The Sabbath Recorder

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"To Be or Not to Be."

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

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

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

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

"I am going down the river and enjoying the prospects of going out to sea. The ashes I leave behind may be disposed of at present as the others prefer, but eventually you will take them to Eastlawn. And do not permit any public services of any sort anywhere. If the immediate family want private services in B. (Bayfront, Dean Huffcut's home town) let it be so, but have no one else.

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

"Sweet after toil is sleep; then wherefore sorrow For that which thou must leave tomorrow?"

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

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

""ERNEST.""

His Thought Concerning Future Life.

We can only guess what Dean Huffcut thought of future life. Judging by the foregoing letter, he was calmly seeking rest. Perhaps over-wearness is a form of insanity. Perhaps weariness took the place of every other thought. Had he been a dissipated man, we could understand how an overwhelming sense of the failure of life called for suicide. It is no wonder that dissipated men and deabcheaus seek self-effacement, and rather fly to ills they know not of than bear the ills they have inflicted upon themselves. It is easy to understand Shakespeare's words:

"Thus conscience doth make cowards of us all"

in the case of men who revel in wrong doing and stain all phases of life with sin. This could not have been the case with Dean Huffcut. There is reason to fear that many men hold faith in the future life hardly, because they are over absorbed with things of this life. The future life calls for faith in God as having intimate connection with present existence, even though that faith goes far nother than to call Him the 'Eternal Pres­ence,' the 'Judge of the Nations,' the 'Hand of Righteousness and of duty to our fellows has its origin in our conception of God and our relations to Him. Was Dean Huffcut's
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hold on God weak? Was his conception of God dreamy, hazy, indefinite, and hence his sense of obligation to himself and to his fellows dim and weak? One may not say. The problem is too great for answer. Another question forces itself upon us: the Dean was a widower and was married. Did the want of wife and home impoverish a life otherwise rich in all good things, until the real nature of our future home— heaven—was lost? He who has wife, children, home, has everything to live for, though he cares little for himself. The whole problem is too great for solution, but we refer to it that other lives may be warned, perchance helped. It is doubly sad when men who are learned and able fail to fulfill the higher obligations of this life and thus, lose sight of the glory that awaits those who seek it, in the life to come. It is not able to die for truth, for the cause of humanity, for the demands of righteousness, for anything worth while. It may be natural to die from over-weariness. But it is pitiful when over-weariness leads one to take himself away before the higher duties of earth life are either entered upon or fulfilled.

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Present Appreciation.

The reader will recall words from the pen of Dr. Titusworth in the Recorder of May 6, in which he records the fact that without words, than not to appreciate how much life deserves to be recognized and commended. These thoughts crowd in upon us at the moment when the foregoing editorials concerning self-destruction have been written. We do not know that Dean Hufcut needed anything more than he received from his associates, by way of appreciation, but we must believe that he would not have ended his life if he had felt just appreciation of what his life meant or might mean to others. True nobility forgets itself in the service of others, and even over-weariness must withhold its hand from ending life, if it be comforted by the assurance that it is a necessary for the sake of others. Better give your friends a casket without flowers, and a funeral without words, than not to enrich them with the consciousness that their efforts for you and for the world are appreciated. This is a great theme into which our-thoughts have drifted while we mourn Dean Hufcut and wish it would be more than glad if the reader is made more thoughtful concerning his duty to others in the matter of assuring them of his appreciation for them. A man can gain scarcely any higher blessing for himself than the reactionary effect which true appreciation for others brings to him, and which in expression to that appreciation. Post mortem kindness and expression of regard do not cheer saddened hearts nor strengthen those who are in danger of sinking under great burdens. Perchance our friends, after they leave us, know what we do, but it poor return to heap costly bouquets over the pulseless heart which went from earth hungry for the appreciation to which it was entitled. There is a double sadness in some homes when they are broken because the words of appreciation that wife, or husband or child intended to speak, were left unsaid. The most heartrending experiences that came to the writer in his pastoral work were the cries of living lips poured into the dead ears by those whose choicest messages of love too late and called back those who had gone hence when they could not return. May God strengthen the reader, and make him better for waiting a moment in the shadow of these sentences.

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Spring House-Cleaning.

The coming of springtime makes the natural and necessary demand for "house-cleaning." This has its perils, its difficulties and its blessings. Perhaps the most noted perils pertain to patience and temper. It is said that the man who can do his part toward putting up a kitchen stovepipe without pinching his fingers, losing his temper or saying the things he ought not to say, is entitled to his certificate as a genuine Christian. Another way of saying the same truth is that "every man ought to attend a series of revival meetings immediately after spring house-cleaning." Whatever these pleantries may—suggest, it remains true that in spiritual as in material things, there must be seasons of house-cleaning and renovation. It is toward that higher end in which man ought to go, and make a better man. He is more enriched, his progress is more valuable to himself, and to the world. Each man ought to understand his needs in this direction although it is to be feared that the ordinary man studies himself but slightly, if at all. It is easy to fall into mere lapses and ruts and to conclude that what we are is what we must be, and that effort to be different is useless. This is greatest of mistakes. Every man needs the intellectual stimulus of new ambitions for larger knowledge. He needs the strength that comes because of efforts to gain higher points of outlook and larger fields of effort. One said this morning, "The need of that business is a man with growing capacity and eager desire to make new mechanical inventions." What he said concerning a specific business may have no relation to our relations in general, but it is equally true of individual life. As you take a part in the world's preparation for better things through "spring cleaning," or at least are seeing evidences of it all around you, let these words incite you to intellectual house cleaning. Intellectual dissipation by way of

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

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**Spiritual House-Cleaning.**

Higher and more important are the considerations which appear to the reader touching his spiritual life. When all is said and done, however far below high standards we may be, we acknowledge that the moral, religious side of life is the highest and most important side. Whatever else a man may be, his life is weak and his character lacking, if firm moral principles, high religious motives and ambition for spiritual attainments are not present. A man's life is not enriched by the repetition of a creed, nor by the announcement that he believes this or that, or does not believe this or that. Every life is enriched in proportion as it is strong in those things that make up the spiritual life of the individual in society and in the world. The currents of influence which surround our lives in these years are like swollen floods of springtime, that bring flood-wood and rubbish, that impede spiritual growth and pervert life's highest purposes. Constant effort is demanded to overcome such influences and to keep life free from those things that hinder spiritual development. The books we read, the companions with whom we associate, the purposes to which we give place, and the plans of life we make, are all involved in considering whether you have done the best you can. If you have not done the best you can, some rubbish will drift in. The duty men owe to themselves, in this direction, is highest of duties. There are three great levels in life, the highest and most important one being the spiritual. This includes everything below it, in such a sense, that if life may be turned into account and made to strengthen our spiritual experiences. Some spiritual help, some strengthening may be gained from the most ordinary occupations and transactions of life. Highest attainments come when everything below spiritual is subordinate to it and made to bring soul-wealth. The man who is economical and careful, accumulates money, even though his wages are small and his field of action limited. To do this, the dominant purpose to save, must take possession of his life. When that is done the man is not spiritual, for he does not throw it away upon needless things. You are to be commended if you are miserly—in spiritual things. You are to be commended if every experience of life is made to furnish something for the treasury of your spiritual experiences. Frequent house-cleaning will be beneficial in such a high purpose is carried out. One must watch himself, lest unworthy motives drift in, like street dust through an open window, and cover better things. The other day we had occasion to pass through a comparatively unused stairway in a great building. One hand followed the banister, through the natural improvements in the height of doors and windows are not guarded. These come so silently, we are so unconscious of their coming and gathering, that our spiritual life is injured and perverted before we are aware of the dust. The writer of the pro-

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

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**Bible Study.**

We find much cause for satisfaction in reports that came to the Recorder concerning the work of the Sabbath School Secretary, and the interests of our Sabbath Schools. On another page, home news from Milton Junction concludes by saying, "We shall look for a great remodelling of our Sabbath School as a result of this Institute." Every advancement in methods of Bible study is to be highly commended. But deeper than all methods is that element which thinks of the Bible primarily and always as a religious book. Whatever facts appear in the Bible should be studied with a view to their bearing upon religious life. The temptation to dwell upon the surface of the Bible, rather than to seek its deeper spiritual and religious teachings is a constant element of weakness in Bible study. We need a deeper conception of what Christ meant when he said, "The words I speak unto you, they are spirit, they are life." Superficialness is a prevailing tenancy in Bible study. It may be answered that the primary trouble is with the hearts of those who teach. This may be true. In whatever degree it is true, it makes demands for a deeper spirit of consecration among the hearts of teachers. Spiritual things are spiritually discerned, and he who has not learned to seek the spiritual truths that lie back of the words of Scripture, that are contained in the similes by which truth is set forth, has not really begun Bible study. It is of little value to know the grade of descent beneath a pit, sold to traders, made a slave in Egypt, or the width of the valley of the Jordan, or the depth of water over the grave of Sodom. The knowledge of topography has no value compared with the spiritual truths that ought to be found in the history of Lot who went down into the valley of the Jordan where he should have remained, noble and pure, and came into power. That is a beautiful story, but every young man who studies it should see in it not only the history of one who succeeded in spite of temptation, but a picture of his own life, or at least of his own duty, purposes and attainments. This personal element is of supreme importance in Bible study. Hence the greatness of the treasure—and the glory of it too—that comes to any teacher, with a demand that each lesson should be so applied to the members of the class, that holier desires will awaken, that will be brought into action, and greater consecration will be secured as the result of each lesson. The study of the Bible means character building; building for time and eternity. Bible criticism should be undertaken for the sake of finding its spiritual meaning, its deeper truths, truths that are in the very construction which come from truth. Genuine study seeks such ends. It may be of some moment to discuss the question of dates and authorship in connection with the book of Isaiah, but such discussion is not of great moment. The real point in studying Isaiah is to be swept into the glorious currents of Isaiah's life as a devout reformer who spoke in the name of the Most High. Isaiah was in close communion with God, and whoever studies what Isaiah wrote will fail to reach best results if he is not brought face to face with God and with the theories that are set forth against the critical study of the Bible concerning facts, dates, localities, etc. That these are made more prominent than they need to be and that the deeper spiritual truths are not brought out as they ought.
among the Church Fathers, from the middle of the second century, represented a combination of Pagan philosophy and perverted Christianity. These men interpreted the Old Testament, and the teachings and life of Christ after allegorical methods, in a misleading and confusing manner. The following is an example from Clement of Alexandria, who attempted to explain the feeding of the multitude on the banks of the Tiberias as follows:

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

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

"Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer it, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and thus the boys should sprinkle the people one by one, in order that they might be purified from their sins? Consider how he speaks to you with simplicity. The calf of blood, the sinful men offering it are those who led him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To explain the Abraham and Isaac and Jacob, because these were great with God. And why was the wool (placed) upon the wood? Because by wool Jesus holds His Kingdom, so that (through the cross) those believing on Him shall live forever. But why was the pop joined with the wood? Because His kingdom the days will be evil and polluted in which we shall be saved, (and) because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord."

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

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

"We are asked what the Congress did, what it accomplished. And this question is asked often in a skeptical tone, as if a peace Congress were useless unless it at once puts an end to the whole business of war. Its chief accomplishment was just this demonstration of the wide and powerful hold which the peace cause has taken of the national heart, intelligence and conscience. If it had done nothing else than make this revelation, it would have justified many times over all the exacting labor and heavy expense of organizing and holding it. Henceforth the peace propaganda in this country, already grown strong and self-reliant, will command public confidence, sympathy and financial support as it has never done before. In this way the practical work done by the Congress throughout the nation will be in- calculable. New strength, courage and hope will be felt by the leaders of the movement. New recruits will join them. New centers of propaganda will be created. Young men in the universities will be aroused by the opening which this greatest of causes offers them to devote their talents and their culture to the service of humanity. The peace party in Congress, Barthold, Burton, Tawney, Hale and others who have been doing such valiant service the past two years, battling with militarism and helping to organize peace, will feel more than ever that they represent the wishes, the demands and the highest interests of the people, and will push their efforts with increased determination. The press, too, the New York section of which treated the Congress with so much fairness and generosity, may be expected hereafter to be more sympathetic and co-operative than heretofore. But the greatest and most immediate effect will be the strengthening of the hands of our delegates to the Hague Conference. It was for this purpose primarily that a Congress was organized. And the Hague is the country, and elected by it specifically devoted itself. This object was always before its eyes, whatever else it thought or talked about. An examination of the resolutions adopted will show how strongly the Congress felt the necessity of concentrating its influence toward making the Congress in the Hague as efficient as possible in the treatment of the important subjects to come before it."

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English Divines at Northfield.

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

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

The features during August will be the visits of Rev. J. Stewart Holden and Dr. G. Campbell Morgan, both of London. Rev. Mr. Stewart Holden is pastor of Portland Chapel, where he succeeded Dr. Griffith Thomas, who has been a familiar figure to Northfield audiences. Dr. Morgan has continued his work in Westminster Chapel and extended it until now it is estimated that he reaches an estimated 10,000 every week. He is also in charge of the Sunday School organization in England he will be prominent at the World's Convention in Rome during May. His subject for his lectures at Northfield will be "The Epistle to the Romans."

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

Notice.

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


How to Make Denominational Progress.

REV. S. R. WHEELER.

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

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

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

Either we have been deficient in spiritual life, or our spiritual life and activity have not been properly directed. Probably both. Not spiritual life enough and not used in a way to enlarge our 'field of labor. What can we do? The common sense way is to change from an unsuccessful to a successful method. This was forcibly and quaintly expressed by the renowned and now lamented "Sam Jones" in a sermon in the Chautauqua Auditorium at Boulder, Colorado, appealing to criticism concerning his manner of preaching, he made this remark: "If I fished for two hours in the same hole and caught no fish, I certainly would change the hole or change the bait. Brother Jones, the right way with all to his disciple: "When they persecute you in this city fly into the next." Again, all night long the disciples fished but caught nothing. In the morning the blessed Jesus, calling to them from the shore, told them to change the net over to "the right side of the ship." They did, and caught a multitude of fishes." We fear that for the last quarter of a century, we have been fishing too much on the left side of the ship. Is it not high time to change our net over to the "right side"? How was our denomination built up from the number seven in 1671? What agency was employed to increase the numbers, with all the religious world in opposition to the sacred truth? No printing press, no literature, no Sabbath School, or other organization auxiliary to the church. Aside from the blessed family worship and home instruction, which did very much, the standard church services, with gracious seasons of revival, did the work. These precious revivals quelled the spiritual life. With spiritual life came the consciousness of the exceeding sinfulness of sin, the claim of God upon one's life, an appreciation of Christ as the Savior, a heart of gratitude, warm with love, and willingness to obey God's commands, even though it required self-denial. Such showers of divine favor caused the sons and daughters of Sabbath keeping parentage to be born again, and brought converts to the Sabbath from those who came in personal contact with such high spiritual tone. The same kind of evangelical work bears the same Godly fruit now.

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

It is evident from their life that many professing Christians never experienced the new birth, and that spiritual life is very low with the large majority. To press Sabbath reform on such is like tapping upon cold steel; some noise, but no perceptible impression. Again, the very large share of the more spiritual ones will interpret scripture to justify themselves. In 1871 at the Eastern Association at Ashby, Rev. Brother A. H. Lewis will remember inviting all the ministers to meet him at the home of Brother A. E. Main. There he told us of his great disappointment. He had believed that when Christian friends single out his name in the Bible, and there is no Bible authority for changing from the seventh to the first day of the week, they would accept the sacred Sabbath day. With sorrow he told us that they were taking refuge in another line of so-called argument. Thus we are brought to face the stern fact, that only occasionally will a Sunday person heed the teachings of our literature. Such apparently small fruitage from the distribution of tracts largely accounts for the lack of enthusiasm in contributing for them and distributing them.

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

May God in great mercy hasten the day when at the close of any prominent gathering, one father or mother will be saying to another father or mother, "Praise God, my son, or daughter, has been led Christ," and another shall say, "This meaning has caused my son to decide to enter the ministry," and also glad news shall spread that such
and such an one has accepted the Sabbath. Then shall we increase in numbers. Brethren, God is waiting, patiently waiting, anxiously waiting, for us to place ourselves where He can thus bless our efforts.

Beloved brethren, leaders of denominational work, do you not ask why this paper and why this forwardness to come before you. It is because of a burdened heart. Twenty-five years of standstill as to numbers, notwithstanding our multiplied facilities for working to better advantage, and an unusual dearth of ministers, notwithstanding our well-equipped theological seminary, are facts enough to burden the heart of anyone. But the burden is increased, when bright young men, educated in our schools, whose antecedents, intellectual, and of heart culture lead us to expect that they will become ministers, turn to outside service. Such service, however benevolent, and seemingly akin to the ministry is not the service required of preacher and pastor; nor does it give satisfaction to those who heed God's call to become preacher and pastor.

Brethren, whatever our view, we are forced to the conclusion that our people cannot make progress as to numbers without rising to higher spiritual life. "Not is it possible thus to rise, and to maintain this first rising to higher thought, personal to the conclusion speak of our people. Flower is that whatever our=an unusual dearth of ministerial work. Hurrah for Hoch and Jackson! Very sincerely, Hills.

Nortonville, Kan., May 1, 1907.

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

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

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

"Kansas is proving true to her traditions and to her motto, "ad astra per aspera." Kansas is high. She may stumble and falter in her progress, but she will finally accomplish her purpose, and drive the saloon from her borders to remain away for ever."

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

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

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

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

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

"Affable, approachable, modest, unpretentious, rather domestic in his tastes, clean lived, Jackson really stands out as one of Kansas' best products—a man able to do one-sided public duty without being a crank. Jackson will not be known as a prohibition crank. He does not discuss principles. He is simply doing his plain duty under the law."

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

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

"Mr Jackson is working harmoniously with the Governor and the good work is going on. Towing behind them are the seven Justices of the Supreme Court—good men not only of them—giving effect to the law and power to the law which they have passed upon any phase of it. The Supreme Court of Kansas, which has been of practically its present composition for the ten years past, is one of the mightiest bulwarks of decency to the prohibition sentiment of Kansas, or any other State, ever had."—Marion Record.

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

Reciprocitv Between Plants and Insects.

PROF. S. B. BOND.

A plant is a wonderful organism, and its flower is a thing of beauty, a source of joy indescribable. Yet, however much it may be admired, its most important function is the reproduction of its kind. This many plants control, direct and aid the out the aid of insects. Fertilization in the flower takes place by bringing the ripened pollen from the stamens in contact with the pistil by means of which the germ enters the ovule. Some flowers contain only stamen and others only pistil. Many has devised some method of carrying the pollen from one flower to another. Others contain both organs, but even here cross-fertilization brings much more vigorous fruit.
Most flowers have some means of attracting insects. This is done by a beautiful display of colors, or a peculiar odor, suited for different insects, and often by a secretion of which many insects are very fond. Now see the honey bee at its work, and we marvel at its industry. But its industry is the more marvelous when we think of its two-fold duty. It goes buzzing about from flower to flower, checking and cutting little lips of the luscious nectar to store away in its cells, and at the same time depositing upon the stigma some of the pollen clinging to his hairy body from contact with other flowers of like kind. Many butterflies, moths and beetles unconsciously perform the same act.

Some flowers set a kind of spring trap and when an insect touches it, its body is covered with pollen. The Laurel will serve as an example of this kind. The evening primrose is seen at its best after dusk when its petals are widely spread and a delicate sweet perfume is emitted. It is especially attractive to moths and other nocturnal insects. Fig growers have recently made an interesting discovery with the fig insect, which beautifully illustrates the importance of insects in the development of perfect fruit. In 1900, the first test was made to utilize this secret. The Smyrna fig, cultivated in California, has only pistils in its flowers, that is, its flowers are male. The fig will lack the desired sweetness and size, one of the most interesting discoveries being, that is, its flowers will lack the desired sweetness and size, one of the most interesting discoveries being, for June. Even though the married children go far from the early home, living in widely separated neighborhoods, they should make an effort to get together at stated intervals, and so long as their parents are in the old home, with its dear memories, they should draw them like a magnet to its heart. Little cousins ought to know another and be acquainted as brothers and sisters are. When long trips across the continent involve too great an expense for frequent visits, there is always the letter box on the street corner or the rural free delivery, and the post may be trusted to carry love messages safely from Maine to California, or around the circuit of the globe. How the mother at home watches for tidings from her married children, and how she grieves when for weeks and months she never receives a word and feels that she has dropped out of the daily lives of those for whom she toiled and saved years ago.

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

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

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

**Woman's Work**

_ETHEL A. HAVEN, Leonardville, N. Y._

**If I Should Die Tonight.**

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

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

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

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

—Selected.

**Expressions of Love.**

In reading a recent _Union Signal_ I found this selection:

Mother's love is proverbial. It always existed. It always will exist. Give expression to that love—not in kisses—nor embraces, nor other transitory forms of demonstration, but in substantial deeds—deeds that speak louder than words—deeds that surely provide for the future—for the happiness and welfare of the child, and do it now.

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

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

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

Since I have been out in the world for myself I have learned to appreciate my mother's love as expressed in deeds; and when I return to her yearly, my love bubbles over, and, such being my nature, for
a few days I kiss her frequently. Then she says "don't be silly," and something in me freezes and I close my mouth tight as of old.

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

I have a sister who never wearies in wise well-doing for her children, but she is equally unwearying in telling them that she loves them. They are disciplined firmly and wisely, but always because they need one, never allowed to brood over it. I have heard her call a child in a most pleasant voice a few minutes after a siege, and as if nothing unusual had occurred, she would say, "I love you, my child." Does that child bear malice toward her mother and wonder if she is her real mamma, as I used to do? Never.

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

Not a Tear.

Mrs. F. R. Kelly.

Not a tear, not a tear in that beautiful land Where the Father has mansions so fair; Where the skies are so bright and the air is so bland, That no sorrow, no death enters there. Not a tear, not a tear in the cycles that pass As eternity's years onward roll. Not a doubt, not a fear; only joy still to last; Only joy, blessed joy to the soul.

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

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

Alone With God.

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

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

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

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

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

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

Be Still and Know.

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

But this inward stillness is not gained at a "single bound." Probably very few of us have more than attained unto a hint of our capability for the self-surrender, the letting go, which is necessary in order to "be still." And yet we can grow in the surrender by following the Master's instruction to "enter into thy closet" and "shut thy door." We need to do it often, daily, at a regular time, if possible; then to relax physically, and let go of our fears, our plans, our pleasures, our work, our most delightful thoughts and day dreams. I am aware that this is no easy task, because our minds are so filled with human things. No wonder the Spirit has so little power over us, for it is literally crowded out. I think most of us never know how filled our minds are with things, with human loves and theories, and with worries; indeed how little control we have over our thoughts, until we begin to practice stillness.

And as we begin to get into "a leisure from ourselves" we find one reason why there are so many wrecks, physically, mentally and morally.

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

What better working motto can we have for the life of today than "Be still and know that I am God," always remembering that the stillness is the human and the knowledge of the divine through daily practice. Some time it will become a fixed habit of mind to be centered in God's will, and then we shall be constantly moved upon by the Spirit in all our activities, so that it will be no more the old reason why there are so many wrecks, but the Christ I.—L.D. Demeritt, in The Missionary Helper.

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

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

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

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

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

Graduating Address, May, 12, 1907.

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

The discovery and utilization of the natural resources of the country have been hitherto a blessing of national prosperity. A veritable net-work of railway systems has sprung into existence. Gigantic mills and factories are now engaged in the production of a single article. Electricity has not only become a motive power but by its use messages are flashed to the uttermost parts of the earth, bringing them into almost immediate communion. Along with this organization of industry, in which the whole country is enveloped in a community of life, there have come many evils. These evils have given rise to the problems of capital and labor and are occupying the attention of the formest reformers of today. It is the purpose of this address to call your attention to the relation of the pulpit to these problems. Let us consider—

I. The need of the social message. We read from the pages of the sacred historian how the Egyptians, many centuries ago, "made the children of Israel to serve with rigor, and made their lives bitter with hard bondage." We think of this simply as one of the sad chapters in far away history, but is it? Is it not true that the same tragedy is being enacted in the industrial world today? Are not large numbers and the prosperous making the lives of many of the children of America bitter with hard bondage in the present industrial world? Let me call attention to a few statistics and facts. Mr. Roberts, in his book entitled, "The Anthracite Coal Communities" says that in 1864 the anthracite industry lost 3,000 persons employed, the majority of whom are boys from the ages of 10 to 14 years. In an investigation conducted in an area where 4,131 wholly dependent on the mines lived, there were 64 children employed in and around the mines not yet 14 years of age. There were 24 persons employed in the mines 12 years or under before they were 12 years of age. The number of boys employed in this industry under the age of 12 is 2,400; and the number under 14 years of age is 6,400. Mr. Roberts says that the laws of these states are such that "The employer is protected, the child is sacrificed, and a premium is put on perjury." No industry is so injurious and demoralizing to boys as the anthracite coal industry. For half a century these breakers have been filled with boys who should have been in the public school. Many of them grow up illiterate, dishonest, and in the language of the book, they are "Wicked." This condition was bluntly admitted by the superintendent of a steel industry when he said, "It is all so. The way we have to rush things now makes it necessary for us to snatch the slate and stone from an endless stream of black and dusty coal. Is it any wonder that their lives become embittered with hard bondage until they lapse into a dull and solden state, which is an ugly caricature of what human existence ought to be? But this is only one of the symptoms of a degraded and abnormal industrial system. In the cotton mills of the Southern, New England, and a few of the Northern states are employed thousands of girls, who ought to be in the primary and intermediate departments of the public schools. The U.S. Bureau of Labor, in 1900, 24,459 out of a total 97,559 operatives of the cotton mills of the South were under the age of 16 years. This means that of all the operatives in these mills 25.1 per cent are children under the age of 16 years. At the beginning of the year 1903, the number of children under the age of 14 was about 30,000. Although figures are lacking, there is no doubt that many thousands under the age of 12 are employed for the simple purpose of exploiting child labor. This is proven by the fact that representatives of the factories have thronged the lobbies of the State for years urging a law proposed to prohibit the employment of children under the age of 12 years. The plea that competition is so sharp as to compel child or cheap labor, is no longer tenable. A well known expert has testified that many of the factories of the South are making coarser grade goods than those of the North. In making 40, 50, and even 60 cent pieces, these factories do not hesitate to sacrifice the better qualities of labor. This is only one of the facts which prove my assertion that the oppression of a people is not confined to the past ages. If the plain facts of the working world could be laid bare, and we could see with our own eyes the conditions of the lives and homes, where by the pressure of want, the mother with her children are forced into the mills and factories; if we could see the houses in which they live, the factories in which they work, the streets in which the younger children play, the physically and morally contaminated atmosphere in which they move, we would little wonder at the difficulties in the way of getting them to think upon high and holy things. Even the "Irresistible Grace" of John Calvin would have little effect upon people in such conditions. This poverty in temporal things as well as in the inner values of life makes the spiritual tragedy to stand out ugly and bare as an awful aspect of the workaday world.

The reason of all this is not hard to find. They are the result of those higher laws of life which Jesus came to inculcate into the lives of men—the Fatherhood of God and the brotherhood of man. Because men have failed to recognize the fact that they are vitally related to God as sons, they have failed to treat each other as brothers. Too many men, like Pharaoh, are saying, "Who is God that I should obey him?" They do not recognize the presence and eternal principles of the kingdom of heaven—service, self-sacrifice, and love. Instead of regarding human life as sacred men treat each other worse than they would dumb brutes; they are not careful to cannot do without their young colt, but they hesitate not to sacrifice thousands of young, human lives every year for the sake of large profits. The physical, mental, and spiritual unfolding of...
these thousands is undermined each year by the moneyminded classes, merely that they may increase the extravagances of their already luxurious lives. The divine message which rung in the ears of Pharaoh needs to be burned into the heart of every oppressor today, “Let my people go,” with the emphasis on the “my.” It is the gracious purpose of God that every life born into the world should grow tall and strong and sound and clear. It is the consecration of his life to God. The man who exploits the lives of his fellow beings is sealing his own doom as surely as did Pharaoh; for God’s judgment will fall heavily upon social injustice and selfish inhumanity.

II. The Source of the message. In view of what I have said in the foregoing there can be no doubt as to the need of the message. I wish now to call attention to the adequacy of the Scripture as the foundation for this social message. Professor Brown, in Lyman Beecher lectures at Yale in 1905-6, says, “The entire Bible fits in around the total human need like a well made suit of clothes. There is no sin or sorrow, no doubt or difficulty, no temptation or duty which is not contemplated and provided for somewhere within its ample folds.” If minister today, would recognize this fact in the preparation of the weekly message, and the minister today, would recognize this fact would not be so weakly as they are. Conscious of the glaring sin of one who may perchance, be a regular pew-sitter, the minister is frequently tempted to administer a personal rap or throw stones from the pulpit. This is the meanest of all pulpits sins. On the other hand if the personal element were eliminated and the Bible was allowed to speak directly touching some of the sins in just such examples of texts with a vital, and practical bearing upon our own times. Every class and condition of society comes in for its share of warning, admonition, and instruction.

If we turn to the New Testament we shall find even richer material for the social message. In Matthew, and especially the Sermon on the Mount, the glaring sins of marriage and divorce, worked hypocrisy which makes long prayers on the Sabbath and devours widows’ houses during the week, the feverish and grasping greed of fortune seekers, will not pass by unnoticed by the minister in his message to the people. The words of Jesus, “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven” will suggest the difficulty of holding and administering a vast fortune in a thoroughly Christian way. Recent investigations have exposed modern examples of this difficulty. Other striking illustrations are found in the book of James. Here the professing Christian who is satisfied with his profession and does not practice, must listen to a message in words that burn. The church which courts the favor of the rich class and says to the man with the gold ring and goodly apparel, “here thou here,” and to the poor man, “Stand thou there,” receives a stern rebuke. The sins of rascally speech from the platform or through the press is clearly presented in the words, “The tongue is a wild beast which no man can tame,” a fire kindled with the fire of hell. Jesus in public life written today instead of so many centuries ago he could not have described more accurately modern conditions and sins that we find described in the following words, “The riches which are ‘corrupted’ at their source by the methods employed in obtaining them, by which they are ‘cank­ered’ by the stains which injustice and oppression had left upon its possessors; the all too meager ‘hire of laborers’ who reaped down the fields, but whose rightful rewards are ‘kept back’ by fraud; the irresponsible conduct of those who ‘live in pleasure’ but are not able in their day to do justice to their obligations, who were these are forms of modern evil. While these are only a few of the hundreds of examples that might be cited, they are sufficient to show that these social messages are not mere by-products of the Scripture, “the essential part of it.” The theme of the Bible is, “The kingdom of heaven is an ideal social order where everybody treats his neighbor with an abiding love in every day life. Therefore the Bible in its height and depth, length and breadth, is a Book for the working world in all its complex relation in social life. The nearer it can be brought to the man who suffers from the battle is being waged the fiercest between right and wrong, the greater will be its power in lifting the world higher. The great need of humanity today, is This Book that will stand before men unfiinchingly and call them to stand before the highest and most searching ideals. If men can be made to see it as it is, a message from all classes which has come down through the ages as a divine messenger “to preach good tidings to the poor, to bind up the broken hearted, to preach deliverance to the captives, and to set at liberty them that are bruised,” it will accomplish its mission for which it is adequate.

III. The heralds of the message. It hardly seems necessary in the light of the message itself to call attention to the peculiar fitness of the minister of the gospel as the herald of the message. In this effort to bring the organized life of modern society up to the high ideals of the Bible, the minister of the gospel is not a foreiger or a stranger, but a citizen whose mission it is to bring men into fraternal sympathy in the kingdom of heaven. We must recognize that the minister of the Gospel of the Kingdom has in some cases taken up certain problems to which other generations have been indifferent. The supreme need of the hour is for ministers to utilize and bring these feelings of warm, strong, social sympathies within the power of noble consecration. In the words of Prof. Brown, “No man for men who have the wisdom and courage and the conscience requisite to guide the Christian forces of the country in making thorough application of the principles of the gospel of Jesus Christ to the conditions of every day life. This social movement must have a hand in the narrow one-eyed sort of men who can see only the evil there is in the present organization of society, with no appreciation for the good ends already attained, or with no comprehension of the natural method of evolution according to which a universal force is at work in the world. nor must it be left to the ‘red-mouthed’ agitators who would cast aside the moral and the spiritual and insist on making the struggle one brute force for material advantage, men who do not hesitate to break the wrists of those who do not belong to their particular sect, who dynamite the homes and property of others because they insist on their right to work when and where they are employed; nor must it be left to the political agitators who
propose an industrial system in which government ownership and control is promised to make the selfish, narrow, and false, public spirited, generous, and faithful without attempting to reach the deeper springs of action, or purifying and ennobling the affections. In short, the work must not be left to those who are unqualified to carry out such a stupendous undertaking. On the other hand, the occasion calls for men of intelligence, conscience, and experience, willing to apply themselves to these problems too vast and too vital to be solved readily and offhand. Inasmuch, then, as this is a question involving more than economic issues—issues of hours and wages—and inasmuch as it is pre-eminently a spiritual question, wherein the souls of men made in the likeness and image of God, are at stake, no duty can be more imperative than that resting upon a minister whose very calling, training, and experience should render him an expert, to lead in this great reform. The whole cause of this heart sickening moral and spiritual disaster is the wicked contempt for human life finding expression in the gross materialism of the day. The remedy will come when minister and men everywhere exalt spiritual values above material values. Jesus said, in bringing the comparison of material with spiritual values before the mind, "How much better is a man than a sheep." Inhumanity answers the question by sacrificing annually thousands of boys and girls, men and women, upon the altars of base materialism. This human swinishness will not be tolerated when public opinion under the influence of the pulpit is aroused to action. A prominent writer says, "In the last analysis our government is a government by public opinion, and the world of business is keenly sensitive to changes and movements in the popular mind." When through the press and pulpit, the public mind shall be enlightened, the disregard on the part of certain corporations for human life and safety with the thousand and one other evils of industrial and social life, will come in for condemnation at the hands of insisted public opinion. More than all this, it is the high prerogative of the minister, by constantly revealing the higher and finer spiritual values of life, and by shaming the low ideals, by overcoming greed, by opposing that lack of consideration between man and man, which lies at the root of all evil, to lead men to the practice of the golden rule and to regard as sacred the rights of all men.

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

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

Children's Page

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

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

Is that you knocking at the door, Mr. Snow?
Is that you knocking at the door? You may try the window-sills. And the valleys and the hills, But you won't find the chimneys, Mr. Snow.

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

—Youth's Companion.

The Millionaire's Caller.

He was a tall old man, with a slightly stoop and thin gray hair. His garments were shiny with wear, the sleeves of his coat being fairly slippery in their threadbare state. But there was little trace of the infirmity of age in his strong features and the sharp glance of the gray eyes beneath the shaggy brows. Those sharp gray eyes turned toward the dingy old clock over the dingy mantel. It was just noon. There was a door that opened into the counting room, and its upper half was glass. Through this transparent medium the old man could keep a watchful eye on his employees. It saved sudden incursions into the outer room. Those clerks and bookkeepers never knew when the sleepless eye of the grim old master was turned in their direction. There was no loitering or any other form of relaxation in that busy counting room.

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

"Come in," he cried, and there was nothing suggestive of hospitality in the peremptory tone. "Come in." A hand fumbled with the knob and then the door swung open. A child was standing on the threshold, a little girl with sunny curls and a dainty pink frock.

"How do you do?" said the astonishing visitor, and then with a broad smile, "Thank you." And she made him a little bowing courtesy and threw him a fascinating smile.

"Where did you come from?" growled the old man. "I comefrom out here," replied the little lout and kicked through the glass under the curtain an" I saw you." She laughed Merrily. "An' I thought you was a big ogre eatin' all by yourself. You don't eat little girls do you?"

He yielded for a moment to the witchery of her smile. "Not when they are good little girls," he gruffly said. The child laughed merrily. "You's a splendid ogre," she cried and clapped her hands. Much better'n papa. What's you eatin'?"

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

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

He was surprised at himself for showing this interest in the child. "I conedown to see papa," she answered. "Mamma
brought me down and left me here 'cause she's goin' shoppin' an' little girls might get hurt. An' I brought papa's lunch an' mamma will call for me. An' I'm to keep awful still, 'cause the man papa works for is very, very cross an' can't bear to have children 'round his feet.

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

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

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

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

"Anyhow, a man seems to feel hungry."

"He's just sayin' you're pretty thin, she said. "Maybe I'd be pretty thin, too, if I lived on apple an' crackers. An' now it's my turn. See this."

And she whisked the cover off the box and showed the neatly-packed contents. "Now," she said as she drew out a sandwich, "I'll trade you this for two crackers.

"I don't care much for crackers, but it will seem more fair."

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

"Very good," he said.

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

He paused with the remains of the sandwich unflagged. His face grew more gentle. "I believe it's a fact that is generally admitted," he said.

The child looked at him with a quick laugh.

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

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

The child regarded him critically.

"You do look pretty poor," she said.

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

"Eat it yourself," he muttered.

"I can't eat it all," she cried. "I'm not a pig. It's very nice. Mamma took extreme pains with it. Let's divide. What's yours?"

He hesitated. Then he pushed his apple and crackers into view. She looked at the display gravely. "My papa had it once," she said.

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

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

The child looked at him curiously. "You're pretty thin," she said. "An' I haven't turned my eyes, sparied eat, but you watch: I seem to feel hungry."

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

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

"Rather extravagant," he growled.

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

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

"Can you swing a cat in it?"

"Swing a cat?"

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

The old man had frowned and then suddenly smiled.

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

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

The old man looked hard at the child.

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

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

"Money is very useful, then?"

"Tis sometimes. When mamma's mamma died way out in Kansas mamma couldn't go to the funeral 'cause papa was just gettin' over a fever an' all our money was gone, every cent, an' we owed the doctor an' the rent. Mamma cried and cried and cried.

There was a little silence.

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

She looked at him, her eyes sparkling.

"I'd give most of it to mamma and papa. But I'd keep a little of it myself."

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

"I'm Sam," the man said.

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

"Sure, the way to me," said the old man, dryly.

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

He did not answer her.

"How old are you?" he presently asked.

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

He laughed in his unaccustomed way.

"I'm 70—today."

The child gave a little scream of delight.

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

"Not one."

She looked at him with startled eyes.

"I'm so sorry for you," she said. Her little hand pushed the pasteboard box to
ward him. "You shall have the other piece of cake." Then her face brightened.

"Couldn't you buy some presents for yourself?"

He shook his head.

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

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

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

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

Her little heart was touched. a good guess mamma could do it anything! I couldn't eat it years," said the child, "I'll remember and tell mamma."

"Mercy!"


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

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

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

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

"Elsie."

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

"Now," she said, "if you please, I'm goin' to give you a kiss. I always give papa a kiss when he's particularly nice." He the old man flushed a little. "Just as you please," he said. He stooped and she touched the wrinkled cheek with her lips.

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

He shook his head.

"I guess I can spare it," he answered. Then came an interruption.

"Elsie," a voice called from the doorway. "It's papa," cried the child.

"It's papa, cried the old man.

"Well, Fenton?"

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

"It's papa, cried the old man.

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

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

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

"I'll tell her, sir."

"And, Fenton!"

"Yes, sir."

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

i. II. Civil and Religious Liberty.

I wish this morning to apply this text to things other than money, which our minds are directed by the reopening of this room. Among the great blessings of our day is civil and religious liberty. One hundred thirty-two years ago the 4th of last month was fought the Battle of Lexington and Concord, in which ninety patriots fell. And the seventeenth day of next month will occur the one hundred thirty-second anniversary of the Battle of Bunker Hill, in which between four and five hundred fell. In those days, there were those who, as they saw the fathers, mothers, wives, sisters and children with blanched faces and tear-stained cheeks, asked "to what purpose is this waste? Is it not better to yield to the tyranny of the English Government than that our loved ones should perish by the sword and we be left desolate and unprotected?" But as we stand today in the midst of this light, the awed spirit of Jehovah God more comfortable and beautiful than the one you have opened to the community this morning.

To accomplish this you have put your hands deep into your pockets and some have spent no little time. As this has been going on, some may have asked "to what purpose this expense, even waste?" Christ, in his answer regarding Mary's offering, did not admit that there had been any waste. Not that he cared particularly for the perfume. Beyond a doubt it pleased his senses and soothed his tired nerves, but in those dark days, longing for human sympathy and love, he saw in Mary's costly act the outward manifestation of that inward devotion which his great heart sought, and in his mind no gift was too costly, precious, or sacred as an expression of that love. We must infer from the Scriptures that God would have his house as tidy, convenient, comfortable, beautiful and costly as the best homes, and in your thus doing heaven is pleased. But infinitely above the mere beautifying of this audience room, the Savior sees in this deed, as in Mary's, an expression of your love for him, and standing here this morning, I, in your behalf, implore Christ to rejustify this place to his service and receive the offering you have made as a memorial of your affection for him and a pledge of your continued devotion to him and his cause.
than did that made by the colonists when they baptized the virgin soil of this land with their own blood. It was not a waste.

III. Education and institutions of learning.

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

The answer in each case is in substance like Christ's to Judas, a denial that it is a waste, and that it is not seen what the schools do for the world through those whom they send forth.

The thoughtless world has no idea of the debt owed these institutions of learning by the lowest as well as the most exalted, the most ignorant as well as the most highly educated, the meanest of the earth as well as the noblest. There is not a person in our land who is not enjoying innumerable blessings which would not be possible were it not for the training given by the schools to those who have gone before him, to himself, or to his contemporaries.

Christianity arose from the miseries of the dark ages, when it was at one time a crime punishable by death for the laity to read the Bible, and when the ministry were teaching that forgiveness of sins past, present and not yet committed could be forgiven by paying a sum of money to the priest. Luther and Melancthion, who were the reformers in Germany, Zwingle and Calvin, who led it in Switzerland, Geneva and France, were the graduates of these institutions. The leading universities of Europe from the University of Paris, founded by Charlemagne and that of Oxford, founded by Alfred the Great, to those of the present day, have been fitted directly or indirectly by the Church.

The same is true in our own land. Harvard is the oldest and that it was founded by the influence of the Church is seen from the motive which prompted its establishment as set forth in the following words, "Desiring to leave an illiterate ministry to the Church, who shall lie in the dust." Its motto was "For Christ and the Church." Yale College was founded by ten clergymen. The establishment of Princeton, Columbia, Dartmouth, Union and Amherst and others now reaching up to the highest institutions of learning. But what we do claim with justice is that the so-called self-made men have been able to accomplish what they have through the literature, science and art produced by the schools.

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

IV. The Church and the schools.

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

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

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

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

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

This, however, is only a very small part of the remuneration that comes from supporting the Church. Look over the expanse of two hundred twenty-seven years! See the vast multitudes that have in that time come to these two houses of worship! See them bowered before the King of all the Universe! See the throngs who, within these sacred walls, have found Christ precious to their souls! See them as they have gone to the places for baptizing—as they went for one hundred seventy-two years from where the Minister's Monument now stands to the once beautiful baptizing place and hours, that were realized, but more to be desired than to receive and for ever enjoy eternal life at the right hand of God! A life given to Christ is infinite gain now and forever more! Judas did not realize it, but Mary did.

In conclusion, as we have made this extra effort for our Master's house it is our duty. Shall not we as a Church, a sitting here in divine presence, and asking God to re-consecrate this house to him, also consecrate our lives anew to him and his service? May God help us. Amen.

V. Accepting Christ and standing by the truth.

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

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**Homeward Association**

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

**Wednesday**
- Train from Chicago, 7:17 P. M.
- Train from Minneapolis, 8:56 A. M.
- Train from Milwaukee, 11:05 A. M.
- Train from Chicago, 7:17 P. M.

From the West:
- Train from Chicago, 4:25 P. M.

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

Geo. L. Walters.

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

**Home News**

**ALBION, WIS.**

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

T. J. V.

Albion, May 20, 1907.

**Northwestern Association**

Transportation.

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

**Wednesday**
- Train from Chicago, 7:17 P. M.
- Train from Minneapolis, 8:56 A. M.
- Train from Milwaukee, 11:05 A. M., 3:19 P. M.
- Train from Chicago, 7:17 P. M.

From the West:
- Train from Chicago, 4:25 P. M.

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

Geo. L. Walters.

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

**Entertainment**

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

Chas. M. Williams, Chairman of Entertainment Committee.

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

**The American Sabbath Tract Society.**

*Treasure's Receipts—April, 1907.*

Contributions:
- G. H. Lyon, Mt. Jewett, Pa... $10.00
- Minette Benjamin, Oxford, N. Y... 8.00
- Mrs. Saml. Champlin, Haver­sham, R. I... 2.00
- Geo. C. Wells, Farina, Ill... 5.00
- J. H. Coon, Utica, Wis... 5.00
- Mrs. J. M. Boyd, Center­ville, Pa. (On Debt) 1.50

Churches:
- Pawtucket, Westerly, R. I... 185.64
- Bargersville, N. Y... 65.78
- Friendship, N. Y... 50.00
- Riverside, Cal... 4.45
- Chicago, Ill... 13.00
- Hammond, La... 5.48
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**The Sabbath Recorder.**

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Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON X, JUNE 8, 1907.

THE PASSOVER.

EX. 12: 21-30.

Golden Text.—"When I see the blood, I will pass over you.

EX. 12: 13.

INTRODUCTION.

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

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

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

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

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

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

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

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

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

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

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

23. For Jehovah will pass through to smite the Egyptians. This was the last and the greatest of the plagues in comparison with which the others were of little moment. The plain implication is that the Israelites were to be spared this time only by conforming to the instruction given in this connection. If any family of Israelites should neglect the sprinkling of the blood the great calamity of the death of the first born would fall upon them as upon the Egyptians.
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The Seventh-day Baptists in Syracuse, New York, hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 426 South Salina Street. All are cordially welcome.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph Street between State Street and Washington Avenue, at 2 o'clock, F. M. Stronger are most cordially welcomed.

Two Seventh-day Baptist Churches in New York City hold 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.

THE SABBATH RECORD

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

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

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

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

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

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

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

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

Lord, go not away from me. I am ready to go, Lord, ever ready to do thy will. I am ready to serve thee, Lord, even to the end of my days. Amen.

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