away, I, in my school days, was the recipient of all the help and encouragement possible for them to give; and yet I shall always remember the woman with whom I lived a part of that time, who with never failing kindness and wisdom sympathized with all the small successes, and the failures of those and succeeding years. If there are any here today who live in college towns, or if some of you at some future day have that privilege, do not forget this great opportunity laid at your very doors. This may seem to you to have a very remote bearing on my subject, but the success of failure of our schools depends more than we sometimes realize upon the attitude and atmosphere of the homes in the community.

(2) Teachers, trained, capable, loyal teachers, are needed in all our schools; and though I count no place richer in opportunity than the home, yet those who choose to teach can find wide and great fields for service in our schools. We need the woman who knows how to teach, not only, but the woman, who, with teaching power, has the qualities which will make her the confidante and helper of young people who are away from home, and who are missing mother. There is no need to tell those who are familiar with the work of Salem College of the service which may be rendered along this line by noble womanhood.

Fouke calls for teachers who are willing for a time to work without wages for the boys and girls of Arkansas. The work there stretches out its hands to our young women, and I am proud to say that now a teacher from our Association is at work there.

(3) Woman's greatest field of activity her sphere of greatest influence, is ever in the home, among the children which have been entrusted to her care. To them she seems to be all that is good and true. Within them she must plant ideals and encourage

aspirations after all the better things of life. How often must it be repeated that the time to influence the child is in the first years of its life. You have often heard that the Roman Catholics say "give us the child until he is seven years old, and we will make of him a Roman Catholic forever." Some years ago Prof. Edwin Shaw came to the town in which we lived in the interest of Milton College. He inquired for young people of proper age to go to college, but also for the boys and girls ten or twelve years and older. I thought it strange that he should inquire so particularly after the children, but he said the desire or ambition to go to Milton College implanted in children of that age was more than likely to be realized, and years have shown, I think, the wisdom of that policy. You mothers have the opportunity to implant or awaken in your children the desire for a good education, and it lies largely in your power to determine whether they will or will not be loyal to our schools and to our cause. In other words, you have the power to furnish students for our colleges from this association. And now do not think that I think your children should go to school simply that they may know a little more than otherwise they might, but that they may be better, happier, and more useful men and women than they could otherwise be.

Some homes are so lacking in good literature, with the children literally starving for good reading. Don't bring into your home some twenty-five cent paper and let your children find all their intellectual sustenance in that. Do you know that the future of your child depends largely upon what he reads now? It is very likely that unless habits of reading and study are formed in youth they are never formed at all. Furnish your boys and girls with plenty of good reading, and help them while in the common school to form habits of study which will be useful to them through all the years to come.

As I have said before, our colleges need money not only, they need students not only, but teachers, teachers. Teachers who are well fitted for their work. In spite of the fact that many complain that there is nothing for our young people to do, it remains to our shame that our schools must go outside the ranks of Seventh-day Bap-

tists all too often to find competent teachers. Mothers can exalt the teaching function and inspire their children with the thought that they can do no better thing than to prepare themselves with painstaking care, to fill some position in our schools. But you say that means too much sacrifice—I want my children to be well paid for the work they do, and that they cannot be in one of our schools. It is too true that many of the noble men and women in our colleges receive only a half or a third of what they might command elsewhere. But do you not believe that they receive their reward? In an old Book it says "he that saveth his life shall lose it, but he that loseth his life for my sake, the same shall find it." Do you not wish your children to believe the words of that old Book, and act accordingly? A greater life can no man live than one of toil and sacrifice for his fellow men.

One thing more, we women can unite with others in demanding high ideals of scholarship and morals in our schools. We can help them to continue to be powers for Christian character building in the world.

Sisters, can we do less than these things for our cause of education, for the bright young people of our denomination? God help us to do all these and more.

Lost Creek, West Virginia.

Asking.

Do you know you have asked for the costliest thing

Ever made by the Hand above—
A woman's heart and a woman's life
And a woman's wonderful love?

Do you know you have asked for this priceless thing

As a child might ask for a toy,
Demanding what others have died to win,
With the reckless dash of a boy?

You have written my lesson of duty out;
Man-like, you have questioned me,
Now stand at the bar of my woman's soul,
Until I shall question thee.

You require that your breakfast shall always be had,

Your socks and your shirts to be whole—
I require your heart to be true as God's stars,
And as pure as His heaven, your soul.

You require a cook for your mutton and beef—
I require a far greater thing;

A seamstress you've wanted for socks and for shirts—

I look for a *man* and a *king*.

A king for the beautiful realm called home,
And a man that the Maker, God,
Shall look upon as He did on the first,
And say, "it is very good."

I am fair and young, but the rose will fade
From my soft, young cheek one day—
Will you love me then 'mid the falling leaves,
As you did 'mong the bloom of May?

Is your heart an ocean so strong and deep,
I may launch my all on its tide?
A loving woman finds weal or woe
On the day she is made a bride.

I require all things that are grand and true,
All things that a man should be;
If you stake all this, I shall stake my life
To be all you demand of me.

—Unknown.

The South-Eastern Association.

The South-Eastern Association met Thursday morning, May 16, 1907, at Salemville, Pa., under inspiring circumstances. The weather was cool, but not stormy. The location of Salemville is unique in the extreme. One needs to visit this part of the great commonwealth of Pennsylvania to get any adequate idea of the charm of the surroundings. It is in the southern part of Morrison's Cove, which cove is twenty-two miles long by six miles wide, and is surrounded on all sides by mountains. At the southern end of the valley is a "gap," which is the only outlet, except by traveling over the mountains. The surface of the cove is a series of slight elevations and depressions, over which are the finest farms of the state, orchards, and groves.

There are three Sabbath-keeping churches at Salemville; Adventists, German Seventh-day Baptists, who do not affiliate with our people, and the English-speaking Seventh-day Baptists, with whom the Association convened. Besides these there is a Dunkard church, having a membership greater than the others combined. Our church was organized from the more pro-

gressive of the German Seventh-day Baptists, in 1885, by Elder S. D. Davis, and now has thirty-four members. This being the first Association held with the church since the death of Elder Davis, the past, with its tender memories was brought vividly to mind, since his son, Deacon Wardner M. Davis, of Salem, W. Va., was the presiding officer of the Association. The Salemville church is located two hundred miles from the other churches of the Association, and consequently the delegates who attended did so because of great devotion to the cause.

After the opening exercises, Simon King, pastor of the Salemville Church, preached the introductory sermon from the text, Mark 12: 17. "Render to Caesar the things that are Caesar's, and to God the things that are God's." The preacher showed with well-chosen words that there are duties and tributes which each one should pay, 1. To himself, to be noble in thought, word and deed. 2. To others, to help them. 3. To the denominational schools. 4. To the government, to take part in civil affairs, not leaving them to corrupt men. 5. To the Bible and the Sabbath of the Bible. 6. To temperance reform. We are neglecting many opportunities—"Opportunity knocks at your door but once." Now is your opportunity.

Following the introductory sermon came the moderator's address which was requested, by vote of the Association, for publication. Deacon F. J. Ehret took the place of Clyde Ehret, and spoke on the topic, "Why We are Here." He showed that we attend the Association, or should do so, to worship God, for Christian and social culture, and to help one another. Stirring and tender remarks were made by several delegates.

The last item on the program at the morning session was an address of welcome by J. S. Kargarise.

THURSDAY AFTERNOON.

After a service of song and prayer and the transacting of routine business, the delegates from sister Associations presented greetings and messages from their respective Associations, as follows: William L. Burdick from Eastern; A. L. Davis from Central; O. D. Sherman from Western; G. W. Lewis from Northwestern. These delegates together with E. B. Saunders,

representing the Missionary Society and Wm. L. Burdick, representing the Tract Society were heartily welcomed and invited to participate in the exercises of the Association.

In the absence of anyone officially appointed to represent the Young People's Board, an impromptu program was arranged, in carrying out of which E. A. Witter spoke on "What the Christian Endeavor Society has Accomplished;" H. C. Van Horn on "What We Can Do," and A. L. Davis on "What is the Mission of our Young People."

THURSDAY EVENING.

A. L. Davis, delegate from the Central Association, preached, taking for his text Luke 5:5, "Nevertheless at thy word I will let down the net." The disciples had toiled all night and caught nothing. But the presence of Christ brought its blessing. The life that does not have the presence of Christ will be an empty life. What blessings would come to Seventh-day Baptists if they had the faith that could say, "At thy word." Without Peter's co-operation such a catch would have been impossible, and so with us. The world is to be redeemed by your effort and mine. The greatest thing one can do is to save a soul from sin. I have no fear for the Sabbath truth, but rather for those who desert it or do not obey it. The command to observe the Sabbath is placed alongside the command not to lie or steal.

The sermon was followed by an interesting Conference meeting.

FRIDAY MORNING.

The forenoon opened with a praise service, followed by an address on "What Can We Do To Improve the Sabbath Schools in Our Association," by H. C. Van Horn. The speaker said that there is reason to believe that our Sabbath Schools have not advanced as fast in methods as have our public schools. Some schools may be over-organized, and others may fail in organization. In many cases there is failure to work the organization to its full capacity. Our schools should have, as superintendents, those who are thoroughly alive to the interests of the school, and not those who are chosen for purely personal reasons. The standards which Christ has set should be followed by the superintendent. Much help will be

found in reading at least one book each year on the subject of Sabbath School work. The opening and closing exercises offer a valuable opportunity to cultivate the devotional spirit. The aim of the school should be to win the boys and girls to Christ. The culmination of the work should be Decision Day, which can be successful only as the teachers pray earnestly and constantly for it during the year. Teachers should spend sufficient time in the preparation of the lesson; study the individual needs of the class and live close to the fountain of eternal life.

At the close of the address there was a Round Table discussion, during which the subjects of the review and blackboard work were discussed.

After the reading of a Scripture lesson, and prayer by E. B. Saunders, delegate from the Western Association O. D. Sherman preached, taking as his text, John 17:9. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Theme, Christ's prayer. Mr. Sherman said: "No one seeks Christ who does not find Christ seeking him. Christ prayed not alone for the eleven, but also for Judas. He prays for those who should believe on Him through the disciples, that they might have the gift of eternal life, that Christ's joy might be fulfilled in them, that they might have faith, that they may be kept from evil and finally that they might be one. Christ's cause is hindered and churches are destroyed by the failure of Christians to be at one with each other. The love of Christ in the hearts of men makes them at one."

FRIDAY AFTERNOON.

The principal feature of the afternoon session was the Women's Hour. The report of the Associational secretary, Mrs. E. A. Witter, was read by E. A. Witter and showed that the women in two churches in the Association are organized, and that \$184.24 has been raised during the year. An address by Mrs. H. C. Van Horn was of special interest and appears on another page of this week's RECORDER. At the close of the address a tender and impressive prayer service was led by E. B. Saunders.

The report of the obituary committee showed that nine deaths have occurred in the Association during the year, one of

which was the venerable father, Elder Samuel D. Davis, whose labors for the past fifty years have resulted in the founding of many of the churches of the South-Eastern Association, and in the strengthening of them all.

FRIDAY EVENING.

At this session, J. W. Crofoot, missionary from China, gave a most interesting address which it is hoped all will have the privilege of hearing or reading.

SABBATH MORNING.

The Sabbath morning service was in charge of Pastor King. After the opening exercise, Wm. L. Burdick, delegate from the Eastern Association, preached from the text, Romans 6:22. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The sermon was followed by Sabbath School, which was conducted by J. W. Crofoot. After singing and prayer, the lesson was read by A. D. Wolf, superintendent of the Salemville Sabbath School, and a class of girls sang an appropriate piece. The lesson was considered under the following headings: 1. Introduction, O. D. Sherman. 2. A Period of Prosperity, A. L. Davis. 3. A Period of Adversity, Simon King. 4. The Geography of the Lesson, Miss Aura Bond. 5. What the children of Israel Gained from Adversity and What we can learn, E. B. Saunders.

SABBATH AFTERNOON.

The afternoon was given to the work of the Tract Society. O. A. Bond gave an address on the subject of "What Can the Associations do for the Tract Society," in which he mentioned among other things the following: Interest the people in the work of the Society. Get them to read the *Sabbath Visitor*, the *Helping Hand*, and the SABBATH RECORDER. He plead with eloquence that this should be done not merely for the sake of the Society, but above all for the homes, the churches, and the cause for which Seventh-day Baptists stand. The work of the American Sabbath Tract Society was presented by Wm. L. Burdick, the representative of the Society. He spoke of the personnel of the Executive Board, the amount of time and thought given to the work of the Society by those men; of the work which the Society is doing and of the present status of the

Sabbath Reform work and the mission of Seventh-day Baptists at this crisis.

SABBATH EVENING.

A large audience assembled on the evening after the Sabbath. There were three or four hundred persons in the house, and seventy-five or more could not find seats. The first item on the program was an address by E. A. Witter, on "The Unity of Brotherhood." He said: Unity comes from Christianity, in preferring one another in honor, and in exercising the Spirit of Christ. Unity does not always consist in always believing alike, but in the exercising of charity and laying aside personal preferences when we can do so without sacrificing principle.

Following the address, George W. Lewis, delegate from the Northwestern Association, preached from the texts, Gen. 12:1, Matt. 28:20, and Acts 2:47. The speaker pointed out the reasons why we and other small denominations do not grow faster. He said that the characteristic features of the church on earth are separation from the world, oneness with each other, spirituality, loving obedience, spreading the gospel throughout the world, thus winning disciples and increasing and strengthening the church of Christ. We are not growing in numbers and strength as we should, because we are an over-worked people, perhaps not thoroughly united, and less spiritual than we should be, because partnerships are formed with worldly men. The craze for wealth and position is leading men to give most of their time and strength to that cause, and thus the cause of Christ suffers. The remedy is in the study of God's word, in denying ourselves of worldly pleasures that destroy spirituality, and in better observance of the Sabbath.

SUNDAY MORNING.

Sunday morning dawned with rain, but the clouds gradually gave way to sunshine, and the fine weather, which had prevailed throughout the session, continued. The first part of the forenoon session was given to business. Clyde Ehret was elected moderator for another year, and M. H. Van Horn, corresponding secretary. The Committee on the State of Religion reported that in most churches there is a good spiritual condition; four churches have no pastors, and though no extensive revivals have occurred, the spiritual condition in some of

the churches seems to be better than one year ago.

The Committee on Petitions reported in part as follows:

"In reference to the consideration of changing our annual session of the Associations and Conference to biennial sessions, your committee would recommend that it is the sense of this Association, First, we believe that it would be detrimental to the churches of this Association to hold our sessions less frequently than once each year; but we further believe that it would be a source of greater interest and profit if our Associations could be held at a time when those who are connected with our colleges, as presidents, teachers, etc., could attend in greater numbers. Second, we believe it would be detrimental to our denominational life and interests to hold our General Conferences less frequently than they are now held.

"Your committee would recommend that while we extend an invitation to the General Conference to meet with us in 1908, we express our willingness to waive our right to entertain it at that time, if in the judgment of Conference there are sufficient reasons for it to meet at Boulder, Colo., provided it will come to Salem in 1909."

Because of the small attendance at the opening of the session, the prayer service was held at the close of the transaction of business. This service was led by A. L. Davis, and was a means of drawing nearer to God.

The interests of Salem College were presented by E. A. Witter, O. A. Bond, and H. C. Van Horn. The speeches made the hour a pleasant and profitable one, and interest in the Salem College was increased.

Wm. C. Whitford, representative of the Education Society, not being able to attend, sent his address, which was read by H. C. Van Horn. The address was a most worthy and appropriate one. By vote of the Association it was requested for publication.

SUNDAY AFTERNOON.

After a short service of song and prayer, several resolutions were passed. One of more than usual interest to this Association was that which looked toward the support of a missionary pastor on the West Virginia field. Our missionary interests were presented by E. B. Saunders. He

spoke of the present advance in missionary work, and thanked the people of the Association for their help in liquidating the debt of the Board. He said that the doors of many churches among us would be closed if the Board should cease its appropriations for small churches; that about two hundred boys and girls are looking into the faces of such teachers as Jay Crofoot is, and getting their ideas of life therefrom; and that the mission fields do not need our support as much as we need the character strengthening which comes from supporting these churches.

J. W. Crofoot gave a "chalk talk" about our China mission, in which he made many pleasing and instructive points, and at the close of which our hearts were touched by his brief but irresistible plea for missions.

SUNDAY EVENING.

The closing session, though it came when the clouds were threatening, brought together a large congregation at the church. Secretary Saunders had charge of the meeting, and after a stirring sermon, led the closing prayer and conference meeting.

This meeting of the South-Eastern Association will long be remembered for the good it has brought to the hearts of those who attended, and if the Associations which follow shall keep the pace set by this, the first one, great good will be accomplished in our beloved Zion. Much credit is due the people of Salemville, who did so much to make the meeting one of profit and pleasure.

The collection taken for the Tract and Missionary Societies, and the Education Society, amounted to \$19.26, and several pledges were made for Salem College.

Program of Western Association.

Nile, N. Y., June 6-9, 1907.

FIFTH-DAY EVENING.

- 7.45 Devotional Service, Rev. G. P. Kenyon.
- 8.00 Address of Welcome, Rev. A. J. C. Bond.
- 8.10 Response, Prof Paul E. Titsworth, Moderator.
- 8.20 Introductory Sermon, Rev. A. G. Crofoot.

SIXTH-DAY MORNING.

- 9.00 1 Report of Executive Committee.
- 2 Report of Corresponding Secretary and Treasurer.
- 3 Report of Delegates to Sister Associations.
- 4 Communications from Corresponding Bodies.
- 5 Appointment of Standing Committees.

- 9.50 Devotional Service, Mr. Gates Pope.
- 10.00 Address, Phenomena of Reformation, Mr. O. Austin Bond, Delegate from the South-Eastern Association.

- 10.45 Symposium, Religious Value of Systematic Giving, Rev. L. C. Randolph.
- 2 Systematic Giving from a Business Man's Point of View, Mr. Paul P. Lyon.
- 3 Systematic Giving from a Professional Man's Point of View, Dr. H. A. Place.
- 4 Practical Value of Systematic Giving, Mr. J. C. Crofoot.

- 11.45 Fifteen Minutes' General Discussion.

AFTERNOON.

- 1.30 Business.
- 2.00 Woman's Work, Miss Alice McGibney, Associational Secretary.

- 1 Music.
- 2 Devotionals, Mrs. Ora Bond.
- 3 Poem, Miss Mary A. Lackey.
- 4 Paper, Sunshine, Mrs. Belle Titsworth.
- 5 Solo, Miss Emma Cartwright.
- 6 Paper, How can the Society Best Aid the Church and Pastor? Rev. O. D. Sherman.
- 7 Solo, Mrs. Leola C. Davis.

- 3.00 Education Society Work, Dean A. E. Main, Cor. Sec.
- 1 A College Education for the People of the Western Association, Pres. B. C. Davis.
- 2 What I Owe the Theological Seminary, Rev. A. J. C. Bond.
- 3 My Debt to Theological Education, Rev. E. D. Van Horn.

EVENING.

- 7.45 Praise Service.
- 8.00 Sermon, Denominational Growth—How Attained, Rev. G. W. Lewis, Delegate from North Western Association.

- 8.30 Prayer and Conference Meeting, Rev. E. D. Van Horn.

SABBATH-DAY MORNING.

- 10.30 Sermon, Rev. E. H. Socwell, Delegate from Central Association.

AFTERNOON.

- 2.15 Sabbath School, Conducted by Prof. C. B. Clarke.
- 2.45 Young People's Work, Conducted by Mr. H. L. Cottrell.

- 1 Music, Male Quartette.
- 2 Address, Preparation, Mr. Herbert L. Cottrell.
- 3 Effects of Cigarette Smoking:
 - a Physiological Effects, Dr. W. H. Loughhead.
 - b Moral Effects, Mr. Wilbert Davis.
 - c Spiritual Effects, Mr. H. E. Davis.

- 4 Solo, Mr. T. G. Davis.
- 5 Address, Goals and Pitfalls, Pres. B. C. Davis.
- 6 Music, Male Quartette.
- Offering for Young People's Board.

EVENING.

- 7.45 Praise Service.
- 8.00 Work of the Sabbath School Board, Rev. A. J. C. Bond, Vice Pres.
- 1 Address, Rev. A. J. C. Bond.
- 2 Address, Home Department Work, Rev. E. D. Van Horn.
- 3 Sabbath School Grading, Prof. Paul E. Titsworth.
- 4 Address, Teachers and Teaching, Dean A. E. Main.

FIRST-DAY MORNING.

- 9.30 Business.
- 10.30 Tract Society Work, Conducted by Mr. Theo. G. Davis.

AFTERNOON.

- 2.00 Devotional Service, Mr. R. J. Severance.
- 2.15 Missionary Society Work, Work of the Scattered Churches and Sabbath Schools, Dr. Hulett.
- 3.45 Business.

EVENING.

- 7.45 Praise Service.
- 8.00 Sermon, Rev. L. F. Randolph, Delegate from the Eastern Association. Prof. Paul E. Titsworth, Moderator. Mrs. Edgar D. Van Horn, Rec. Sec.

North-Western Association.

Program of the 61st Annual Session, Albion, Wis., June 13-16, 1907. Willard D. Burdick, Moderator. Mrs. J. H. Babcock, Milton, Rec. Sec.

FIFTH-DAY MORNING.

- 9.00 Pastors' and Workers' Conference, How May we Grow in Numbers and Spiritual Power, Rev. J. T. Davis.
- The Pressure of Commercialism upon us, Rev. G. W. Hills.
- Pastoral Calls, Rev. C. S. Sayre.
- General Discussion following these ten minute papers.
- 10.00 Call to order and Prayer.
- 10.10 Address of Welcome, Rev. T. J. Van Horn.
- 10.20 Response, Moderator.
- 10.30 Introductory Sermon, Rev. T. L. Gardiner.
- 11.30 Summary from the Letters from the Churches.

AFTERNOON.

- 2.00 Corresponding Letter and Message from South Eastern Association.

- 2.15 Corresponding Letter and Message from the Eastern Association.
 2.30 Corresponding Letter and Message from the Central Association.
 2.45 Corresponding Letter and Message from the Western Association.

3.00 Sermon, Rev. E. H. Socwell.

EVENING.

- 7.45 Service of Song.
 8.00 Sermon, followed by Conference Meeting, Rev. G. W. Burdick.

SIXTH-DAY MORNING.

- 9.00 Pastors' and Workers' Conference, Personal Work to Save, Rev. L. A. Platts.
 Personal Work for Sabbath Reform.
 Rev. M. G. Stillman.

Discussion.

- 10.00 Business.
 10.30 A Message from the Missionary Society, Rev. E. B. Saunders.
 10.45 Devotional Service.
 11.15 Sermon, Rev. L. F. Randolph.

AFTERNOON.

- 2.00 Business.
 2.30 A Message from the Young People's Board, B. F. Johanson.
 2.45 A Message from the Woman's Board, Mrs. Nettie M. West.
 3.00 A Message from the Tract Society, Rev. Geo. B. Shaw.
 3.15 Address, Rev. Wm. C. Daland.

SABBATH EVENING.

- 7.45 Praise Service.
 8.00 Sermon, and Conference Meeting, Rev. E. B. Saunders.

SABBATH-DAY MORNING.

- 10.00 Service of Prayer.
 10.30 Sermon, Rev. Geo. B. Shaw.
 Joint Collection for Missionary, Tract, and Education Societies.

AFTERNOON.

- 2.00 Sabbath School, Sup't. D. L. Babcock.
 3.00 Sermon, Mr. O. Austin Bond.
 3.30 Young People's Prayer Meeting, Prof. A. E. Whitford.

EVENING.

- 7.45 Praise Service.
 8.00 Sermon and Aftermeeting, Dr. A. E. Main.

FIRST-DAY MORNING.

- 9.00 Business.
 10.00 Pastors' and Workers' Conference.
 Should the Church be a Social Center?
 If not, why not? If so, how?
 Prof. Edwin Shaw.
 Discussion.
 11.00 Address, Character as a Condition of Spiritual Blessing, Prof. C. B. Clarke.

AFTERNOON.

- 2.00 Business.
 2.30 Address, Rev. F. E. Peterson.
 2.45 The Sabbath School from the Pupils' Point of View, Rev. W. L. Greene.
 3.00 A Message from the Education Society, Dr. A. E. Main.
 3.15 What can we do for Milton College? Rev. G. B. Shaw.

EVENING.

- 7.45 Service of Song.
 8.00 Sermon and Testimony Meeting, Rev. W. D. Wilcox.

The Jamestown Fair.

Where Pocahontas strung her beads
 Beside her wigwam door,
 And Captain Smith with rapture hailed
 The green and wooded shore,
 Lo! all the nations of the earth
 Bring treasures rich and rare,
 To where Virginia sits in state
 And holds the Jamestown Fair.

Where long ago the painted brave
 Propelled his birch canoe,
 The fleets of mighty naval powers
 Are anchored on the blue;
 A thousand silken banners gay
 Are fluttering in the air.
 And batteries from every ship
 Salute the Jamestown Fair.

It is Virginia's proudest day—
 Three centuries of renown
 In war and peace have won for her
 A fadeless laurel crown.
 The fruits of all her years of toil
 Are proudly garnered there
 Beneath the countless clustered roofs
 That mark the Jamestown Fair.

From Indian tepees she has reared
 The palaces of trade,
 From strings of savage wampum shells
 The gold of commerce made.
 The smoke of her tobacco crops
 Is fragrant everywhere,
 And like an azure aureole
 Surrounds the Jamestown Fair.

Virginia is "at home" today
 Among the glittering spires
 Arising from the ashes gray
 Of ancient council fires,
 And ready to receive her friends
 With pride beyond compare,
 She opens wide her spacious gates—
 Behold! the Jamestown Fair.

—Leslie's Weekly.

Dr. Lewis at Alfred University.

The readers of the RECORDER are entitled to know more of the valuable service the Editor rendered Alfred University, on the occasion of his recent visit, than the Editor's modesty permitted him to say in the Theological Seminary Number. The Dean of the Seminary, confining his report to the Seminary, also omitted to mention the other important work done by Dr. Lewis in Alfred.

The four addresses in connection with the Seminary were the task set for Dr. Lewis before his coming, but the church could not of course, permit him to spend a Sabbath in Alfred without preaching the Sabbath morning sermon; and college students may be expected to know a good thing when they see it; accordingly Dr. Lewis was in great demand. On Friday morning, he addressed the students at chapel on "The Education for Immortals." It was a lofty theme, and the address was most enthusiastically received. On Sabbath evening, following the Annual Prize Oratorical Contest of the Alleganian Lyceum, Dr. Lewis spoke most helpfully and instructively on "The Place of Oratory in Liberal Culture." But the greatest triumph of his work in Alfred, outside the Seminary, was his response to a petition from the students for a Sunday morning sermon in the Gothic Chapel. The theme of this sermon was "God Our Ideal," from the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." From the richest treasures of literature, Dr. Lewis amplified and illustrated his theme, while his congregation sat in breathless silence, and rapt attention. No college preacher in recent years has given so great happiness to his student congregation. This with others that have been mentioned made eight formal public addresses delivered by Dr. Lewis in four days. It was a strenuous visit, but I am sure that Dr. Lewis and the readers of the RECORDER may feel that the Editor never gave, in four days, greater happiness or blessing to so great a number of people; and never, on the whole, accomplished a greater amount of permanent good in so short a time. With sincere gratitude I bear this glad testimony to the great intellectual and spiritual blessing which his visit brought to Alfred University; and with the aid of the

Manager I hope to get this little word of appreciation published without too great loss from the Editor's blue pencil.

BOOTHE COLWELL DAVIS,
 Alfred, N. Y. President.
 May 24, 1907.

Battle Hymn of the Republic.

Julia Ward Howe celebrated the eighty-eighth anniversary of her birthday on May 27. Mrs. Howe's history and her youthfulness on her eighty-eighth birthday mark her as one of the great women of our time. We reproduce her "Battle Hymn of the Republic" which is the rarest gem that ever came from her pen. You who read it now cannot conceive how it thrilled us who were living when it was written in 1861. It was a prophetic voice for those years, a voice inspired by devout faith and holy patriotism. Here is the poem:

"Mine eyes have seen the glory of the coming of the Lord:

He is trampling out the vintage where the grapes of wrath are stored;

He hath loosed the fateful lightning of his terrible swift sword,

His truth is marching on.

"I have seen him in the watchfires of a hundred circling camps;

They have builded him an altar in the evening dews and damps;

I can read his righteous sentence by the dim and flaring lamps,

His day is marching on.

"I have read a fiery gospel, writ in burnished rows of steel:

'As ye deal with my contemners, so with you my grace shall deal;

Let the hero, born of woman, crush the serpent with his heel,

Since God is marching on!"

"He has sounded forth the trumpet that shall never call retreat:

He is sifting out the hearts of men before his judgment seat;

Oh, be swift, my soul, to answer him! Be jubilant, my feet!

Our God is marching on.

"In the beauties of the lilies Christ was born across the sea,

With a glory in his bosom that transfigures you and me;

As he died to make men holy, let us die to make men free,

While God is marching on."

Young People's Work

Missionary.

The door of opportunity to engage in missionary work is invitingly open to every person, who in spirit and in truth believes Jesus to be the son of God, and gives unto him his confidence and service. All Endeavorers who thus trust Jesus find an ever expanding field of holy service before them. God's work is always near at hand, for he brings it to us or reveals the way for finding it. When we unconditionally surrender ourselves to his service, he will guide and lead us so long as we are faithful to the trusts confided to our keeping. We cannot advance in spiritual growth without this consecration, and lose all when our loving service is laid aside. By reason of such self-surrender several of our Endeavorers are now arranging for active service in both our home and foreign fields of mission work. We all know who they are. Let us give them our prayers, and such loyal and constant encouragement as shall assure them that we, each and all, are faithful to Christ and to duty.

WM. L. CLARKE.

The Y. P. S. C. E. District Convention at Beloit, Wis.

The first session of this convention was opened Friday evening, Apr. 26th, by devotional services. Scripture was read from Gen. 1, Matt. 16, and Heb. 11, by the Rev. Barnett of Sharon, Wis. Faith was the main theme for the evening.

Later a cordial address of welcome was given by the Rev. Hatch of Beloit, after which a violin solo was greatly enjoyed. The address proper, "Christian Endeavor an Embodiment of Faith," was given by the Rev. L. C. Grant, Pres. of the State C. E. He showed how faith is the substance of things hoped for and the realization of things not seen, and how necessary faith is to one who wishes to live a life in the service of God. A stone without a setting, which of course is useless, was compared to the worthlessness of the C. E. Pledge if we give it no setting. Another thought was that young men already pre-

pared for the ministry, should not wait for the ideal chance to preach, until they get too old for that mission; for that would thought was that young men already prebe as foolish an action as that of the man who cooked his seedcorn before planting it. Christian Endeavor causes growth in missions, in Bible study, and in prayer.

Rev. Barnett conducted the Quiet Hour services, Sabbath Morning. One thought dwelt upon was the intensity of Christ's life among men, although it was much shorter in years than ours. The secret of His success was that "He took time to be Holy." After a prayer several testimonies were given. The substance of one testimony was that the life of the loyal Christian Endeavorer does not allow itself to decay, but is kept strong by a little study of the Bible every day.

The next address was given by the Rev. E. A. Ralph of Evansville. His subject was "Making Missionary Study Effective." The following are a few of the many helpful suggestions given. The usual method is lacking in three ways. It is not effective, it does not cause us to come in close contact with missions and the work, neither are we aroused to action as we should be. The effective kind is that which will do the same for us as do history, mathematics and other branches of study. It should enlarge our minds concerning missions. First, the effective kind should be adequate; that is, we should not try to cover everything about missions in one half hour's study, but should take one field at a time, Africa for example. Secondly, the study should be so successive, thorough, and interesting that it will arouse our sympathy. We ought to be in love with the missions, since the sustaining of them is following His footsteps. Thirdly, the effective kind is accompanied by greater giving of our means. If we cannot go ourselves, we can give of our means and our prayers for their support.

One of the most stirring addresses was given by Edmund D. Soper, Field Agent of the Young People's Missionary Movement of New York. In his clear and extremely interesting manner, he showed at what a crisis the Christian Endeavor is. This is the greatest age the world has ever seen, greater than that of the Renaissance, that of the Reformation, or that of Dis-

covery. Thirty years ago in Japan there was a sign up, "Any one witnessing for Christ is liable to death." Since then a great change has been wrought. Schools, railroads and numerous other advantages have been started there, which five years ago it was not possible to establish. He repeated again and again that if the Christians do not turn out their forces and do larger things, the scientists and commercialists will crowd them out. He spoke with contempt of the man who says "I'm too busy for C. E. work," for such a man is cheating himself out of his own development. The C. E. must do something to keep themselves up, such as doing more personal work, living more honest lives and doing more for others. People must be more fully informed concerning missions before they are asked to give. But information is not all that is needed. Personal loyalty must not be lacking. Sacrificial obedience must be shown. Peter was thus addressed by his Master; "If you love me, feed my sheep." All Christian Endeavorers should get away from *small talking* about work for Christ and do the work instead. Not giving when we can is moral suicide. His last message was "Whatever you do, do something to live.

The next session was the "Question Box," conducted by the Rev. C. T. Edwards of Beloit. Many suggestions were given as to the effective kind of mission study. One plan was that of assigning to each member a chapter of some book on missions and having the reports given at the missionary meeting. Another suggestion was to study the lives of the different missionaries. The idea was brought out that plenty of time should be given to the preparation for these meetings as six good meetings in a year are better than six good ones, counteracted by six poor ones. Many other questions were brought up and discussed.

Sabbath afternoon the Junior and Intermediate Rally was held. When the reports were given it was found that the Evansville Juniors had earned the banner for the fourth time. The Beloit Intermediate Society was presented with the picture of Christ. The banner and picture were given as rewards to the society that had done the best work during the year.

Miss Kaye, the State Junior Superintendent talked to the children about the story of Goliath and David. She compared the elements in this story to the different hindrances in their lives. For instance, the stone to hurl at the giant disobedience, is cheerful obedience; at laziness, work; at anger, a soft answer; at deceit, truth. These stones should be thrown by the sling of love, trusting in the Lord Jesus Christ for strength.

At a special session Mr. Von der Martin, the President of the C. E. work in Kentucky, spoke on the subject, "The Growth of the Christian Endeavor." He spoke about the astonishing growth of the C. E. societies in our own country and in foreign lands. He then spoke of the growth of the society in Kentucky, of which he was a member, and of the help that society had been to the church. The society was organized in the following manner: Mr. Von der Martin wrote a letter to every young person in the town asking them to join the Christian Endeavor Society; the following day he sent them each a card, then he sent telephone messages to each, he had notices put in the newspapers, and later a committee was appointed to call upon each person. The result was the addition of seventy-six active members in a single evening. He suggested the helpfulness of originality and informality in the meetings.

In the evening the business meeting was held, after which a pleasant reception was given to the delegates.

Sunday morning the Quiet Hour was conducted by the Rev. L. A. Platts. The next session was the Woman's meeting with the Y. W. C. A. in the College Chapel. The theme upon which the testimonies were based was, "What is Earnestness?" It gives steadfastness, endurance and overcomes unfaithfulness.

The time at ten-thirty was ours to attend any church we wished.

The evening session consisted of two addresses, given by the Rev. R. H. Edwards and Pres. W. C. Daland, which, unfortunately, we were unable to attend.

A WALWORTH DELEGATE.

God's cause will triumph, and I shall come out of all trials as gold purified in the fire.—William Carey.

"The Home."

An address presented before the South-Eastern Association at Salemville, Pa., May 16, 1907, by the Moderator, M. Wardner Davis.

The subject to which I wish to call your attention for only a few minutes is one that should be, and I believe is, of vital interest to all of us. *The Home*. If American national life has risen superior to all others, it is because of the high ideals and noble aims in the homes of American people. The strength of a nation is in the homes of its people. So it must be in church life: degrade the homes in any way, whether it be in faith, self-denial or spirituality, and the church must lose in strength and power.

As I think of what shall be the history of our Associations of the future, my thoughts center about the home, and as has been said by another, "The jewels of the home are its children," and great as has been the changes of the last few years, none has been greater than those that concern our children.

Their relation to the home and to the church, their care, and their education and training for life's work and for eternity. Within the last few years our public schools have made many advanced steps; and the difference in the educational advantages for the children of today, as compared with those of twenty-five years ago is indeed most marvelous. Also within the last 17 years there has sprung up within our Association the College, which has done and is doing great things for our children and young people. The Junior Endeavor Society and the Sabbath School with its primary department for which the Sabbath School Board, through its secretary has done so much in this Association this year, are all grand and noble in their intent and work. Papers and books which only a few years ago were scarce and hard to find, are now in abundance for the use of our children. For all these things, I believe as a people we are devoutly thankful, but can we as parents trust our children to these alone and give our time and attention to other things? The answer must be no.

With all the advantages for the children today, we believe that they should hear at their parents' knees those grand Bible stories of old, and should have instilled into

their minds the vital truths contained therein, with the additional weight of a parent's love and a parent's authority. The distractions and temptations of the world are growing greater every day, and in many ways the child is not being given the help to meet them which the home ought to give. In view of all these changes and their results, how shall we plan for our future?

One writer has said "Of all the discoveries of the age, the greatest is the discovery of the child; and in the last analysis all our plans must center upon him." It is his training, his nurture, his enrollment in the church, his attendance upon our schools, his support of our denominational work, that shall decide the future of our churches and our associations. If we hope to have a strong association in the years to come, we must lay the foundation in our training of the children of today. There can be no good Seventh-day Baptists, no strong Christians even, reared in a home where there no discipline, and it is in this particular that many of our homes fail.

With the changed condition that a few years have brought in child life, there has come an excessive relaxation of discipline, so that in many homes the child does as he pleases, and in some cases rules his parents. It is practically impossible to overestimate the value to the child's character, and to his Christian life, his early learning the habit of obedience. Many a Junior Endeavor Society is a failure because some of its members have failed to learn this lesson of obedience in the home. The child that has no regard for the will of his parents, is not likely to have much real reverence for the will of God. Parents, enter into the plans and interest of your children as much as you can. Keep them in the home and then surround them with influences that will form within them noble characteristics and high ideals, and as a part of your Christian duty, drill into your children the principles of integrity and morality, and found your teaching on habits of obedience. Training which permits a child to grow up with disrespect for his parents and contempt for their authority is not sympathy but cruelty and unfaithfulness to the stewardship God has committed to our hands. If our children are to become strong supporters of the

Missions

Home News from Shanghai.

Brother William C. Stanton, of Providence, sends us a note received by him from Rev. D. H. Davis, of Shanghai, which will be of interest to our readers as an item of local news, and of larger interest. Mr. Stanton, being personally acquainted with Dr. Henson and Deacon Wait of Providence, who have gone to China as members of a delegation sent out from this country to look after the missionary interests of Baptists in China, had introduced them to Brother Davis by correspondence. This fact will explain the personal references in Mr. Davis's letter to Mr. Stanton, which we give herewith.

"MY DEAR BROTHER STANTON:

"Your favor of March 8 arrived in the last mail. I was glad to receive this additional notice of the coming of Baptists to look over the Missionary field in China. Some of their number have already arrived and I had the pleasure of shaking hands with some of them a few days ago. I hope to meet Dr. Henson and Deacon Wait at the Conference, if not before.

"Most extensive arrangements are being made in Shanghai for the entertainment of the delegates and friends who are to attend this great meeting. We are very busy in getting ready for the entertainment of our guests. It will make a very busy time for us, having our regular work to do and at the same time attend meetings and entertain friends. We are expecting the meetings of this Centenary Conference will do much by way of bringing the work in China before the churches of the world and create a greater interest in mission work. I wish our own denomination were sending a delegation, but this I cannot expect. One of the most hopeful features is that business men are taking an active part in the matter of investigating the mission field, and that, too, at their own expense. When business men visit a foreign land, not to enlarge their trade, but in the interest of evangelism, it is an encouraging sign. With kind regards to you and family, I am,

"Fraternally,

West Gate, Shanghai, "D. H. DAVIS."
April 11, 1907.

Sabbath truth they should be surrounded by strong helpful Sabbath influences in the home. Some of our young people are lost to us because of oft-repeated complaints in the home of their childhood, about no business openings for Sabbath-keepers, or so many restrictions upon the pleasures of Sabbath-keepers. Ordinarily the child will not be strong in points where the parent exhibits discouragement and weakness. We cannot expect our children to be loyal to our denominational interests if they hear us complaining of our denominational paper because it happens to differ from our opinion on some point, or of our leaders because we do not quite understand all they are doing.

I can think of some homes just now where the SABBATH RECORDER was criticised and in some instances stopped because it did not in all points please the parent. I do not need to tell you the result upon the children of these homes. Then let us as parents be loyal to the cause we profess to love, to the Sabbath truth, to our leaders; to our publications, to our schools, that we may expect to see our children grow up loyal Seventh-day Baptists, strong in the faith of our Savior and respected of men. It is impossible to estimate the value of a Christian home to its children. Honesty, reverence, obedience, faithfulness, charity, loving kindness and the other virtues and graces grow luxuriantly in such a home, and create high ideals for right thinking and pure living. No higher material good can a parent bequeath to his child than a training in such a home. Out of the Christian home have come the majority of the men who have made their mark in the world's work. Then, parents, let us thank God that he has given us children to rear for him and as we create for them Christian homes, correct training, and efficient education, we will give to them will make men and women of them and fit them for the work of the church and of the Association and for all the stern realities of life. And you, young people, thank God that you have been born in Christian homes and as you go to those homes from this Association go with the determination to get the most out of those homes and to give the most possible to them. For on their strength rests the spiritual power of our churches and Associations.

Overflow from the Seventh-day Baptist Endeavorer.

Chicago, Ill.—At the Ladies' Social at the home of B. F. Langworthy, \$5.00 were raised for Women's Work. Pastor Wilcox has resigned his pastorate, his resignation to take effect September 1, 1907. Mrs. Wilcox and son have gone east. Dr. Arthur Platts is president of our Christian Endeavor Society, and he makes a good president.

Welton, Ia.—Ezra M. Davis and Miss Kate Leonard were married May 1, 1907. Rev. Walter L. Greene conducted a Sabbath School Institute, May 4-6. An interesting and profitable time was enjoyed.

Milton, Wis.—Milton College is to send out a quartette this summer to work up increased interest in that institution. The quartette consists of Prof. Fred Whitford, and Messrs. Stringer, Place and Hurley.

North Loup, Neb.—There will be several baptisms soon. Metta Babcock, one of our faithful Juniors, died May 1, aged about 12 years. Our Junior Christian Endeavor Society is more than sixteen years old, and we have lost by death only three members. The Endeavor Societies, assisted by Miss Sisson of Lincoln, will give a literary program at the hall, Wednesday evening, May 16. Four members of our Christian Endeavor Society will go to Wolbach, thirty miles east of this place, on Friday, May 17, to attend a district Christian Endeavor convention. One is the president of the district, and another is superintendent of Juniors. Born—Monday, May 13, to Mr. and Mrs. Wardner Green, a daughter.

Andover, N. Y.—In unusual ways and by a warm sugar social, our Christian Endeavor Society has raised ten dollars for the Young People's Board. Two new members were recently received into the church. The Pastor has just completed a series of three sermons on the Sabbath. The Annual Memorial service will be held in our church, Sunday evening, May 26. The Ladies' Aid Society served a supper for the G. A. R. and W. R. C. Societies, May 14.

Our dentist has just gone from Berlin, having a better position in Albany. He has done well here, and has left much work. There is an opportunity now for a Seventh-

day Baptist dentist to locate here. Sunday would be his best day.

J. G. BURDICK.

Berlin, N. Y.

May 20, 1907.

Observations at Salemville, Pa.

J. W. CROFOOT.

I wish the people of the Plainfield church and of the North-western Association could have heard the speech at the opening meeting of the Association on "Why we are here." It was made by Dea. F. J. Ehret, who has attended thirty-three of the thirty-six sessions of the South-eastern Association. He did not mention the question of semi-annual Associations, but spoke of the value of the meetings. The meetings were all well attended, not only by our own people, but also by German Seventh-day Baptists, and by Dunkards, who are numerous in the vicinity. These latter require the women to wear a special kind of bonnet. It looks pretty on a pretty girl, but on some it is a failure. Some of the sessions were long and possibly a little tiresome, for so many details of business, but the interest seemed to increase until the last. Sunday night many were standing at the doors and windows, unable to get inside the house.

The style of entertaining in this Association is bountiful. Six kinds of fruit and two kinds of pie is more than I can manage at one supper.

The number of young people in South-eastern Association is a hopeful feature. The size of the families "reminds me of a story." A prospective missionary's wife was listening to a statement of the method followed by the Presbyterian Board in paying the salaries of missionaries in China. It was explained to her that married missionaries in Shanghai receive \$1,100 per year, and in other places \$1,000; unmarried ladies receive half as much, and for each child under sixteen years of age an additional allowance of \$100 per year is made. The informant said: "\$100 a year for each child under sixteen." And the young lady said: "Goodness, I hope I won't have sixteen."

Of two fellow passengers today, I cannot decide which I like the better: the woman who enlightened me on the negro problem, and told me of her grandfather, a United States Senator from Maryland, her grand

uncle, owner of Frederick Douglass, and many other subjects; or the man who saw "Shanghai" on my suit case, and asked numerous questions about it, and finding that I am a Seventh-day Baptist expressed the opinion that the Lord will not judge us on "such details." Either was more agreeable than the profane gambler who sat opposite me at the supper table in the hotel tonight. It may be that my association with delegates makes me more inclined to notice the difference between them and other sorts of folks.

Elmira, N. Y.,

May 20, 1907.

HOME NEWS

NORTH LOUP, NEB. Sabbath day, May 18, was the thirty-fifth anniversary of the first service held by the Seventh-day Baptist colony after its arrival in North Loup.

This meeting was also the first preaching service ever held in this part of the North Loup Valley.

Our dear friend and brother, Oscar Babcock, then the president and leader of the new colony, preached that first sermon down by the riverside, with an old-fashioned rocking chair for a pulpit. The people placed their wagon seats in a circle about him, which made the "pews" for a part of the company of the thirty-five people present; while the rest found sittings upon the ground. There was not a house then, in all this valley. Where now stands the pleasant village of North Loup, surrounded by beautiful farms, and hundreds of farm houses, with their orchards and gardens and groves amid magnificent fields of grain, there was then nothing but a vast ocean of unbroken prairie, with its vast expanse of grass, without a tree or shrub to break the monotony.

Human imagination is hardly able to picture the marvelous transformation that has come. It had been announced that this thirty-fifth anniversary of the meeting by the riverside would be celebrated last Sabbath, and the house was well filled with a deeply interested audience. Only eleven of the company who gathered at the river that day are now living. Many of them

have passed over and the others must soon follow. Several of these were present at our anniversary, and Elder Oscar Babcock, though feeble, was able to tell us the story of that early day, with its hopes and fears and privations. He was followed by his son, Edwin J. Babcock, who was a little boy when they came here. His talk of those early days of struggle, fifty miles from the railroad, living in dugout homes and sod houses; of the "great prairie fire" which swept the country clear, and the way even the little boys had to work to keep the "wolf from the door," was full of interest from beginning to end. Charles Rood, our present church clerk, was then a young man, and led the singing in the riverside meeting, one song of which was: "Shall we gather at the River?" The pastor followed these addresses with a short sermon from the text, "Hitherto hath the Lord helped us." I. Sam. 7: 12.

This is indeed a great field, and this is a good church. The services have been well attended all winter, and on pleasant Sabbaths in spring and summer, it is the usual thing to have to bring in chairs to accommodate all the people. The throngs of children and young people in Sabbath School, and in Senior and Junior Endeavor meetings, are a source of great surprise to every stranger who sees them.

The church keeps its finances well in hand by able members, so the pastor does not have to be burdened with "working up the money matters" in our church work. The church has paid \$232.00 this year on the Missionary Society's debt, and the Church and Endeavor Societies have paid \$583.15 since last June for outside work, such as Missions and Tract work, and other denominational matters.

When the new pastor and his wife arrived here a few months ago they found one of the pleasantest little parsonages in all the denomination ready to receive them. All that paint outside and in could do to make things nice was well done; and to this was added the beauty which a good paper-hanger can give to a home.

They also found a good telephone connected with the most of their people, in operation in the parsonage, and paid for by the people a year in advance.

Our farmers are hustling in their great fields of corn in these days, planting it

with machines drawn by four-horse teams, while they ride on a spring seat! This would seem strange to our eastern friends. But the west is too big to measure by eastern patterns. If you doubt this, come to Conference here, when it comes to the North-Western Association the next time, and see for yourselves.

We mean all we said in our plea for Conference at North Loup, and we believe most people will think it the very best thing to do in view of the needs of a great and righteous cause.

T. L. GARDINER.

DEATHS

VAN HORN.—M. S. Van Horn died near Kendrick, Idaho, of typhoid fever, May 12, 1907, in the sixty-second year of his age.

He was the son of Bernard and Elizabeth Van Horn, and was born near Stokes, Ohio, from which place he removed with his parents in 1850. He made a public profession of faith in Christ when about fifteen years of age, and united with the Seventh-day Baptist church of Welton, Ia., where he retained his membership until the time of his death. In the work which the writer has been permitted to do in Kendrick, he always found Brother Van Horn a loyal supporter. He was highly respected by his neighbors and was regarded by them as a man of authority, because they knew him to be a careful student of the Bible. In 1882, Brother Van Horn moved West. His wife was called away by death, February 1, 1896, and a few months later their youngest daughter also was taken, which brought a double sorrow into the home. Brother Van Horn leaves a son and two daughters with many friends to mourn his death. This was shown by a letter just received from our little band of Sabbath-keepers at Kendrick. Truly another lover of Sabbath truth has gone to his reward.

J. T. D.

SCRIVENS.—Mrs. Mary M. Scrivens was born near Adams Center, N. Y., March 3, 1850, and died in Boston, Mass., April 21, 1907, in the fifty-seventh year of her age.

January 24, 1874, she was united in marriage with Mr. O. S. Scrivens. To them were born two sons. The greater part of Mrs. Scrivens's life was spent in the vicinity of Adams Center, although for several years the family have lived

in Boston. Her body was brought to Adams Center for burial, the funeral services being held at the home of Leander Greene, a brother-in-law, on April 23, conducted by the writer. Mrs. Scrivens was formerly a member of the Seventh-day Baptist Church of Adams Center, and by those who knew her best, she was highly spoken of. Her husband, two sons, and her nephew, Mr. Dorsey Greene, accompanied her body from Boston, and together with a large number of friends and relatives, were present at the funeral service. The beautiful and expensive floral tributes that accompanied her casket were said to have been the most profuse ever seen in Adams Center; these indicated the high esteem in which she was held in the vicinity where she spent the closing years of her life.

E. H. S.

MOYER.—Mrs. Mary Malvina Moyer was born in Watson, N. Y., October 14, 1852, and died in Utica, N. Y., April 8, 1907, of Bright's disease.

She was the daughter of Joshua and Mary E. Williams, and the wife of Charles Moyer, deceased. She is survived by three children, Ray and Jesse Moyer, and Mrs. Charles Kelley. The greater part of her life was spent in Sperryville, Lewis county, N. Y. Nine months before her death she went to live with her daughter at Star Lake. In February, she went to Utica for medical treatment, where she died eight weeks later. She was baptized by Rev. J. E. N. Backus, when about fourteen years of age, and joined the Seventh-day Baptist Church of Watson. She was a kind wife and mother. Her life was wholly unselfish, never tiring in her efforts to do for others. She was president of the Ladies' Aid Society at Star Lake. A week before she passed away, she raised herself in bed, and with a smile, sang these words:

"Rest in the Lord, leave there thy care,

Whate'er thy lot may be.

Tho' Jordan's waves be foul or fair,

God still remembers me."

As she finished singing she said, "That is true; those are good words."

A. C. D. JR.

BROWN.—Abby J. Brown died in North Loup, Neb., April 7, 1907, aged 63 years, 10 months and 4 days.

She was born in the town of Clarksville, Allegany county, N. Y., the daughter of Deacon Brown, and was the youngest of nine children. Many years ago she went to live in Wisconsin, where she experienced religion and was bap-

tized. For more than twenty years she had lived in North Loup, but never united with any church here, although she was quite regular in her attendance upon public worship. She had many friends among all the churches.

T. L. G.

BABCOCK.—Metta Belle Babcock, daughter of Arthur H. and Esther E. Babcock, died in North Loup, Neb., April 1, 1907, aged nearly 12 years.

Metta was a very sweet and promising little girl. Just one week before the day of her death, she went home from school feeling ill, and suffered much with an abscess, for which there was no possible human aid. She was the only daughter, and leaves father, mother and two younger brothers to mourn her loss. The Junior Endeavorers lose a willing and cheerful little helper, and the light of the home is darkened by this sad death. The great audience that packed the large church, and the many floral emblems about her casket, showed how deeply all the community sympathize with the bereaved ones. She was borne to her last resting place by six young ladies of the Senior Endeavorers, followed by all the Juniors.

T. L. G.

BENJAMIN. Edwin D. Benjamin, son of William M. and Louisa Young Benjamin, was born at Scio, N. Y., Feb. 2, 1860, and died May 12, 1907.

He was of a family of six children; three sons grew to manhood. The only surviving member of the family is now Emery W. Benjamin, of Bradford. The mother was a loyal Seventh-day Baptist and brought the children up in that faith. The deceased was not a Sabbath keeper nor a member of any church, but in memory of the mother and of the boyhood days when he studied the Bible in the church of which she was a faithful member, his funeral services were held in the Scio Seventh-day Baptist church. He is said to have been a believer in God, honest, industrious, frugal and kind. He had been twice elected chairman of the Board of Assessors of his town, receiving the endorsement of both parties. He has lived with and cared for his mother until her death over a year ago. Since her death he has lived a lonely life. His health having been poor the last six months, his only brother has arranged to be much with him. Taken with pneumonia, he died suddenly on the morning of May 12. Services were conducted by Pastor L. C. Randolph of Alfred, May 15, 1907.

SPECIAL NOTICES

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

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

Semi-Annual Meeting.

The Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held with the Church at Dodge Center, commencing on Friday, June 28th, at 2 o'clock P. M. Rev. C. S. Sayre will preach the introductory discourse, with Elder W. H. Ernst as alternate. Essays will be furnished by the different churches.

A cordial invitation is extended to the New Auburn, Wis., Church to meet with us.

D. T. ROUNSEVILLE, Cor. Sec.

Protecting the Hunted.

A late number of *Forest and Stream*, contains the following story of an averted tragedy among the animals of the woods.

My Martini, Uncle Jake's Snider, and the little .22 we used to shoot partridges and rabbits with, lay against the log. A sudden scuffling over the snow attracted my attention, and in a minute I perceived a white rabbit hopping toward the camp. I use the expression for lack of a better one, for between the brisk hop of a rabbit, as I have often seen one move in the clearings, and the labored movement of the one we noticed, there is a vast difference. The creature did not seem to notice us; it made its way to the camp door, hopped over the sill, and vanished. Uncle Jake motioned to me to keep quiet, picked up the .22, slipped a cartridge into the breech, and in another moment pointed to a tiny black spot moving over the snow about fifty yards from us. I strained my eyes, and finally made out the outline of an ermine, which was following the tracks Bre'r Rabbit had made. Jake waited until the animal was within twenty yards of us, then he whistled. The little creature, which had

been too much occupied in the chase to notice us, stopped, sat bolt upright, and looked around to see where the noise came from. As he did so the rifle cracked, the ermine collapsed, and a little spot of crimson formed in the snow eight or nine inches from the black tail tuft.

"That there's the gentleman who spoiled all our rabbit and stunk the camp out Sunday," said Jake, as he picked up the dead animal. "I mind the time when white weasels were not worth 10 cents a bushel, but now they say they are worth 70 cents each. There is two things I never could understand in this world. One is how a snake can catch a frog, the other is how a weasel can run down a rabbit. Did you notice how that fellow was going, as if he had a trap fast to all of his four feet? He could out-run the best dog that ever laid nose to a track, and yet that six inch stripe of white fur and malice could run him down in ten minutes. Let's go and see how he's making out in the camp."

We entered the shanty and closed the door behind us. Jake dived under the bunk, a rabbit squealed as if his last hour had come, and the old man emerged with a bundle of quivering white fur in his hands.

"Don't kill him, Jake," I cried; "we have plenty of fresh meat, and we can get lots of rabbits from the snares whenever we want them."

"Kill him! Not much," replied the old man. "Here, git," and the prisoner found himself placed on the snow outside the camp door. He lost no time in obeying the injunction, and in ten seconds he had vanished from sight in the spruce-slash.

The Metropolitan Sweat-Shop.

"Stitch—stitch—stitch—

In poverty, hunger and dirt;

And still with a voice of dolorous pitch—

Would that its tone could reach the rich—

She sang this song of the skirt!"

What is a sweat-shop? Commonly it is interpreted to mean a place where articles for public sale are manufactured in the home under questionable conditions but speaking more generally, "it applies also to regularly established work-places for the manufacture of wearing apparel where the careless handling of the articles, the general sanitary conditions or surroundings of the workers tend to make this method of manufacture a menace to the public health." The "sweater" is the contractor or middleman, who stands between the wholesaler and the workman. In the clothing trade, for instance, with which this abusive system has hitherto been chiefly identified, the wholesaler furnishes the

cloth, cut by his own cutters, and ready to be made up into garments. The cloth thus cut is given to a contractor, who has it made up into garments by his own workmen, or, if he be a large contractor, farms it out to a number of sub-contractors.

The sweating system has been a standing problem for many years in New York, Chicago and Philadelphia, but it is now carrying its inhuman crusade aggressively into new cities, and it is feeling its way into industries which have hitherto escaped it. Broadly speaking, "sweating" is practiced wherever there is a huge surplus of unskilled labor, pinched by poverty and unable or unwilling to seek a livelihood beyond the congested neighborhoods of the cities. In the three cities just mentioned there is a great multitude of Italian, Greek and Bohemian women and children, toiling night and day for the pittance that the "sweater" allows them for their needlework, which, inadequate as it is, is all that stands between their little ones and actual starvation.

"Finishing" is one of the technical terms for a department of the sweating business which has to do with the stitching of trousers, coats and vests, overalls, sweaters, wrappers, cloaks, dresses and skirts for the clothing houses and custom tailors throughout the United States. Scarcely a clothier in any of our large cities but patronizes the sweat-shop system. Writing a few years ago in *The Arena*, Rev. F. M. Goodchild said:

"I have seen with my own eyes attached to the goods the labels of some of the best houses of the city, firms whose names are household words among us, whose members stand high in Christian churches—Presbyterian, Baptist, Episcopal and Friends. All sorts of goods are sweated; letter carriers' and police uniforms are, so is clerical clothing. Ready-made clothing is sweated, of course, but so is custom-made clothing. To pay a high price is no protection to you. I have seen custom suits in those dens of filth, sometimes with the buyer's name on them."

If we but knew the sweat-shop! The English language would be taxed to describe the wretchedness and filth of many of the homes in which the clothing we wear is made and finished. An eye-witness truthfully says:

"In a room ten feet by twelve will be found huddled together seven or eight people and several machines. Air space is contracted. I have often stood squarely on the floor and laid my hands flatly on the ceiling. The walls are as grimy as though they had never known the use of the brush. The floors are at times inches deep with dirt and scraps of clothing. The whole place wallows in putrefaction. In some of the

rooms it would seem that there had not been a breath of fresh air for five years. One whiff of the foulness is enough to give you typhoid fever, yet what you cannot endure for five minutes, these people live in from year to year."

An old lady sat with her work on her knee in a little house where she had been stitching for many long hours. A settlement worker approached and questioned her and this was her story:

"What hours do I work? Well, lady, that depends upon the season. In summer, when there is a rush order, I work from five in the morning till nine at night, but in winter it is too cold—the hands do not early get over the stiffness, and I must work much later—till midnight and after.

"No, it is not as hard as the lady would think. One get accustomed to all things, and I have sewed all my life—first in the old country and then here in Chicago, for all of thirty-three years.

"If only one could be sure of the rent. The houseman (owner) is very kind, but he must have his money, and it is not easy to find all of two dollars each month. The lady can see how one must be careful. Meat is not possible, nor milk for the coffee, but always there is one meal a day and often two.

"The hunger does not make the heart ache, lady; it is for my child I cry. Is it not strange the machine should kill her? She was young, only forty, and had worked but thirty years. Yet it killed her. Yes, it did. The machine killed her, the fastest worker of them all. I have thought about it often, and I know. That is why I cannot sew in the shop. The machine speaks always the same, and it speaks true, 'I did it! I did it!'"

The needle fell from her trembling, swollen fingers. The old woman buried her face in the rough woolen pants she was finishing.

These pictures do not exaggerate the home-life of thousands, who are eking out the barest living on the slender allowance made them by the agents of this industrial juggernaut. The prices paid render incessant labor necessary, in order to keep the hunger from the door. One English-speaking Italian woman is able to earn 30 cents a day by working till midnight, with the assistance of her boy, who helps her by sewing on buttons. With the proceeds of this slavish work she is supporting a little daughter, who is ill with a tubercular gland. The patient needs eggs and milk, but it is impossible even to provide these for her diet out of the possible savings of the household from day to day.

Another "home-finisher" is able to earn 60

cents a day by stitching coats at 10 cents a pair, supporting thereby herself and a little boy aged eight. Eight children have been born to this mother in seven years, but only one is now left to her. She is not very strong and has spells of giddiness, so that she must stop her work several times a day to rest. And so, in order to make up the time she has lost, she works until twelve and one o'clock at night.

A Polish woman in the Bohemian district of Chicago, whose husband has now been dead two years, works from nine in the morning until nine in the evening, for twenty cents a day.

An Italian woman, with her three children and husband, living in two rooms of a tenement, sews on buttons and stitches the seams at the bottom of boys' knee-pants. The price paid for the work is seven cents a dozen, and in a day, by working from six in the morning until midnight, she can hope to complete four or five dozen. In this work her husband helps her, and the sum of twenty-eight cents represents the remuneration for their joint effort.

An Italian woman, seventeen years of age, the mother of one child, labors from five in the morning, till eight or nine at night, finishing pants. She is paid ten cents a dozen, and by diligent application can make for her support the sum of forty cents.—*Home Herald*.

THE mimicry, and protective coloring of insects is well known, and many of the caterpillars of that section of the moths known as the "Geometers" form excellent examples.

Resting on a leaf or stem, they support themselves by taking a firm hold with their claspers, their bodies sticking out rigidly at an angle. The lower part of the body being, as it were, wrapped round and closely fitting to the branch, they look like nothing so much as a short piece of stick, a leaf stem, or a rolled-up leaf, according to their color.

The buff-tip moth is another good instance of mimicry. The moth when at rest wraps its wings closely around its body. Its head and the tips of its wings, which form the opposite ends of a small cylinder, are of a buff color, which gives it the exact appearance of a short piece of stick broken at each end.—*The Wellspring*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON XI, JUNE 15, 1907.

ISRAEL'S ESCAPE FROM BONDAGE.

Ex. 14:13-27.

Golden Text.—"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore." Ex. 14:30.

INTRODUCTION.

The last great plague, the death of the first born throughout Egypt, had the effect of utterly destroying the opposition of Pharaoh and his people to the departure of the Israelites. They besought them to go in haste, and they gave them whatsoever they asked. The Israelites took advantage of this opportunity and spoiled the Egyptians. From the use of the word "borrowed" in King James' Version many have supposed that the Israelites obtained these gifts under false pretenses; but that translation is an error. There is no implication that the Egyptians expected anything returned of the things which the Israelites asked for. Nor is there any understanding in this connection that the Israelites were going three days' journey into the wilderness to sacrifice to their God. They were leaving the land of Egypt for good and all.

As soon as the Israelites were well on their way Pharaoh repented that he had let these valuable servants slip away from him. He forgot the power of God just as he did when the various plagues were stayed. Accordingly he made ready a large army and pursued after the Israelites in haste.

Even if the Israelites had marched directly away from Egyptian territory it would stand to reason that a disciplined army could soon overtake a company of refugees encumbered with women and children, flocks and herds, but the Israelites seemed to have wavered in the course of their flight. Some writers have inferred that Jehovah sent them back on purpose that they might realize their utter dependence upon him, and the Egyptians might be punished for attack

upon the people of God.

The Israelites seem to have reached the boundary of Egypt, and then to have turned back. Perhaps they felt obliged to avoid a frontier fortress. Very likely their devious journeys were occasioned by the necessities of water and forage for their flocks. At all events they found themselves shut in with the sea in front of them and the army of Egypt close behind them.

TIME.—A few days after last week's lesson.

PLACE.—At the Red Sea.

PERSONS.—Moses and the Israelites; Pharaoh and the Egyptians.

OUTLINE:

1. Encouragement and Admonition for Israel, v. 13-18.
2. The Deliverance of Israel, v. 18-22.
3. The Overthrow of the Egyptians, v. 23-27.

NOTES.

13. *Fear ye not.* The Israelites were naturally afraid because they knew that they were in a very dangerous position. *Stand still.* This refers not so much to remaining stationary as to resting in quietness and passivity to see what God would do for them. *For the Egyptians,* etc. Moses promises the Israelites complete deliverance from their former masters.

14. *Jehovah will fight for you.* This is an explanation as to how Jehovah was to work for them as promised in the preceding verse. *And ye shall hold your peace.* That is, keep silent. Some have imagined that this is an injunction for the Israelites not to murmur any more; but it is rather a repetition of the assurance that they need not exert themselves for their own deliverance.

15. *And the Lord said unto Moses,* etc. It is evident here also that our author has combined narratives. The time for these encouraging words to Moses was doubtless before Moses' address to the people in the preceding verses. *Wherefore criest thou unto me?* We may infer that Moses had been beseeching Jehovah for help in view of the pursuit of the Egyptian army. God tells him in effect that the situation is not as serious as it seems. All that the Israelites have to do is to go straight forward on their journey. *Go forward.* The word thus translated means primarily to break camp and so to proceed upon a journey.

16. *And lift thou up thy rod.* Compare the reference to Moses' rod in chap. 4:17, and often elsewhere in the early part of this Book of Exodus. Moses is here told how to prepare a way whereby the Israelites may go forward as directed.

17. *I will harden the hearts of the Egyptians.* Literally, make strong. Many readers of the Bible have been troubled by this, and similar statements concerning the hardening of Pharaoh's heart. They infer that Pharaoh was a powerless instrument in the hands of God, and that therefore God was in a certain sense responsible for his sin. It is to be noted, however, that the writers of Exodus mention frequently that Pharaoh hardened his own heart. These Hebrew writers regarded whatever happened through the providence of God as done by him. When therefore they sometimes say that God hardened the heart of Pharaoh, they have no intention of ascribing evil to God, nor do they intend to imply that Pharaoh was not free to do just as he pleased. For purposes of theological interpretation the three expressions: Pharaoh hardened his heart, Pharaoh's heart was hardened, and God hardened Pharaoh's heart should be regarded as equivalent. *And I will get me honor upon Pharaoh.* Jehovah was to be glorified by the overthrow of the king who had insolently replied to Moses, "Who is Jehovah, that I should let his people go?"

19. *The angel of God.* Hardly to be distinguished from God himself. Compare chap. 3:2, and the note on that verse in Lesson 9. The divine presence was manifest in the pillar of cloud and fire. We are not to understand that there were two pillars, but rather that the one pillar was cloud by day and like fire by night.

20. *And there was the cloud and the darkness.* The popular impression is that the cloud presented two faces, darkness to the Egyptians and brightness to the Israelites; and this is definitely stated in King James' Version by the insertion of "to these" and "to them." But in the night there would be no need of an additional darkness. The darkness that separated the two hosts as mentioned in Josh. 24:7 must have been in the daytime.

21. *And Jehovah caused the sea to go back by a strong east wind.* Since the Red Sea is today fordable upon certain favorable conditions of wind and tide some have inferred that there was no miracle at all about this passage of the Israelites across the sea. But how shall we explain the fact that the way was broad enough for such a mighty host, and that it was available at just the opportune moment, and that the waters returned at the very instant most suited for the overthrow of the Egyptians?

22. *The waters were a wall unto them on their right hand,* etc. Our author would have us notice that the waters were not shallow, but rose as a protecting wall on either side of their line of march. We need not imagine that the "dry ground" was absolutely dry; but it was land rather than sea.

23. *And the Egyptians pursued.* They were eager to grasp their prey which now seemed easily within their reach.

24. *In the morning watch.* The Hebrews were accustomed to divide the night into three watches. The morning watch would be therefore between two o'clock and sunrise; (in the New Testament we find the night divided into four watches). *And discomfited the host of the Egyptians.* Thus did Jehovah fight for his people, and put their enemies to rout.

25. *And they drove them heavily.* Or better, And he caused them to drive heavily. The Egyptians made slow progress following the track of the Israelites. The water as it began to return would make the ground unsuitable for wheels. *Let us flee from the face of Israel.* Too late the Egyptians realize their danger and decide to retreat. We may imagine that their foremost ranks were almost across the sea, and that they were within striking distance of the rearguard of the Israelites.

27. *And Moses stretched forth his hand.* Compare verse 21. *And the sea returned to its strength.* Literally, to its permanence; that is, to its accustomed place and usual depth. *And Jehovah overthrew the Egyptians.* Literally, shook off the Egyptians. That is, just as one would shake crumbs out of his lap.

Faith in Christ, in the highest and the purest, is the conviction that the highest we are made capable of seeing is enshrined at the heart of things.—R. J. Campbell.

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Our Representation at the Hague.

If the size of the delegation and the eminence and varied accomplishments of the individual delegates themselves be a fair test, then, measured by the men they send to the second international Peace Conference, which assembles at the Dutch capital on the 15th of this month, the Government of the United States and the American people are more interested in universal peace and more desirous for its realization than any other government or people on earth. We send to the great international council two statesmen of ambassadorial rank—one for many years the recognized traditional head of the American bar, the other a statesman who with eminent success and delicacy represented us at Paris during the trying times of the Spanish war. We also send an accomplished scholar-author-diplomat, a scholarly lawyer, a scientific, highly cultured soldier and sailor, and several expert *attachés* unusually well versed in not the theory but the practice of international law. The main facts in the careers of these gentlemen will quicken the pride of every American citizen, particularly of those who have in the past so often, and only too justly, been called upon to explain or apologize for the men sent abroad to represent the American people.—From "America's Delegation to the Second Hague Conference," in the *American Monthly Review of Reviews* for June.

Jesus Shines In.

A poor lame girl was kept all the time in her room. It was a poor, dark room, where the sun never shone in. A visitor once said:

"You never have any sun here, do you?"

"Oh," she said, "my Sun shines in at every window and even through the cracks."

The visitor looked surprised. Then the lame girl added:

"I mean the Sun of righteousness. He shines here, and makes everything shine so bright."

Does Jesus shine in your heart and home? If he does, I am sure that love and peace are there.—*Ex.*

Weak faith makes weak men.—*Baxendale.*



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There is nothing little in God; His mercy is like Himself—it is infinite.—*Spurgeon.*

And many a word at random spoken
 May soothe or wound a heart that's broken.
 —*Scott.*

Plainfield, N. J.

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