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WHOLE No. 2992.

## AWAY.

JAMES WHITCOMB RILEY.

I cannot say and I will not say  
That he is dead—he is just away!

With a cheery smile and a wave of the hand  
He has wandered into an unknown land,

And left us dreaming how very fair  
It needs must be since he lingers there.

And you—O you, who the wildest yearn  
For the old-time step and the glad return,

Think of him faring on, as dear  
In the love of There as the love of Here.

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Mild and gentle as he was brave—  
When the sweetest love of his love he gave

To simple things: where the violets grew  
Blue as the eyes they were likened to,

The touches of his hands have strayed  
As reverently as his lips have prayed;

When the little brown thrush that harshly chirred  
Was dear to him as the mocking-bird;

And he pitied as much as man in pain  
A writhing honey-bee wet with rain.

Think of him still as the same, I say;  
He is not dead—he is just away!

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**From Whence is Victory?** THE weakness of human power in direct conflict with material forces is as a babe struggling with a Titan, but the actual victory of intellect and spirit over all things material is a constant miracle. A little way from where these words are written the waves of the Atlantic are pounding the shores with blows which would end a thousand human lives in a few minutes, and the winds force the waves on in their work of destruction. Half a mile away from this wave-beaten shore tiny boats and larger ships utilize the winds and glide over the waves in masterful victory. In the more glorious struggle for right and purity against sin and evil all souls may be conquerors. Material existence is brief and troubled, but the redeemed spirit is always victorious. Disease and age break physical body only to release the immortal occupant. Temptation rages against us, roars and threatens, but the soul that is stayed on God knows that the tempter rages in vain. Herein is true victory. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Thus did Zechariah write, and every trusting child of God has proved his words to be true.

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**Biblical Criticism.** WE have counselled our readers not to fear the results of the criticism which the Bible has received from higher criticism, and have often commended the results of such honest and scholarly work. The papers lately printed in the RECORDER from the pen of Prof.

Whitford, of Alfred, have presented valuable facts touching that question. The Watchman, June 12, discusses the question at length, and says the following, among other things:

Let us begin with a few definitions. Biblical Criticism is concerned with the examination of the Biblical books in order to discover all possible facts about them. It is usually divided into two branches, which in truth shade into each other, but may be designated generally as Higher or Historical Criticism and Lower or Textual Criticism. The need of Textual Criticism arises from the fact that all documents, are subject to corruption in the process of transmission, and, when applied to the Bible, it seeks to determine by scientific means the exact words of the original autographs. Higher Criticism pursues enquiries respecting the structure, sources, authors, dates and purposes of the Biblical books. These investigations are absolutely necessary, as all must allow, to any just comprehension or appreciation of the Bible, and scholars should be encouraged to bring out the facts or any necessary inferences from them in this domain.

There is no ground for fear in the matter of Biblical criticism. On the contrary, it has done the Bible excellent service.

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**Strikes.** THE extent of the coal miners' strike, and its effect upon the business and comfort of the people, will make it a permanent factor in history. Already it is evident that changes in motive power, and, perhaps, in domestic economy, will be hastened by the strike. We hope that the social and economic questions involved will find more careful attention, if not solution, before the strike epoch is ended. The aggregations of capital and labor, and the arbitrary methods adopted by them, have reached a point of danger and burdensomeness where reaction must begin in some form. There is much evidence that "history repeats itself," when we remember that the first strike on record sprang from the same causes, involved the same issues, was fomented by the same interests and produced the same results as this last one. The story of that is recorded in the Chronicles of the Kings of Israel, and the strike occurred just as Rehoboam came to the throne, succeeding his father, Solomon. Great industrial operations were then carried on by the king, to whom the common people owed labor as well as military service. It was by the hands of the subjects that cities were builded, palaces were reared, gardens were planted, and caravans were laden for distant realms.

Upon Solomon's death, when Rehoboam came to Shechem to be acknowledged as succeeding to these royal rights, the people by their chosen exponents complained that

the burdens laid upon them were too great for the advantages enjoyed. They did not refuse to work, but they asked, with some pardonable show of spirit, that their hours of labor be shortened, and that their rights as well as their duties should be taken into consideration.

The haughty reply was: "My father made your work long and heavy, did he? I'll make it heavier than he ever dreamed of." And the result? "A strike." Ten-twelfths of all the laborers in the kingdom turned upon their heels and said, "We are going home;" and the outcome was a breach of amity, a weakening of the national forces, a loss of prestige which to this day has never been recovered.

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**Wrong on Both Sides.** FROM that day to this, under every form of government and all changes of society, strikes have taken place. In nine cases out of ten they have arisen from a sense of injustice, real or fancied. They have been brought to a head by ill-mannered and violent speech upon the part of men conscious of power; and they have been fomented by other men whose sole hope of gain lay in disturbing business and political relations. But in the end neither of the original parties ever gains all it seeks. For years millions of wretched sufferers have cause to regret an outcome which might have been avoided by the soft answer, the gentle word and the patient consideration of complaints.

Will men ever learn the lesson? If the rich Rehoboam lacks self-control, there is always near at hand some cunning Jeroboam to see that the ten tribes resent his ugly words. It is easier to inflame great passions than to subdue them. More strikes are caused by indignities than by injustice. And he who can rule his own spirit is greater than he that taketh a city. He holds a vaster power and retains it longer. Strikes are a combination in which folly and failure figure more largely than wisdom, justice and actual success.

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**Jewish Charities.** It is well known that the Hebrews surpass other people in the character and extent of their care for the deserving who are poor, sick or unfortunate. They have earned the compliment which has become common: "A Jew is never found in the poor-house." The Independent speaks of the treatment of the tramp question as follows:

The Jews of the United States have achieved a success in one important direction which is notable. They have

dealt with the question of transporting tramps and non-residents with a vigor and intelligence which has reduced that evil among them to a remarkable degree. The Jewish charity organizations throughout the country have adopted rules and regulations in regard to transportation which require an applicant in one city who wishes to be conveyed to another not only to undergo investigation in the city where the application is made, but in the city of his destination. . . . It is a deserved tribute to the influence of Jewish charity workers that the sister and older organization, the National Conference of Charity and Correction of the United States, in which there is no distinction of sect, has appointed a committee to secure the co-operation of charitable organizations and municipal authorities throughout the country by the adoption of a plan similar to that initiated by the Jews.

**The Sabbath a Burden.** THE Interior, speaking of the proposition of Rabbi Hirsch, that the Jews give up the Sabbath, says: "It is rather surprising that our Seventh-day Christians are so anxious to assume burdens which the Jews are anxious to lay down. How happy it would be could all parties come to the Saviour's understanding of the rule that not the day but the devotion is what counts." The Interior could not write thus if it understood the position of "Seventh-day Christians" or the attitude which Christ took toward the Sabbath. He taught that the Sabbath should be free from meaningless formalities and foolish exactions which made it burdensome. The assumption of the Interior that he cast the Sabbath aside for Sunday has no foundation in fact. He said much and did much to lift the Sabbath to its true place, to Christianize it, to put away false conceptions concerning it. To assume that he taught the giving up of the Sabbath for Sunday is not worthy the candor and the ability with which the Interior usually speaks. The burdens which the Interior suggests we are anxious to assume exist only in its imagination. The Sabbath as Christ left it to his followers is a delight, and its observance is one of the greatest aids to higher Christian life. If the Interior had read the publications of the Seventh-day Baptists, or known their history, covering more than two hundred years in the United States, it would not talk of our seeking burdens. The position taken by it and its compeers has brought the intolerable burden of Sabbathlessness, and of Sunday as a holiday of dissipation, upon all the land. Under that burden Protestant Christianity is staggering. Our plea is for throwing off that burden and rising to the clear spiritual heights of Sabbath-observance which Christ occupied. We seek Sabbath-observance, not the rejection of the hallowed day; for it as Christianized by Christ. Such a Sabbath is truly a delight, honorable and to be honored by every loyal follower of Christ, its Lord.

**Business With Japan.** THE United States is making rapid gains in the share which she furnishes of the importations of Japan. The "Annual Returns of the Foreign Trade of the Empire of Japan" for the year 1901 has just been received by the Treasury Bureau of Statistics. It shows that the United States which in 1881 furnished less than 6 per cent of the imports of Japan, supplied 17 per cent of those imports in 1901; and that the United Kingdom, our chief rival in that trade, which supplied over 52 per cent of those imports in 1881, furnished but 20 per cent of Japan's importations in

1901. The total value of Japan's imports from the United States in 1881 was 1,781,108 yen, and in 1901, 42,769,429 yen. The total value of Japan's imports from the United Kingdom in 1881 was 16,364,740 yen, and in 1901 was 50,575,788.

The United States now stands second in the list of non-Asiatic countries in the imports of Japan, and falls but a few thousand yen below India, the only Asiatic country which ranks with the United States in the imports of Japan. The following table shows the increase by some of the more important articles in the importations of Japan from the United States, comparing 1901 with 1896:

Articles Imported.	1896. YEN.	1901. YEN.
Electric light apparatus.....	272,184	375,521
Fire engines and pumps.....	24,434	148,292
Farmers' and mechanics' tools...	83,393	128,696
Locomotive engines.....	416,106	783,356
Paper-making machinery.....	123,520	251,942
Condensed milk.....	110,372	250,917
Flour.....	980,203	2,786,551
Alcohol.....	435	104,063
Rails, iron.....	374,910	997,825
Iron pipes and tubes.....	73,941	541,049
Iron nails.....	232,319	668,490
Kerosene oil.....	5,282,909	11,778,380
Lubricating oil.....	192,624	278,626
Paraffine wax.....	130,505	375,402
Printing paper.....	6,193	152,126
Cotton, raw, ginned.....	4,252,398	12,986,748
Timber and lumber.....	148,555	274,889
Card board.....	no record	307,512
Bicycles and tricycles.....	65,442	528,950
Submarine cables and under-ground telegraphs.....	none	167,536

WE publish this week an address by the pastor of the church at Westerly, R. I., to which we call special attention. It deals with certain vague notions and false claims and unfounded assertions of one S. W. Gamble concerning Sunday-observance, the Sabbath, etc. Mr. Davis has made a careful review of Mr. Gamble's book, far more careful than the book demands; except that the egotism which characterizes the book, and the boldness with which he makes his assertions is confusing to the reader who has not the time nor the surroundings necessary to such an investigation as Mr. Davis has made. We commend the address to all our readers, and assure them that it will repay a careful reading, and is worthy of preservation.

ESPECIAL attention is called to the Supplement accompanying this issue of the RECORDER. The Committee having in hand the collection of files of our denominational literature are very anxious to complete the files of the RECORDER, the Sabbath Visitor, the Helping Hand, the Protestant Sentinel, the Seventh-day Baptist Register, Association and Conference Minutes, and each one of our readers is urged to give all possible co-operation to the Committee. Those having material for the use of the Committee will please communicate with J. P. Mosher, Manager, Plainfield, N. J., or Corliss F. Randolph, 185 North Ninth St., Newark, N. J.

"I CAN forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note, torn in two and burned up, so that it never can be shown against the man. There is an ugly kind of forgiveness in this world—a kind of hedge-hog, shot out like quills.—Beecher's "Life Thoughts."

## Prayer-Meeting Column.

TOPIC FOR JULY 11, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

Topic.—Obedience the Road to Knowledge.

John 7: 14-17.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.

Christ here lays down the great truth that genuine knowledge concerning the will of God comes only through obedience. Intellectual conceptions of truth and duty are comparatively feeble, short-sighted, and imperfect as to results. Intellectually one may be able to understand what ought to be done, in a superficial way, but the deeper meaning of what ought to be done, and why it ought to be done, can be learned only through those spiritual experiences which come with obedience. All higher spiritual knowledge is revealed only through such experience. He who obeys gladly, and in faith, reaches a more nearly complete conception of truth than he who analyzes questions intellectually, without obedience. The conclusions of logic are like the bones of a skeleton. The results of loving obedience fill the skeleton with life and clothe it with beauty. It is not what we think about truth, but the amount of truth which we embody in action and life that unfolds the deeper meaning of God's will to us. Be eager to know what duty is, but doubly eager to do, that you may know correspondingly more and better.

### THE SABBATH OF THE FOURTH COMMANDMENT.

Address delivered in Westerly, R. I., by Rev. S. H. Davis, May 3, 1901.

Having given much time and thought of late to a study of the Sabbath question, I desire to bring to you something of the fruitage of my investigation in the three addresses which have been announced.

For much of the material which I shall use, especially such facts as are gathered from wide historical re-search, I am indebted to Dr. A. H. Lewis, Rev. W. C. Daland, Prof. E. C. Crandall and the various writers of the American Sabbath Tract Society; as well as to Prof. Morris Jastrow, of the University of Pennsylvania, and others whose writings I found in the Harvard Library. I am also under obligation to several of the leading Jewish Rabbis of New York and Boston, and to a number of the educators of our great universities, of whom I shall speak individually as I proceed, for the personal interviews granted and the prompt and frank response, they have given to my inquiries by letter. Using the facts, statements and opinions thus widely gleaned, I might say with the poet:

We have gathered posies  
From other men's bowers;  
The thread that binds them  
Is all that is ours.

I have chosen to speak to-day concerning the Sabbath of the Fourth Commandment, and my first proposition is, that the Sabbath of the Fourth Commandment, given at Sinai, was the same Sabbath which God had given to man in the early history of our race, which was kept by the patriarchs and by the children of Israel previous to the giving of the law at Sinai.

The Sabbath which God blessed and hallowed was far more than a day of physical rest. It was the measure of the ancient week, it was God's representative in time, a perpetual reminder to men of the presence of God and of his fatherhood as their Creator. The Sabbath was based on the example of God as it appears in the story of creation under the symbol of his week's work, from which he rested on the seventh day.

Following the instruction to remember the Sabbath-day to keep it holy, God gives this reason for it (Ex. 20: 11.): "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." And thus it is that man's week and man's Sabbath were suggested by and patterned after God's. A great French scholar has said: "It is evident that the tradition concerning the length of time employed in the creation of the world has given rise to this usage, universal and immemorial, which originally divided the week into seven days." Pres. E. O. Haven, of Michigan University, says: "There is no good reason for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that Sunday is the first day of the Hebrew week." One of the most learned Jewish Rabbis of New York City, in an interview which I had with him last week, said: "We do not look upon the seventh day of the week as a Jewish Sabbath, but as the Sabbath of Jehovah. We do not keep the Sabbath because it is Jewish, but because in loyalty to God it is our duty, as it is the duty of all men." And to show that it did not originate with the giving of the law at Sinai, he added: "We have an unbroken tradition of the unchangeable weekly Sabbath that has been sacredly handed down from father to son for 4,000 years."

This claim for the Sabbath that it has come down as the measure of the week from patriarchal times is supported also by the testimony of such scholarship as that which produced Chamber's Cyclopaedia, the Encyclopaedia of Britannica, the Library of Universal Knowledge and many other standard authorities. Nor is direct Biblical evidence lacking to show that the week and the Sabbath were established and well known to the people of God, before the giving of the law at Sinai.

The giving of manna occurred on the fifteenth day of the second month, and the children of Israel did not reach Sinai until sometime during the third month after their departure from Egypt. In Exodus 16: 4, 5, we read that God spake unto Moses, saying: "Behold I will rain bread from heaven for you, and the people shall go out and gather a day's portion every day that I may prove them whether they will walk in my law or no. And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

No instructions seem to have been given to the people at large as regards the gathering of a double portion on the sixth day, but their action in this matter was to be a test of obedience. And the fact as recorded that they gathered a double portion on the sixth day in preparation for the Sabbath, and this without a specific command concerning it, is proof, not only that the Sabbath was known to them before they reached Sinai, but that the

law of the Sabbath was at this early date well understood by them, having been handed down to them, as Dr. Lewis and Dr. Brachman both assert, through father to son from the patriarchal age.

And not only have we evidence showing that the Sabbath of the Fourth Commandment was known and observed previous to the giving of the law at Sinai, but we have still stronger evidence which proves that the Sabbath of the Fourth Commandment was a regularly recurring weekly Sabbath, sacredly observed throughout the existence of the Hebrew nation; that it is the Sabbath which Christ, the Lord of the Sabbath, kept; that it is the only weekly Sabbath of which the apostles knew to the close of their ministry, or of which they wrote in the New Testament, and that it is identical with the Seventh-day Sabbath observed by the Jews, by the Seventh-day Adventists and the Seventh-day Baptists at the present day.

And yet all of the foregoing propositions, each of which should stand unquestioned by every intelligent reader of the Bible, and of history, are denied with unmeasured assurance and unbounded egotism in the writings of Rev. S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal church, whose production on the Sabbath question is being circulated and read in this community. Mr. Gamble's theories were published in the Chicago Tribune and the Christian Endeavorer, of Chicago, about 1897, and have since appeared in his book entitled, "Sunday the true Sabbath of God."

In the course of his argument Mr. Gamble asserts a number of strange propositions, two of which are simply astounding. The first: "That God, through Moses, gave to the children of Israel a system of fixed-date Sabbaths, which changed once every year, between the exodus and the crucifixion, to a different day of the week, and hence that Saturday never was a Jewish Sabbath for over one year at a time until after the destruction of Jerusalem under Titus." This I quote from his first chapter, page 23, of his book.

His other leading proposition is to the effect that the first day of the week, now called Sunday, was never called the first day of the week by any of the New Testament writers, but was spoken of in Matt. 28: 1, and other parallel passages as the first of Sabbaths.

Concerning this Sunday argument I will speak in my next address. I wish to review, briefly to-day, his theory of fixed calendar date, but changeable, weekly Sabbaths, for which he has manufactured a calendar with an adjustable slide which he shifts to fit his theory. It would seem useless to seriously consider such child's play, and an idle task to review an argument so cheap and visionary, but for the fact that it has been indorsed by certain local authority, that the author claims for it the approval of eminent scholars, and that it is said to have been adopted as a standard work on the Sabbath question by the denomination of which Mr. Gamble is a member.

This latter statement, however being but hearsay, I do not credit, as I cannot believe that any scholarly man of the great Methodist denomination would risk his reputation by approving of such error, and I have positive knowledge that some of the leading educators of Methodism have said that his trans-

lation and interpretation of Scripture are such that scholars cannot accept.

The fact that Mr. Gamble's "startling discoveries," by which he would annihilate the Sabbath and place Sunday on a firm foundation, were published in the newspapers some five years ago, and since in book form, and have never been mentioned, much less reviewed by most of the prominent church papers, religious journals and theological magazines of Sunday-keeping denominations, is enough to condemn such discoveries in the eyes of all intelligent people.

If some ambitious scientist should discover a great principle or invent a great theory in science that promised to effect the views and interests of millions of people; if he had his notions published in the newspapers, and later in book form, and after five years not a reputable scientific paper or magazine had mentioned the discovery or reviewed the theory, people would be apt to conclude that the theory was but thin air, and the discovery a fake.

As to the scholars who aided in bringing Mr. Gamble's production before the public, though he thanks them profusely in his introduction, he fails to record their names in his book.

On page 18 of his preface he says: "I am under some obligation to the management of the Christian Endeavor for bringing me face to face with the great scholars of Chicago to be interviewed about my Sabbath convictions, and to the men appointed by the great educational institutions of that city, who reviewed my theories so thoroughly and so patiently, and who loaned their influence to bring my investigations before the public. I acknowledge among these men particularly the esteemed Rabbi Emil G. Hirsch of Chicago, for the encouragement received from him in his own home."

Now, since he expresses his gratitude for their assistance to scholars in general, and to Dr. Hirsch, one of the foremost of Jewish Rabbis in particular, the reader would naturally conclude that the biblical scholars among the Jews were his warmest supporters.

I therefore took the first opportunity to consult some of the most learned Jewish Rabbis in New York and Boston, that I might learn their reasons for giving such support, if they did so, and if not, their opinion of Mr. Gamble's fixed-date Sabbath theory with its annual readjustment as to the days of the week.

Spending some weeks in Boston, I left Mr. Gamble's book with the leading Jewish Rabbis of that city for them to read, and called later by appointment for interviews concerning its contents.

The first one I saw was Rabbi Hushburg of 33 Coolidge Street, Brookline, Mass., who lectures to a large congregation of the Reformed Jewish church at Park Place Synagogue in Boston. His first remark to me after reading Mr. Gamble's book was: "I never waded through such rubbish before in my life." He said further, "Mr. Gamble's claim that the Sabbath date or reckoning was lost after the destruction of Jerusalem under Titus is absolutely false."

Rev. S. Shoher of 1026 Tremont Street, Rabbi of an Orthodox Jewish church, and a very scholarly man, with whom I had a number of interviews, said, after carefully reading Mr. Gamble's book, "It is foolishness, and

the author is an ignoramus, ignorant of the laws and customs of both ancient and modern Israelites."

Dr. Chas. Fleischer of 189 Grampion Way, and Rabbi of one of the largest Reformed Jewish churches of Boston, said: "This man's theories strike me as absolutely ridiculous. My time is too valuable to spend with such nonsense."

In New York City I saw Prof. Suiger, an eminent Jewish scholar, educated in the universities of Germany, and now editor-in-chief of the new Jewish Encyclopædia, which is being published by Funk & Wagnall. In an interview with him after Mr. Gamble's book had been left with him for a time, he said: "This author's theories are pure bluff, invented to break down the Sabbath and set up Sunday in its place. There is no truth in them."

Rev. Bernhard Drachman of 36 E. 75th Street, New York, a learned and influential Rabbi of the Hebrew church, also denounced the theory as utterly false. He was exceedingly busy when I called on him, but treated me kindly, and afterwards wrote me a letter, reviewing Mr. Gamble's theories, from which I will quote at length further on.

Finding all the Jewish Rabbis and scholars whom I had consulted unanimous in their denunciation of Mr. Gamble's claims regarding the ancient Jewish Sabbath, I could not but wonder why so eminent an authority as Rabbi Hirsch of Chicago should have given his aid and influence in bringing such a work before the public. Following the suggestion of Rabbi Hushburg, therefore, I wrote directly to Dr. Hirsch, asking to what extent he had indorsed Mr. Gamble's book, or in what way he had given his influence and encouragement to bringing it before the public.

I received a very prompt response, in which Dr. Hirsch said: "You are not the first, and I am afraid not the last, to be troubled about the book of the gentleman mentioned in your letter received by me five minutes ago. He and his publication have been a source of trouble to me. He used my name without right." Dr. Hirsch goes on to say, in a letter too long to quote entire, that when this author called on him a few years ago he did admit that the Assyrian calendar indicated that originally the weeks were not fixed, but says that he was careful to add that, as far back as the Jewish records go, there has been a fixed week.

Having received this refusal of Dr. Hirsch to bear a part of the responsibility of bringing such a work before the public, I should have gladly written to the other scholars referred to in Mr. Gamble's preface, had he been so kind as to have told us who they were. In the absence of this information, however, I turned to a number of the leading educators of our great universities, than whom there are no higher authorities in this country.

To President Harper of the University of Chicago, to Professor Sanders of Yale, and Professor Jastrow of the University of Pennsylvania, I wrote letters as follows:

*Dear Sir:* A book lately published by Rev. S. W. Gamble of Ottawa, Kan., undertakes to establish the theory that prior to the time of Christ, or from the Exodus to the crucifixion, the Jewish weekly Sabbaths fell on fixed dates, and changed once every year to a different day of the week, and hence that Saturday was never a Jewish Sabbath for more than a year at a time until after the destruction of Jerusalem under Titus. Will you kindly give me your opinion as to the probable truth of

such a theory. Thanking you in advance for your kindness, I am yours sincerely.

S. H. DAVIS.

From each of these three men I received a prompt response. President Harper is one of the most eminent of Hebrew scholars. His letter reads as follows:

*My Dear Sir:* I have not seen the book to which you refer. There may be evidence which will lead me to accept the view which you say he advocates, but with the evidence before me at this time, I should hardly be able to accept it. Yours very truly,

WILLIAM R. HARPER.

Evidently President Harper was not one of the "great scholars of Chicago" who "interviewed" Mr. Gamble concerning his Sabbath theories.

Prof. Sanders, who writes each week for the Sunday School Times, who for years has been one of the most prominent professors of Yale University in the department of Biblical literature, and who is now Dean of Yale Divinity School, says in response to my letter:

*My Dear Mr. Davis:* Yours of April 3 is at hand. I have not seen Mr. Gamble's book on the subject of the Sabbath, so that I cannot render any fair opinion concerning the thesis he tries to establish.

"On general principles and on the basis of my own knowledge, I may say that I doubt very much whether his conclusion is a true one. Very truly yours,

FRANK K. SANDERS.

Strange that such students and scholars as President Harper and Dean Sanders should have remained so long in the dark concerning so important a discovery as Mr. Gamble claims his to be, and that in all their wide research of a lifetime along the lines of Jewish history, language and literature, they find no evidence to corroborate his theory.

But there are other scholars to be heard from.

Prof. Morris Jastrow of the University of Pennsylvania, who has made a thorough study of the early history of the Sabbath, and prepared and read a learned paper on that subject before the Society of the Biblical Archaeology in Paris, writes in response to my inquiry as follows:

There is absolutely no foundation for this theory, which is purely fanciful and supremely ridiculous.

MORRIS JASTROW.

The testimony of Prof. Gottheil of Columbia, and Prof. Toy of Harvard, is similar to that of Prof. Jastrow.

Prof. Richard Gottheil is the son of a Jewish Rabbi, trained from childhood in Jewish customs, history and law, and now holds a professorship in Columbia University. He said to me in an interview at his home on Fifth Avenue that there was no ground for any such conclusions as Mr. Gamble reaches. And Prof. Toy of the Semitic Department of Harvard University, a scholar of world-wide reputation, said that the fixed-date Sabbath theory of Mr. Gamble was utterly without foundation, and that there were no historic facts to support it.

Thus out of five eminent educators consulted, representing five of our greatest universities, two know of no reason for accepting Mr. Gamble's theory of the Jewish Sabbath, and three denounce it as fanciful, groundless and ridiculous.

With such an array of scholarship in evidence, it would seem unnecessary to consider the specific blunders that have led this discoverer of Sabbath-destroying theories to such erroneous conclusions. Yet, if you will bear with me, I would like to mention a few of the errors upon which he has builded his argument.

In the first place, Mr. Gamble has discovered what no other has ever seemed to discover, and what no authority, Jewish or Christian, so far as I can learn, will accept, that the year of the Hebrews in Bible times was a solar and not a lunar year; and that, in the face of the fact that the year of the Hebrew calendar, which governs their festivals, is still a lunar and not a solar year. And on this assumption Mr. Gamble's so-called "True Bible Calendar" is built. Strange it would seem that the Jewish nation should have had a complete solar calendar, so like our present Gregorian calendar, as early as the time of Moses, and that it should have been preserved in tact to the month, week and day till the time of Christ, and then have dropped so completely out of existence that scholars never heard of it for 1900 years, nor until a man in Southern Kansas developed it out of a fruitful imagination.

Is it any wonder that learned men pronounce a theory based on such presumption fanciful and ridiculous? Yet, if you remove the support of Mr. Gamble's solar year from his calendar, his fixed-date Sabbath theory falls of its own weight.

Prof. Whitford, of Milton College, touches a vital point when he raises the question of the possibility of the Hebrew nation changing from the solar to the lunar calendar in historic times without any record being kept of such a change. According to Mr. Gamble, the change would have taken place later than the Crucifixion of Christ; and that such a change, affecting social, business and religious life in every nation where the Jews had gone, could have taken place at so late a date without a line of history or a trace of tradition left concerning it, is incredible.

One wonders, too, how it happens that the "Day of Saturn" was recognized in Roman history and literature as the Jewish Sabbath before the time of Christ, if their Sabbath only fell on Saturday once in seven years till after the Crucifixion and the fall of Jerusalem under Titus.

Prof. Whitford says that "until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed, either in regard to the week or the month or the year, or in regard to all of them, as he claims, he will find his theory discredited by intelligent readers."

Another claim which Mr. Gamble makes is that the flight of the children of Israel from Egypt occurred on Saturday; while Jewish tradition places the date on Friday. However, Mr. Gamble might be able to correct this error in his calendar by the use of his adjustable slide.

Again, Mr. Gamble makes the Passover fall on a weekly Sabbath each year; when in both ancient and modern times it varied as to the day of the week, and could come on any days, except Mondays, Wednesdays and Fridays. His error here may be due to the fact that in Leviticus 23: 11, the second day of the Passover is called the "morrow after the Sabbath." But in that passage the term Sabbath simply has its original and general sense of "rest-day," and the reference is to the Passover rest, and not to the specific seventh day enjoined as a memorial of creation.

The term Sabbath is used in this way on other occasions also. Thus the day of Atonement is called the "Sabbath of sab-

baths," because of the strict cessation of work thereon, although it may occur on almost any day of the week.

In modern Jewish parlance, a man is said to "make Sabbath" when he has a joyous time, because of the happiness attached to the Sabbath. These are simply instances of the use of the term by analogy, and to attempt to draw therefrom the inference of the variability of the Sabbath is simply puerile, if not intentional deception, and shows the straits to which the enemies of the Sabbath are reduced.

Another fatal blunder which Mr. Gamble uses as a chief corner-stone on which to build his calendar and his argument is the claim on pages 59 and 60 of his book, that three days in the month Abib of the Jewish calendar, the 10th, 14th and 16th, were work days in each year, and being such, could never be Sabbath-days, as they would be once in seven years under his calendar if the Sabbaths came in regular weekly succession. It was at the reading of this passage that Rabbi Shoher, of Boston, exclaimed concerning the author's ignorance.

Now, if these were truly work-days, as Mr. Gamble asserts—and I grant that at least one of them probably was, namely, the 16th, the day in which the first ripe sheaf was to be gathered—then, according to our Gregorian calendar, the Sabbath would fall on each of them, once in every few years; but, according to the flexible lunar calendar of the Jews, with its intercalary days, it was not necessary that the Sabbath should ever fall on them, and, according to Jewish tradition, it never did fall on Abib 16.

There was one immovable thing in the Jewish calendar, and that was the weekly Sabbath. And, to prevent the conflict of the work-days with the weekly Sabbath, the Ancient Rabbinical Tribunal had the power to add intercalary days to the end of any month. Mr. Gamble adds intercalary days arbitrarily to the sixth and twelfth months only, just where they will best accommodate his calendar to his theory.

The ancient Rabbinical Tribunal added intercalary days to whatever month it became necessary in order to avoid conflict with God's immovable Sabbath, and to bring the festivals that came on fixed dates of the month so they would fall on the day of the week desired under the Jewish law. And so, by their flexible calendar, the Passover never was allowed to come on Monday, Wednesday nor Friday, which it must do about once in seven years under the Gregorian calendar; and the Jewish New Year, the first day of the seventh month, never came on Sunday, Wednesday nor Friday, either by the ancient or modern Jewish calendar. And yet, in ignorance of these facts, or ignoring them, Mr. Gamble builds an arbitrary calendar, in which the very first, and each succeeding, Jewish New Year, the first day of the seventh month, comes on Sunday, a thing unheard of in Jewish history or tradition.

These are some of the errors on which Mr. Gamble constructs what he claims to be his unanswerable argument. Remove this erroneous foundation, and all that remains of his impregnable fort is a mass of confused theories and conflicting statements—a castle in hopeless ruin. And yet, this conglomerate of preposterous assumption without proof,

arbitrary assertions without evidence to sustain them, misrepresentation of history, misinterpretation of Scripture, ignorance and egotism, is what a local authority has declared to be the clearest and ablest discussion of the Sabbath question he has ever seen! Surely, a drowning man will not stop at grasping a straw, but he will grasp at the wind.

I don't know as I could better conclude this address than by quoting some earnest words from the letter of Rabbi Drachman, previously referred to. From 36 East Seventy-fifth Street, New York, he writes:

"The Sabbath is recognized in the Mosaic Law as an absolutely fixed and immovable day, over which no Rabbinical Tribunal had any authority whatever. It lasts from sunset on Friday evening to sunset on Saturday evening, and that period of time can never be altered by any human authority. Its origin dates from the creation, and it is, therefore, called the 'Sabbath of the beginning'! Whoever desecrates the Sabbath shows thereby that he refuses to acknowledge God as the Creator of the world. Our modern calendar is absolutely the same as the ancient one, as in this we have undeviatingly maintained the traditions of our ancestors. Some difference exists in the method of fixing and determining the seasons and festivals, owing to the advance in astronomical science, but none in regard to the festivals themselves. The Sabbath has been absolutely untouched in any way.

Mr. Gamble's statement that Abib 1 and 15 always came on Saturday is absolutely false and ridiculous. They came on any day of the week, except Mondays, Wednesdays and Fridays. His error is undoubtedly due to the fact that in Leviticus 23: 11, the second day of the Passover is called 'the morrow after the Sabbath.' This reference is to the Passover rest.

The Sadduces of old, it is true, took the term Sabbath in this verse literally, because they were a schismatic body, opposed to Jewish tradition and Rabbinical authority; but the effect of their dispute was simply to affect the date of the Feast of Weeks, seven weeks later, which thus became a variable festival. It did not, however, touch in any way the question of the Sabbath. The idea of changeable Sabbaths altering from year to year did not occur to them, but was left for sorely-trying Sunday advocates like Mr. Gamble and others of the same stamp.

Mr. Gamble's claim that Saturday was not the Jewish Sabbath except for one year at a time is without a shadow of foundation. Throughout the Bible and the Talmud we always read of it as the same fixed day. No hint is anywhere given of its being observed on different days, and the whole idea is too ridiculous for serious consideration.

Considering the enormity of the offense of Sabbath-desecration, of which the penalty was death by stoning, it might well be expected that if it were a variable day, changing in each year, that the law would have given explicit instructions on the subject so as to make intelligent maintenance by the faithful possible.

Mr. Gamble neglects to give Jewish tradition the weight to which it is entitled. If a nation, since time immemorial, has given a certain interpretation to one of the laws intrusted to its keeping by Divine behest, and

that law the most important of all; if, furthermore, it has always agreed in that interpretation in all times and places, it is the most convincing of proofs that that interpretation is correct. It is the height of presumption to say that the Jewish nation does not know the correct day of its own Sabbath, which it has so zealously safeguarded and preserved. It would be even more reasonable to say that Sunday Christians do not know what day of the week is designated by that name.

To hold fast to the observance of the Sabbath, and to try to twist God's explicit statutes so as to make them fit another day appears to me the height of absurdity."

Brethren, may we not be of the number of those who, having eyes, see not, and having ears hear not—closing their eyes and shutting their ears to the plain teachings of the Word of God.

#### NEWS OF THE WEEK.

The most important news of the week is the illness of King Edward VII. of England. On the 25th of June it was announced that the festivities which were to culminate in the coronation of the king on the 26th must be postponed indefinitely. He was prostrated by the serious development of perityphilitis, which is essentially appendicitis. An operation was performed hastily, from which the king rallied fairly well. At this writing the situation is critical and his recovery is by no means assured. England is deeply moved, and the whole world is in earnest expectancy. While the death of the king would not imperil the government, it would bring a long train of serious influences and results, political and commercial.

In Congress debate has been at full tide. The Isthmian Canal project seems more nearly settled than at any time before. But sugar seems to have gained a victory in the death of reciprocity measures with Cuba at present, although new combinations may come at the last moment before adjournment.

College commencements have abounded during the week, and college boat races have been a prominent feature of the athletic side of college life.

The Aldermen of the city of Brooklyn, New York, have passed a resolution permitting the boys of the city to play ball on Sunday on the Parade grounds. This ground is crowded with players during the week, and it is claimed that the thousands of boys who are out of work on Sunday will be better off—morally—by being granted this privilege.

A terrible storm swept over Northern Indiana on the 25th of June. The loss of property is estimated at \$2,000,000. Two persons were killed and half a hundred were injured. In South Dakota the village of Viborg was destroyed on the same date, and much other damage was done. North-Western Iowa suffered considerably from the same storm.

President Roosevelt visited Harvard University on the 25th of June. His presence aroused unbounded enthusiasm, and he was honored with the title of LL. D.

SOME day the silver cord will break,  
And I no more as now shall sing,  
But, O the joy when I shall wake  
Within the palace of the King!  
And I shall see him face to face,  
And tell the story saved by grace.

—Isa. 33:17.

Who bends in sympathy rises in strength.

## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

WE attended four Associations. These meetings are very valuable in many ways. The people obtain information in the various Hours in regard to our denominational lines of work that they would not otherwise get. They receive through the sermons, addresses, and detailed accounts given, inspiration, and a deeper interest in our mission and work as a people. Mission, Sabbath Reform, Education, the Theological School, the Sabbath-school, the Young Peoples' Work, the Woman's Board and financial conditions were set forth in such an able and interesting manner that great good will result from it all. While there was more or less evangelistic interest in all the Associations, it was most manifest in the South-Eastern and Western Associations. The Association at Salemville, Pa., was followed up by a series of meetings conducted by Eld. D. C. Lippincott, which resulted in a general revival in the church and an addition to the church of eight members by baptism. So deep was the interest the last night of the Western Association at Nile, N. Y., that meetings were held the following week led by Pastor F. E. Peterson and the pastor of the church, W. D. Burdick, which resulted in wanderers returning to God and his service, and in several conversions as well as a general awakening in the church. All of our Associational gatherings should thus result in the winning of precious souls to Christ, and the deepening of the spiritual life of those who attend them and of the churches where they are held.

WE spent Sabbath, June 21, with our old pastorate at Walworth, Wis. Their pastor, S. L. Maxson, resigned his charge and is now on a farm near Kingfisher, Oklahoma. The church is now depending on supplies. It extended an unanimous call to Rev. M. B. Kelly to become its pastor, but he declined as he was engaged for employment by the Evangelistic Committee of the Missionary Society. The church held a meeting while we were there to consider the question of calling another to the pastorate. We regret that so valuable a man and minister as Bro. Maxson is allowed to go out of the work of a pastor and engage in business. There are ten places among us to-day that need pastors, some of them joint pastors, and will suffer loss of spiritual life and power, and in numbers also, unless they have the labors of the living preacher and faithful pastor soon. We know of only five ministers among us unemployed. We are lacking ministers to fill these needy places. There are young men who are preparing themselves for the ministry, and they should not leave their work of preparation by any means to go into these places. Only one young man graduated this year in his theological studies, and he is already secured in a pastorate. Why should not these pastorless churches employ the unemployed ministers? Why should these churches allow such valuable men as the late pastor of the Walworth church and others to go unemployed in the work of the ministry when we are so greatly in need of such work? We believe the fault is not with the men, but with the churches.

WE are living in a wonderful age of change and progress. Great changes have occurred

in the past twenty-five years in every department of human thought and activity. What changes in the industries, in art, science, education, in social and religious life! What a contrast in modern theology to that of twenty-five years ago! What a change in church methods and in preaching! This is an age of great intellectual transition and of nervous unrest. There is an itching in all the activities of life for something new, a forsaking of the good old paths, of the good, grand old gospel for something new, anything if it is only new. Has the gospel of Jesus Christ lost its saving power? Has it become so old and stale, so unsatisfying to the soul, that men must have something new? Is it the fault of the gospel and those who preach it and represent it that men are running away from the gospel and the church of Christ into Christian Science, Doweism, Theosophy, Agnosticism, etc., to find peace, joy and rest to their souls? Nay, verily. It is in the restless age. There is in all the changes going on something abiding and enduring, something that the ages can never change, good old paths that the shiftings, changes and upheavals of the ages can never efface. God still lives. Jesus Christ is still the only Saviour of men. The Holy Spirit is still the convictor, converter, regenerator and consecrator of men. The Bible is still preserved un mutilated as the only Word of God. The church of the living God still abides. As a red thread runs through every cable, rope and cord of the British government, denoting its maker and owner, so through all the changes of the ages God, Jesus Christ, and his redemption, the Bible, the Holy Spirit, the church of Christ, and the law of God will run unbroken, indestructible until time and all things are swallowed up in eternity.

### THE STRENGTH OF MORMONISM.

At the recent Semi-Annual Conference, the seventy-second, held in Salt Lake City, "Apostle" Clawson gave these figures. Said he: "There are to-day 51 stakes in the Mormon church, 14 foreign missions, 260,000 souls in stakes of Zion, and 50,000 in the missions—a total of 310,000; 85,000 children under eight years of age; the first presidency and 12 apostles, 200 patriarchs, 6,800 high priests, 9,736 seventies, 20,000 elders, making a total of 36,744; 4,800 priests, 4,900 teachers, 16,000 deacons, a total of 25,700, constituting the lesser priesthood, or a grand total of 62,444 bearing the priesthood of God. Connected with the auxiliary associations of the church are 30,150 members of the Relief Society, 10,000 officers and teachers in Sunday-schools, and 15,000 children, 28,000 in the Y. M. M. I. A., and 25,000 in the Y. L. F. I. A.; 4,060 officers and 31,988 children in the primary association; about 20,000 belonging to the religious classes of the church, the total of those belonging to the auxiliary associations reaching 264,204."—The Missionary Review.

THOU shalt be my joy, O Christ; my joy, my confidence, my peace. I will rest my life in thee. When frets annoy, they shall not annoy me, because I am hidden in thy serenity. When temptation assails, it shall not assail me, because I am wrapt in thy righteousness. When sorrows come like the blackness of midnight, they shall not shroud my spirit, because it stays where thy light shines in a cloudless heaven. Seize me, O Christ, in a resistless, endless grasp! Never let me go, dear Master! Let no smallest portion of my being go, lest it draw the remainder after it. I would be wholly thine, forever thine, exultantly thine, O Christ of Cavalry, O Christ of Olivet! Amen.—Gilbert Fairchild.

### SLEEP.

The old adage tells us, "Nine hours of sleep are enough for a fool." Perhaps they are, and not infrequently they are none too much for a wise man, and many a wise man has shown his wisdom by taking them. While performing his most prodigious literary feats Goethe felt the need of and took nine hours out of the twenty-four for sleep.

It is generally conceded that the young child requires thirteen or fourteen hours each day for sleep. This period is gradually shortened until, at fourteen years of age, the boy is found to need only ten hours. When grown, and in a healthy condition, the man may find that a night of eight hours is sufficient to repair the waste of the day and recreate him for the morrow; but if he feels that he needs more he should take it.

When one must drag one's self out of bed in the morning by pure force of will there is something wrong; perhaps a forgotten waste must be repaired, an hour of lost sleep, or an unusually nervous strain. Some demand has been made upon the system for which nature asks payment, and he who is wise will listen to her voice.

Just here allow me to say that everyone who seeks his bed at the good old-fashioned hour of nine, and is not seen until he appears at his eight o'clock breakfast the next morning, should have credit for being a good sleeper. The faces one sees at breakfast tables frequently tell how few have learned the secret of restful nights. So many people take all their cares to bed with them. The business man writes that annoying letter the last thing before he puts out his light, then says his prayers piously, closes his eyes, sighs, tosses, and longs for the dawn. He counts forward and backward by ones, twos and fives, and falls into a restless sleep, only to awaken more weary than when he went to bed.

"That we may continue to be of use in the place in which God, for some wise reason, has put us, let us wisely keep in our hands a reserve power of bodily and mental vigor, produced by a careful balancing of the hours of sleep with the hours of work. We do not know to what struggle or sorrow we may be called. Let it never find us too weak to accept it as we should."

The question, "How much sleep do I require?" deserves, and should have, our thoughtful consideration. No one can think the matter out for us as well as we for ourselves. Our constitutional tendencies, our habits of life, all our circumstances are best known to ourselves. With all these things in mind we should each think the matter out reasonably, and then abide by the decision of our best judgment.

If this were intended for an exhaustive paper on the subject of sleep, there are many things we might speak of that cannot go into this brief space. We would speak of the benefit to be gained from indulging in some gentle exercise before retiring, a simple romp with the children, some light gymnastics, or the old-fashioned diversion of singing and story-telling.

We might talk of the necessity for taking warm feet to bed, of the best sort of bed and bed-covering, of the size, shape and best manner of ventilating the ideal sleeping room; but we will be content with our primary object of calling attention to the importance of sleeping regularly, soundly, and enough.—Good Health.

## Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

### YOUR PLACE.

HELEN M. RICHARDSON.

Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless,  
Hide not your face!  
God placed you there for a purpose,  
Whate'er it be;  
Think you He has chosen you for it:  
Work loyally.

Gird on your armor! be faithful  
At toil or rest.  
Which'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

WE are glad to get this glimpse of the home life of Dr. Palmborg, and know that her desire has been realized and her prayers answered, and at last she has been able to establish a hospital in Lieu-oo. We shall be anxious about her, as are all her friends, as she is separated from those of her own people; but we must not forget to aid her by our prayers. May God watch over and keep her and make her a blessing to these poor people in whom she has such a deep interest.

### LETTER FROM DR. PALMBORG.

*Dear Friends:*—I am sure you must be wondering why you do not hear from me, and what I am doing, so I will make it my first duty this rainy afternoon to tell you all about it. I am glad of the rain, for it gives me the time I have been wanting for this purpose, and I feel in the letter writing mood, a fortunate combination.

So far I have had only four patients to-day, and one of them I thought would have been better off at home in his bed than coming out in the rain, but he said he had just found out about me or he would have come sooner.

You have probably heard before this about my coming out to Lieu-oo to begin work. I felt it to be God's leading for me, and although our other missionaries did not like the idea of my coming alone, they did not oppose me, but helped me as much as they could. I don't know what I would have done without their help, I am sure. I seem to have the blessing of always finding some one who is glad and willing to help me over difficult places, and what a blessing it is—to me. I suppose they also receive the blessing which comes with giving, so I will not mourn over it.

We loaded our furniture and other belongings and ourselves onto three boats, which took the greater part of three days and nights to get here, a distance of twenty-eight miles. The unusually long time was due to the shallowness of the water in the canals, causing a necessity for taking a very round about route.

We arrived and got moved on shore the last day of February. By "we" I mean, besides myself, a young man and his wife, both former pupils of our schools, whose marriage had been hastened in order that they might go with me to help me in whatever capacity I might desire; another young man who graduated from our boys' school a year ago, and who came to teach in a school which I planned to open here; and last, but not least, an old lady, one of our Christians, who came to live with me, to be a sort of chaperone and companion, thus satisfying the Chinese idea of propriety, making my life more pleasant, and giving her a home. She had been waiting

for me to come back so she could come to the hospital to live. We call her Yung Ma ma. She is a woman who was a servant in a very nice English family for many years, much beloved of her mistress, and when the family returned to England, as her health was not good, her mistress asked that she might stay with us, she paying her board and giving her a little pension besides. We took her and have never regretted it. She soon became a Christian, having received faithful instruction in her former home, and needing only a little better understanding of what it meant to decide her.

The idea of being a Christian seems to be that of being a *helper*, and that she certainly is to every needy one with whom she comes in contact, and to all about her, whether needy or not. She cannot read the Bible, but she has the spirit of Christianity, which many who can read live without. I don't know what I would do without her here, she fills so many needs, from that of a friend to that of a servant, and spoils me to the best of her ability.

Two days after our arrival we opened the school with five pupils. We teach English and charge a tuition of \$2 a month, in order to make it self-supporting. We have now six pupils. I myself devote an hour and a half each morning to teaching English to one pupil, who is too far advanced for the Chinese teacher, and every Friday morning I have all the pupils review their week's lessons.

After getting well settled, I began, on March 19, to treat the sick. Many had already heard of my coming and had come before, but had to be put off till I could get my medicines unpacked and made up, and ready for work, so there were thirty patients the first day, with three or four times as many friends accompanying them to get a glimpse of the foreigner. For quite a while it continued to be the fashion for from three to seven friends to come with each patient; now their curiosity is satisfied to some extent, and there are not so many coming just to "look see," but I continue to have a goodly number of patients except when the weather is very bad, as to-day. My dear friend and former pupil, Mrs. Chow (Kwe Yung,) with her little girl, has come out to spend the time until the summer vacation with me, helping me to get started here, and finishing some of her studies, while her husband has gone to Peking as interpreter. I am very glad indeed to have her with me, and dread the time when she will go back to her home in Shanghai.

We are living in a rented Chinese house, a very old one, but a pretty good one after all. It has been rather dark, as we have had only paper windows, but now our landlady has had two glass windows put into the roof, which makes it quite light and pleasant. We have high brick walls surrounding us, so are very much shut in, but I am going to have a little platform built in a corner of the wall up near the top, so I can go up and look over it, and see the trees and the world beyond. It will be ostensibly for drying clothes, and is quite a common arrangement, but will suit my more æsthetic purposes at the same time.

I take dinner in Chinese style, chopsticks and all, with my Chinese "family," eating my breakfast and supper by myself unless some one comes to talk with me, which often happens. I have not often felt lonesome so far; I had a little touch of it after a visit from

Mr. and Mrs. Davis, but it soon passed away. God has been very good to me and raised up friends to help me. The former matron of the hospital, Mrs. Ng, now lives near here in her son's family. They had done all they could to clean the house and get things ready for us, but I found there was still plenty of cleaning to be done.

As Mrs. Ng is partially paralyzed and cannot get out, we meet there on Sabbath afternoons for a little service, a few outsiders sometimes coming in to hear. One of the young women is a Christian, and I have hopes that sometime more of the family may be led to Christ. I was very much helped by the friendship of a high military official here who wrote a letter for me to the chief official of this district, asking that proclamations for my protection be issued, which was promptly done by that official and by his subordinates in this place. This military official has now been promoted to a still higher position at Nanking, but he leaves his two sons here to study in our school. The older one is a young man of twenty-four, and is the pupil whom I teach personally. He is a good young man, an ardent Confucianist, but very much interested in Christianity, and I hope he may be led to Christ.

I am glad of the opportunity to talk with him, which comes to me through my teaching him. Indeed I feel that our little school affords my greatest chance for direct Christian work as yet, as we have prayers every morning. The pupils all join in the Bible reading, and the text books we use contain quite a good deal of religious instruction.

The people in general are just now so curious as to my appearance, dress, hair, eyes, teeth, etc., that I cannot get their attention fixed for any length of time on anything but myself, but that will wear off before long, I hope. Whenever I go out I always have a crowd following me, sometimes respectful, sometimes otherwise; and I have a few times tried to tell them about the gospel, but I can see that they do not take it in very well, and I usually have not said much before somebody breaks in with "What is that yellow stuff in your teeth? Brass?" or "I wonder how she can keep warm without wearing cotton wadded clothes?" or something similar.

Some of my pupils came and took me for a boat-ride yesterday toward evening, to a village not far away to visit a relation of one of them. As soon as the people of the village knew I was there, which was in a remarkably short time, a crowd gathered, and requests came to me from all directions to go and see the sick. I did go to see some who could not come to me, and one, a man who had fallen from a bridge and been quite badly injured, was carried into the street in a large basket so I could the more easily examine him. It made my eyes fill for a moment as I thought that must have been the way it was with Christ, but with what a difference! He had but to speak a word and the sufferer was restored to health, while many of them I could do very little for. The thought also came to me that in a time of trouble or riot probably those same people begging my help might quickly turn against me, just as they did against him. However, I am not allowing any fears to trouble me. He is and will be with me as he has promised.

I am afraid this letter is already too long, so will bring it to a close. Please remember me always in your prayers, that I may be faithful and be used of God.

Lieu-oo, China, April 17, 1902.

## THE ENGLISH BIBLE.

A paper presented to the South-Eastern Association in May, 1902, by Prof. William C. Whitford, of Alfred University, and requested for publication by the Association.

The debt which the English-speaking people owe to the Bible in their native tongue can not be estimated. The Bible is the vehicle of Christianity. The book is not to be worshiped as if it were the very source of eternal life; but it is to be revered as the means whereby God is continually revealing himself to man, and teaching man of the pathway of life. It is, of course, true that a man may be a servant of Christ and know little or nothing of the Bible; but such a case would be an exception. It is true, on the other hand, that a man may be very familiar with the outer form of the Bible and still be very far from its spirit; but this is also the exception. The Bible and pure Christianity go hand in hand.

In the latter half of the fourteenth century England was nominally a Christian nation; but really it was in the depths of degradation and iniquity, scarcely removed from heathenism. The common people were oppressed by the nobles, and there was no redress; property was insecure; bands of robbers infested the land. The King was intent upon his own pleasures, and was not very particular where his money came from, so long as he was well supplied. But the greatest evil was the iniquity which masqueraded under the form of godliness. The Roman Catholic hierarchy had its hand upon the throat of the people, and was demanding the wealth of the nation, and getting it. Worse than the loss of money was the loss of righteousness. The three classes of the clergy—the secular priests, the monks of the abbeys and the mendicant friars—not only kept the people in ignorance, but were ignorant themselves. They not only failed to restrain the people from sin, but were openly sinful themselves. The Pope, in order to protect his servants, had made them independent of the civil courts and civil law. No priest or monk or mendicant friar could be brought to trial for his crimes except before the ecclesiastical courts. In these courts he was sure of gentle treatment, and so had little fear of the consequences of any crime.

The people were but little, if any, better than the clergy. Like priest like people, is a saying which has considerable truth in it. When a priest of God profanes his sacred office to offer indulgences for sale he will find ready buyers at a moderate price.

This age of darkness needed a reformer,—some one to arouse the consciences of men and point them to God. Such a man was John Wiclif, parish priest at Lutterworth and professor at Oxford. He was a man for the times, and in spite of the bitterest opposition and persecution made a good fight against the crimes and false doctrines of the priests. He made many disciples among the students at Oxford, and sent them about the country to teach the people and to counteract the influence of the priests.

Wiclif's greatest work, is, however, the translation of the Bible into the language of the people. For this work his name must be held in grateful remembrance by English-speaking people. His was not really the first translation of the Bible in England; for parts of the Bible had been rendered into Anglo-Saxon by Cædmon, Alfred the Great, and

others. These translations were, however, scarcely intelligible in the fourteenth century, and were practically unknown.

John Wiclif not only made (with some assistance) a translation of the entire Bible, but he showed the greatest energy in publishing it far and wide. In that age, before the art of printing was invented, the reproduction in quantities of so large a book as the Bible was no small undertaking. This translation, which was published in 1382, was made not from the original Greek and Hebrew, but from the Latin Vulgate. From its first publication it met with a hearty welcome from the people, who were willing to pay large prices for the possession of a copy. Many of the portions of this book which have come down to modern times are copied in the crude hand-writing of those who, little used to the pen, had great eagerness to own a portion of the Holy Book.

The next great translator of the Bible after Wiclif was William Tyndale, who gave his life to this work. He began his task in England, but found little sympathy among the clergy and the officials of the nation. He became a voluntary exile in 1522, and continued his work in Cologne and other cities of the continent, until his martyrdom in 1536. Tyndale's reply to a priest who belittled the value of the Bible in the vernacular has become famous. The priest said, "We had better be without God's laws than the Pope's!" Tyndale said, "I defy the Pope and all his laws; and if God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than you do."

Tyndale's Bible was a great improvement upon that of Wiclif because it was translated from the original languages. The New Testament was published in 1525 at Worms, but the Old Testament was still incomplete at the time of his death. The enemies of a Bible in English were aware of the progress of Tyndale's work, and used every means in their power to prevent the entrance of this translation into England. There were, however, many English merchants favorable to the enterprise, and New Testaments were smuggled into London by the hundred, concealed in all sorts of packages. It was made a crime punishable with death to possess a copy of Tyndale's New Testament; but still their circulation increased. Many printers published unauthorized editions because of the profits arising from their sale. It is said that at one time a friend of Tyndale's disposed of several hundred copies to Tunstal, Bishop of London, to be burned, and that Tyndale thus obtained money to pay his debts and to publish a new edition.

Just before his death Tyndale offered the prayer: "Lord, open the King of England's eyes." This prayer was not without its answer; for within a year from the time of Tyndale's death the Bible was published freely in England by the license of the King.

Now follows an age of Bible translations. Coverdale's Bible, translated from the German and Latin, was published at Zurich in 1535, and published in England in 1538 with the royal sanction. It is interesting to notice that the Psalms in the Book of Common Prayer are taken from this old version. In 1537 Matthew's Bible appeared. This was a reproduction of Tyndale's translation, with what was lacking, namely, from 2

Chronicles to the end of the Old Testament, supplied from Coverdale's. The editor of this book was almost certainly John Rogers, although he concealed his connection with the work by calling it Matthew's Bible.

In 1539 two new versions of the Bible were published; one was under the direction of Richard Taverner, who depended in great measure upon the Vulgate; the other was a revision prepared by Coverdale, at the request of Thomas Cromwell, the councilor of the King. This last-mentioned book was called the Great Bible. Coverdale undertook its publication in Paris, because it was possible to get better workmanship there than in England. When the work was stopped in Paris by the Inquisitors of the Pope, Coverdale fled hastily to England, taking with him type and presses, and soon after persuaded the French printers to follow him to London. This version was officially authorized by King Henry VIII., and is in fact the only version ever set forth with the formal sanction of royal authority. Tyndale's and Matthew's versions were objectionable to the clergy on ecclesiastical grounds; for Tyndale used the word *seniors* instead of *priests*, *congregation* instead of *church*, *repentance* instead of *penance*, *knowledging* instead of *confession*. It had soon to be admitted, on the other hand, that Coverdale's Great Bible was very inaccurate. A new version was therefore in demand. Two new editions of this authorized Bible were published within a few years. These subsequent editions are called Cranmer's Bible, from the connection of Archbishop Cranmer with their publication.

Although the Great Bible had the royal sanction, it was not the last version of this age of new versions. In 1560 there was published by the English exiles at Geneva a more accurate translation than any that had preceded it. It was really a scholarly production and a great step in advance. To counteract the popularity of this Geneva version, a new version was published in England in 1572, called the Bishops' Bible. This book served as the direct basis of the King James' Version of 1611.

During this period of the many translations into English there appeared also a version made by the Roman Catholics. The New Testament was published at Rheims in 1582, and the Old Testament at Douay in 1609. This is a translation from the Vulgate, and was made to counteract Protestant influences.

The greatest of all the old English versions is King James' Version, or as it is commonly called, the Authorized Version. This latter name, however, is a misnomer; for the translation was never authorized by King, Parliament or Bishops. It is the great classic of the English language, and is by far the superior of all the translations which preceded it. For its age it was the best translation into any language. It is easily superior to the German Bible of Luther, which had so marked an influence on the Reformation.

In the course of half a century from the time of its publication, King James' Version drove all its rivals from the field,—even the Geneva Bible, which was dear to many Dissenters, because it was made by those who were exiles for their faith. It triumphed over the Great Bible, which had the sanction of royal authority. In an early edition an



enterprising printer inserted upon his own authority the words, "Appointed to be read in churches." Thus it gained the title, the *Authorized Version*.

For nearly three centuries it has been for English-speaking people not only the great treasury of divine truth, but also the model and source of literary elegance.

It remains now for me to speak of the two modern English versions, and to strive to show the need for them. I say two, because the Revised Version of 1881-5 and the American Revision of 1901 are the only ones of the modern versions that occupy prominent places in the thought of the Christian church. Many translations have been made during the nineteenth century by individuals or by small companies of scholars, which are no doubt worthy of careful attention; but they have no chance in the great competition for popular favor. Notable among these translations of minor importance is the Baptist New Testament, which translates the Greek verb βαπτίζω, *immerse*, and calls the forerunner of Jesus, John, the *immerser*. This is a good translation; but the Greek word baptize has already been naturalized in English, and there is no chance for this version to survive.

But why should we have any new versions at all? Why should we not be content with the good work of King James' translators, and let well enough alone? A Massachusetts deacon is reported to have said, "If the St. James' Version was good enough for St. Paul, it is good enough for me."

The Bible is a book for all ages and for all peoples; but, as its outward form must change when it comes to a nation who speaks another language, so just as certainly, but in a lesser degree, must its outward form change, in order that it may be adapted to a different age in the same nation. The men of the nineteenth and twentieth centuries in England and America are not the same as the men of the seventeenth and eighteenth centuries. They have not the same manners and customs; they do not have precisely the same language. A writer of half a century ago, in speaking of the necessity of a new version after Wiclif's, says:

"Wiclif gave England her first Bible; Tyndale, her first Bible translated from the original Hebrew and Greek Scriptures. Thus was fully developed the great Protestant principle announced by Wiclif nearly a century and a half before. For, the same principle which demands the Inspired Word as the sole standard of religious faith, demands also the most exact representation of it which it is possible to obtain. This is obvious upon a moment's thought. Every translation, however able and honest, is but a human reflexion of God's revelation of truth, and as such is liable to the imperfection which attaches to everything human. The philological principles of the translator may sometimes mislead him, or his religious creed may bias his judgment of words; or, in the process of time, through the vicissitudes of language, or corruption in the church, renderings which were once a just expression of the original may come to convey a false meaning. These considerations apply with a double force to a second-hand translation, every remove from the original making the conclusions proportionately unreliable. Hence, Wiclif's version, venerable as the

first English Bible, and endeared by the association of a hundred years of persecution, was at once set aside on the appearance of another drawn directly from the inspired sources.

"But to accept any version to stand for all time in place of the sacred originals was contrary to the spirit of primitive English Christianity. The glass through which the grand outlines of truth could be discerned was dear for so much of the truth as it revealed; another, which revealed more, was dearer still. We shall observe this spirit through the whole subsequent history of Bible translation in England."

These words written about the earliest English Bible long before the recent revisions were planned apply very forcibly at this time to the version of 1611. That version with all its virtues and excellences is inadequate for our present needs for three reasons: Its sources were not the best; its translators were not always accurate and consistent; its language is not the language of to-day.

While it may not be said of King James' Version, as of Wiclif's, that it was translated from a translation—that is, from the Latin Vulgate—still, this later version was not a translation from ancient manuscripts, but from late manuscripts of the fourteenth century. While Wiclif's version lacked much of representing the original text, the King James' Version lacked a considerable. For example, when we read in the Revised Version of John 9: 4, the words of Jesus, "We must work the works of him that sent me while it is day;" but in the Authorized Version, "I must work," etc., the difference is not a correction of the *Translation* of 1611, but a correction of the text from which the translation was made. And so, in a great many instances where there are differences between the earlier and the later versions, the fault is not in the translators but in their sources. This class of variations is particularly noticeable in the passages which are omitted by the revised versions.

We are not, however, to make the lack of good manuscripts an excuse for all the blemishes in the version of 1611. The inaccuracies of King James' translators, if we did not consider the variations from the true text, are sufficient to justify a new translation. While taken by themselves, each slip is of no great moment, yet the sum of them is in nowise insignificant.

In such a small matter as the choice between "the" and "a"—the definite or the indefinite article—the mistakes of the translators may be reckoned by the score. For example, the word "Christ" is never used in the Gospels strictly as a proper name, but rather as an official title—the *Christ*—equivalent to the Anointed, the Messiah. It should, therefore, always have the article. Thus Herod asked (Matt. 2: 4), Where *the* Christ should be born. At Jacob's well the disciples wondered that Jesus spoke with *a* woman, not *the* woman.

The translators of 1611 often failed to notice the differences of the tenses of Greek verbs—especially the difference between the aorist and the imperfect. Rom. 6: 2 should read, "We who died to sin, how shall we any longer live therein?" instead of "we that are dead."

In the translation of prepositions also the earlier versions are often careless and inac-

curate. For example, in Matt. 28: 19, in the baptismal formula we should read not "in the name," but "into the name of the Father and of the Son and of the Holy Spirit."

Conjunctions and other frequently-occurring short words are rendered with great freedom and variety. For example, a favorite word of Mark's in passing from one thought to the next is translated variously "straightway," "immediately," "forthwith," "as soon as," "anon," "by and by," "shortly."

A new revision of the translation was needed not only on account of such mistakes as I have mentioned, which may indeed be called accidental, but also because King James' translators professed and adopted the false principle of variation. Many of the useless and misleading discrepancies, doubtless, arose from the fact that work was divided among six separate companies whose work was revised, to be sure, by a central committee, but not as thoroughly as it might have been. But the potent cause of variation was from the fact that the translators realized that their work would have a considerable influence upon the English language, and did not wish to discriminate against any good English word.

Variation within proper limits is not to be condemned, but rather commended. In fact, if one were to translate the same Hebrew or Greek word by the same English word, under every circumstance and in every connection, he would fall into grievous error. King James' translators are not far wrong when they say in their preface, "But that we should express the same notion in the same particular word—as, for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one were *journeying*, never *traveling*; if one were *think*, never *suppose*; if one were *pain*, never *ache*; if one were *joy*, never *gladness*, etc.—thus to mince the matter we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? Use one precisely when we may use another no less fit as commodiously?"

But the Authorized Version goes beyond reasonableness in this matter and introduces capricious variations even when uniformity is essential for the proper comprehension of the meaning. For example, in Matt. 25: 46, we read: "And these shall go away into everlasting punishment: but the righteous into life eternal." In this work the same Greek word is translated in the two balanced phrases, "everlasting" and "eternal."

A striking instance of the indiscriminate use of this false principle of variety is in the translation of ἀγάπη, which is rendered "love" in the Gospels, and usually in the Epistles, but in 1 Cor. 13, "charity." The beauty of this gem of all chapters of the Bible is thus marred by the indistinct reference to the real subject under consideration.

In Phil. 1: 1, ἐπίσκοπος is translated "bishop"; and in Acts 20: 28, "overseer," although it evidently refers to the same office. The Greek word πάσχα is over and over again translated correctly "passover"; but once in Acts 12: 4, "Easter." Thus King James' translators introduce into the New Testa-

(Concluded on page 412.)

## Young People's Work.

LESTER C RANDOLPH, Editor, Alfred, N. Y.

"LAUNCH out into the deep. Let down your net for a draught . . . And their net brake . . . Both ships began to sink."

Not only are nets breaking, but institutions are breaking in the service of Christ. We see men all around us, bowed down with burdens, growing grey, health breaking. Peter Velthuysen let down his net in Africa. Not only did his net brake, but his health broke. He began to sink, sank lower and lower, until he sank beneath the sands of Africa. Oh, I pray God that when that net be raised, it may enclose a multitude of saved souls.

Religion From the Standpoint of the Business Man. Abridged report of address given in Laymen's Hour at Western Association by Dr. A. C. Davis.

The business man has some straight ideas about this subject of religion. To him it is not simply a theory, because a theory you cannot always prove. Religion is being proven every day in the lives of people. What is religion? First, let us say what it is not. Religion is not going to church, because a man may go to church all his life and not be religious. Religion is not having your name on the church roll, for although your name may be written in the Lamb's Book of Life, yet the recording angel does not make up that book by copying names from the church rolls.

Religion is not pretending to be in public what you are not in private life, because there are, sometimes, "wolves in sheeps' clothing."

Religion is not simply being polite and smiling, for, as Shakespeare has said, "A man can smile and smile and be a villain still."

But what is religion from the business man's standpoint? It is from "ligo," to bind, and "re," again—a re-binding of the human heart to God. Sin has severed us from the Lord—Jesus Christ binds us again to him. The business man believes most thoroughly in the new birth. If a man is born again, two things will happen: (1) He will love God. (2) He will love his fellowmen. If he loves God he will keep the first four commandments, every one of them. If he loves his fellowmen he will keep the rest of the ten commandments. Religion makes things right between man and God. It makes things right between man and man. Religion marches back of the counter and puts one hundred cents in every dollar. It puts three feet in every yard, sixteen ounces in every pound. Religion sets up the corner stone between farms, sets it up in the right place and leaves no hard feeling about it.

Yes, religion is the most practical thing in this world. It helps those who are sick and poor, and it makes homes right and bright.

### LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

"THAT IN THINE HAND."

It seems perfectly natural to look at our weaknesses and other people's strength. Probably the most of you have heard of the deacon who thought he could improve upon the sermons of his pastor, and of what a complete failure he made of his first attempt at preaching. One sister in prayer-meeting used often to tell how much she should like to be-

come a missionary. She had an unconverted husband and four children who were not saved. Many, no doubt, wondered why she did not begin at home. Some are using the talents God has given them, but their own ability and achievement look very small in their own eyes. Perhaps this is as well, to keep them humble; but we cannot help thinking that a little more appreciation would encourage them to greater activity. One of our "Lower Lights" sisters has owned her religious doctrine and testified to the Sabbath truth in high social circles when she knew that it was a most unpopular and despised belief. Is this a small thing? And yet she feels that she "has done very little."

Someone has said that the crying need of our times is for consecrated men of one talent. God will take up the little work that we each do, the small duties performed day by day, and weave them all into his great plan. Our duty is:

"Just to shine,  
You in your corner,  
I in mine."

In a recent number of the Baptist Union is this paragraph: "It is significant to note that God did not tell the Israelites to do an unusual or strange thing, when they were to take Jericho. Imagine them furnished with breech-loading rifles! They would have harmed themselves more than their enemies. But God worked through their natural capabilities. The Israelites were not soldiers; their fathers were brick-makers in Egypt. There were some things they could do. In their wilderness wanderings they had learned how to march, and some knew how to blow ram's horns, while all of them knew how to shout. And with these 'elements' they took Jericho. It is one of the most comforting things in connection with Christian service to remember that God's command or expectation never exceeds a man's ability. The language of faith is not to try to do the impossible thing, but use to the last limit the power with which you are endowed. The victory does not depend on the nature of the instrument so much as upon the faithful use of what you may have. Saul's armor is a fine affair,—but David is straightened in it. Give him his sling and stones and he will slay the giant. Had David gone out in Saul's armor the story might read differently. No man ever wrought valiantly with another's sword. He must be himself,—must use his own weapons—and God never asks anything more than that. Be sure and use to the utmost limit that which God has given you. Victory is always possible in the pathway of your own self, intensified by the mighty power of God.

You remember when God gave the message of deliverance to Moses for the Children of Israel, he replied: "But behold, they will not believe me, nor hearken unto my voice, for they will say, The Lord hath not appeared unto thee." And the Lord answered him, "What is that in thine hand?" And he said, "A rod." Exod. 4: 1, 2.

How many times we are disbelieving as to results! God gives his commands; we have no right to doubt, or to speculate as to the future. How many times we are afraid at the very commencement of some work, as Moses fled from before the rod when it was imbued with life. Then God's voice comes, reassuring us, and if we only heed it, that which we

feared becomes harmless, and we become masters of the power which we possess.

Some think they cannot talk of the love of Jesus because they have not a good command of language, or are easily embarrassed, when perhaps the few words they might utter, however timidly, would be just what was needed. One sister said that she could not testify in the prayer-meeting, because she would "break down". Should we not be willing to do even that for Christ? Who has not known a few tears to melt the ice in a previously cold meeting?

What a rebuke that was when Moses made the excuse: "Oh, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech and of a slow tongue." And the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?" Exod. 4: 10, 11. Notice also the promise he gave, which is just as precious to us to-day: "Now, therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Exod. 4: 12.

ANGELINE ABBEY.

### IS COARSENESS NECESSARY.

Not long ago a young evangelist was discussing the question of meeting people on their own level, saying that it was necessary to do so in order to win them to Christ. He was very "loud" in his methods, coarse in his language, free with slang phrases; and his defense was that this was necessary in order to get the sympathies of the people among whom he labored, and thus lead them to a higher life. It is one of the most common mistakes in Christian service; all the more strange, too, when we have before us the striking example of Christ, the Master soul-winner. In his conversation with the Samaritan woman at Jacob's well, in his midnight conversation with the proud Pharisee, he never lowered his level of true manliness. In the former case, though talking with an outcast, he was the soul of honor and courtesy. Had he descended to her coarse manner of living and speech, that which follows in the story—in some respects the most valuable teaching in the New Testament—would never have been written. There is a difference between being all things to all men and doing the things all men do. Coarse methods are never necessary; he who degrades himself in the fond hope of winning others to a higher place will soon come to grief and disappointment. No man ever spoke like that Man; no man ever lived as he lived; yet he descended to the lowliest, not by degrading himself, but by taking his own pure life and speech, translating them into pity and helpfulness. Much slum work might be more successful if the workers did not so often use street manners to win street characters. The first characteristic of Jesus was, always and everywhere, the true Christian gentleman. Wilful coarseness is no element of power. Self-identification with the needs of men does not mean partnership in the wrongs or weaknesses of men. Imitate the Master, who said, "Follow me, and I will make you fishers of men."—Selected.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

## Children's Page.

### MOTHER'S ROOM.

I'm awful sorry for poor Jack Roe;  
He's the boy that lives with his aunt, you know,  
And he says his house is filled with gloom  
Because he has got no "mother's room."  
I tell you what, it is fine enough  
To talk of "boudoirs" and such fancy stuff,  
But the room of rooms that seems best to me,  
The room where I'd always rather be,  
Is mother's room, where a fellow can rest  
And talk of the things his heart loves best.

What if I do get dirt about  
And sometimes startle my aunt with a shout?  
It is mother's room, and if she don't mind  
To the hints of others I'm always blind.  
Maybe I lose my things—what then?  
In mother's room I find them again,  
And I never denied that I litter the floor  
With marbles and tops and many things more.

But I tell you for boys with a tired head  
It is jolly to rest on mother's bed.  
Now, poor Jack Roe, when he visits me,  
I take him to mother's room, you see,  
Because it is the nicest place to go  
When a fellow's spirits are getting low;  
And mother, she's always kind and sweet,  
And there's always a smile poor Jack to greet,  
And somehow the sunbeams seem to glow  
More brightly in mother's room, I know,  
Than anywhere else, and you'd never find gloom  
Or any old shadow in mother's room.

—Harper's Young People.

### BALLS AND HEPATICAS.

HELEN L. COFFIN.

Three little girls stood looking into the windows of the store across the street from the schoolhouse. All sorts of spring things were in the window—tops, and jumping ropes, and marbles, but, most of all, balls, all kinds of balls; and that was what particularly interested these little girls. One of them said nothing; one of them said she could have her choice of any ball that didn't cost more than five cents—her mother had said she could. "Humph!" said the third one, "my father told me to pick out any one I wanted—he doesn't care how much it costs."

"You've got three now," objected the one who was limited to five cents.

"Yes, I know," the other answered, "but I really need several; something might happen to one of them, you see."

The quiet little girl still said nothing, but she looked wistful.

"Let's go in and buy our balls," said the one with five cents.

"All right," agreed the other, and the one who said nothing followed them into the store.

They were very exacting in their shopping; they talked over each ball with the most minute detail. "I shall take this one," finally announced the one of wealth, "it is the best one in the store."

"And I shall take this," added the five-center, holding up her choice.

"And what are you going to take?" they asked of the quiet little girl.

She looked up shyly. "I don't really need a ball," she said.

"Isn't your old one worn out?" asked the five-center.

"I haven't any old one," answered the quiet one.

The little girl whose father had said she could have any ball she wanted was very decided. "Then of course you must have a new one," she said. "Why don't you tell your father and have him get you one?"

The quiet one was sober. "I haven't any father," she said softly; "he's dead."

"Then the one of wealth remembered; she thought of several things. "Now I have this new ball," she said to herself, "I might just

as well give her one of my old ones." She thought a minute more. "Or perhaps I better tell my father and then he can buy her a new one too." And in another minute she added, still to herself, "Or perhaps I had better get me a cheaper one, and then I could get her one, too." Then she began again. "Or perhaps"—

"Do you want this one?" the saleswoman asked her, holding up the "best ball in the store."

The lady of wealth hesitated just a little. Then she said, "Yes, if you please, I'll take that one."

When the package was given her and she had paid for it, she put it in the hands of the little girl whose father was gone. "My other balls will do very nicely," she said to the wondering girl, "and I got this for you." Then she ran away as fast as she could.

The wistful look disappeared, and the little girl was radiantly happy. She hadn't had a ball since—when? She couldn't remember. And this was such a beauty! And how it did bounce! She fingered it gently; she put her face right against its smooth surface; she never forgot for a minute that it was the best ball in the store; but she could hardly realize that it was hers. Then she wanted to thank her little friend, but she was nowhere to be found.

"I must do something for her," this quiet little girl thought to herself. "But whatever can it be? I haven't a single thing that I could give her, because she has everything now that I have and more."

Then she remembered something her mother had told her; that whenever anybody did some friendly thing for her and she didn't see what she could do in return, she must keep her eyes open to be friendly to somebody, even if it was not the same one who had been friendly to her. This quiet child did some hard thinking. Who was there of all the people she knew who needed her help?

"I know!" she exclaimed, suddenly, in great glee. "Dear old Mrs. Linden said she would be all well again if she could only get a sight of some hepaticas! I'll go get her some! But it's an awful long walk," she added, sorrowfully; still she went.

It was late when she came back—far past her suppertime; she slipped into Mrs. Linden's yard, rang the bell lustily, and then ran away leaving a generous bunch of the fresh spring blossoms on the doorstep.

The next morning was soft and balmy, with warm, yellow sunshine everywhere and the blue sky arching lovely over all the world. Mrs. Linden was sitting on her porch when the little girl went by on her way to school, and she called out to her, cheerily: "Come and see my hepaticas; somebody left them here for me last night, and I am most well already." The quiet little girl tossed her ball up in the air and caught it deftly before she answered. Then she took it to Mrs. Linden and showed it to her. "It is the best ball in the world," she said, "and I love it dearly." But she didn't tell what she knew about the hepaticas.—Congregationalist.

### PAPER MAKERS.

JOHN W. SPENCER.

Egyptian paper was made from the papyrus plant. Perhaps the peculiar qualities of the plant were discovered by some naturalist, although, so far as we know, there was no

Uncle John in those days nor were there any naturalist clubs. At any rate, these old Egyptians evidently kept their eyes open, for they observed the papyrus very closely. It is a tall reed that grows from twelve to fifteen feet high and has a triangular stalk. The paper makers of old took a piece of the stalk, removed the outside of the rind, and unrolled the inner part with a sharp instrument. On this sheet another was placed crosswise, and the two were fastened together by means of gum, or the juice of the plant. The paper was increased in length by fastening the sheets together, end to end.

Such was the paper made in ancient Egypt. You will be interested to learn, by consulting a cyclopedia, how centuries passed before anything better was found to take its place. You will then feel a great deal of respect for two groups of small insects that you will come to know this year, since they were the first manufacturers of paper. It may be that it was from them that their human brothers learned that paper could be made from vegetable fibre reduced to pulp.

If I tell you that the more skilful of these two groups of paper makers is known by the name *Vespa*, you may not remember at first that you have heard of them, but if I say that the little creatures are hornets or yellow jackets, then I am sure each face will take on a most knowing look. Many a boy will feel a stinging sensation over the right corner of his left eye as he recalls a past encounter with one of these same yellow jackets. Perhaps some revengeful spirit will wish that one of the "brigands" would fly past his desk so that he might lay it low with his geography book. Such thoughts are not for a naturalist. Hornets are not brigands. They may be quick-tempered, but if you convince them by cautious behavior that you mean no harm, they will not hurt you.—The Chautauquan.

### THE ROOSEVELT BOYS.

Being a President's son must be something of a task, although the Roosevelt boys are perhaps hardly conscious of the difficulties of the position. It is a great thing to escape from living in high places without a trace of snobbery; but the following story of young Archie Roosevelt shows that his father is not going to have his son spoiled if he can help it.

Archie happened to be at the house of one of his schoolmates one afternoon when a certain fine lady of Washington was calling there. On being told that the lad was the son of the President, and that he attended a public school, the visitor began putting questions to him about his studies. Archie stood this well enough, and answered straightforwardly. But presently the lady ventured upon less safe ground.

"Do you like a *public* school?" said she. "Don't you find that many of the boys there are rough and *common*?"

Then Archie showed his training, and unconsciously administered to the aristocrat something of a rebuke.

"My papa says," he remarked, emphatically, "that there are tall boys and short boys and good boys and bad boys and those are the only kinds of boys there are."—Woman's Home Companion.

HE is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.—Quarles.

The English Bible.  
(Concluded from page 409.)

ment a festival which was unknown in the Christian church till long after the first century.

The Authorized Version sometimes translates identical words in the parallel passages of the Gospel narratives by different English words. For example, "Follow me," in Matt. 4: 19; and "Come ye after me," in Mark 1: 17.

In the matter of proper names the Authorized Version, by a slavish adherence to the Greek transliteration, has given to us a new appellation for nearly every one who is mentioned in both the Old and the New Testaments. Compare for example, *Elijah* and *Elias*, *Elisha* and *Eliseus*, *Hagar* and *Agar*. And even when the name occurs only in the New Testament we have *Marcus* and *Mark*, *Timothy* and *Timotheus*, and others.

The Authorized Version has erred also in the opposite direction; that is, by translating different Hebrew or Greek words by the same English words, thus obscuring important distinctions. For example, the words "Hades" and "Gehenna" are both translated "hell," although the former word refers to the abode of the departed spirits, with no implication as to the condition of discomfort. The words *δαιμόνιον*, "demon," and *διάβολος*, "devil," are both translated "devil," thus apparently filling the world with devils, although there is really but one devil.

If we do not count the inserted passages, perhaps the most striking difference in translation between the King James' Version and the recent revised versions is to be found in Acts 26: 28, "Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.'" "And Agrippa said unto Paul, 'With but little persuasion thou wouldest fain make me a Christian.'"

With these few illustrations, I will refrain from pointing out the shortcomings of the Common Version; for I do not desire to make you think that you have not the real Bible in the old version; but rather, that the new versions offer a little nearer approach to the truth, and so should be more eagerly sought.

One of the chief excellencies of the revised versions of 1886 and 1901 is that they are really revised versions, and not new translations. The English and American committees, who labored so long and faithfully, aimed to retain every good feature in the older version. They made alterations only where it was necessary for accuracy of translation or for consistency with other translations. They had in mind also the value of the Authorized Version in the purity and simplicity of its forms of expression—"a well of English undefiled." They made no effort to modernize the diction, except to remove expressions which are unintelligible. When they had to alter a translation and put in new words, they sought words that were used elsewhere in the Bible, or, failing in this, they found words that were current in English literature in 1611. They strove in every way to preserve the flavor of the earlier version, and for old associations' sake to preserve everything that they could, while still being loyal to the truth as it is in this age revealed to them. Why should we make changes in the Bible of our fathers except as we must?

Our American Revised Bible of to-day is

not very far removed from Tyndale's New Testament of 1525. Tyndale made the Greek writers speak again in English; his was a truly idiomatic, and not a mere mechanical translation. The great bulk of our New Testament is his. The American Revision is a revision of the Revised Version of 1881-5, which is a revision of King James' Version, which is a revision of the Bishops' Bible, which is a revision of Cranmer's, or the Great Bible, which is a revision of Tyndale's. Each revision has depended upon other English versions not in the direct line of descent. The renderings of Wiclif's translation still survive in some places.

It remains now for me to speak a word in justification of the American Revision of 1901. Why is that needed when the English Revision was completed not twenty years ago? To be brief, there are two reasons. The English revisers were too conservative, and America needs a version of its own any way.

As an example of the first reason, notice the fact that the English revisers retained in the Old Testament in many places the words *Lord* and *God* spelled with small capitals, instead of the distinctive proper name "Jehovah" (or *Jahwe*). If the Hebrew writers used this name by which God chose to reveal himself to his people, why should we not know it? The English revisers also retained a number of constructions which are strictly ungrammatical. The need of a distinctive American version is manifest from the fact that there are many forms of expressions and choices of words current in England which are not in good use in America—in short, that America has really a different language from that spoken in London. A nation of seventy-seven millions should have a Bible strictly in its own language.

And now if I have said anything to deepen your interest in the study of the English Bible, if I have said anything to increase your desire for the best obtainable translation of the original languages of the Bible, if I have said anything to increase your loyalty to Him who is the Way, the Truth and the Life, I shall have accomplished my purpose.

UNCLE 'LIJ'S OPINIONS.

JUDSON KEMPTON.

ON THE HAND-ORGAN MONKEY.

"He's an amoosin' little feller, ain't he?"

The speaker was a young farmer from up in Zion's Grove. Seven men and three little girls were standing in front of the grocery store, listening to the melodious strains of the first hand-organ of the season and watching the antics of a long-tailed monkey dressed in a scarlet coat. Several boys were darting about, too much in motion to be easily counted.

Uncle 'Lij', as usual, was the man addressed. He recognized the farmer, asked him if he wasn't Jerome White's boy, found out what had brought him to the Corners, inquired after his folks, and then assented to his proposition concerning the mirth-provoking talents of the organ-grinder's pet, adding that it made him think of the "old by-word, 'Es funny es a bar'l o' monkeys,' and also," said he, "of the poet's stanza, 'Sweet har-binger of spring.' We'll be having robins next, an' then swallows. Frost must be purty well out naow, on the south slopes comin' down from Zion, ain't it?"

Then the hat was passed by the manikin quadruped, and the procession moved on to Swiepumjn's saloon a few rods down the hill. Those who remained behind passed into the grocery store, where they found the grocery man busy, weighing out tea and sugar to several customers. The unusual rush in business continued for fifteen or twenty minutes. Then young White gave his order and inquired:

"Where was you Monday night, Reube? I wanted to get a currycomb, but found everything shet up tight. I didn't see nuthin' in the Mirror 'bout you bein' out o' town."

"I kin sell you a currycomb now," said the storekeeper. "I guess your horses ain't so bad but that the old one has kep' the dandruff out o' their hides fer th' two days extry."

"But where was you Monday night?" said the fresh countryman, with some insolence in his tone.

"Well, Tom, I'll tell you, since you're so purtic'lar about knowin'. I was up to the meetin' to hear Elder Fulljoy preach!"

The young fellow cracked his whip right in the store, and answered loudly: "You up to prayer-meetin'! and on a week-day night! Well, that's what I heard, and I wouldn't b'lieve it. I heard the Baptis' had hopes o' gettin' you fer good, Reube. What's come over you all of a suddin? Say, Reube," changing his demeanor and speaking in a low tone coaxingly, "come down to Swiepumjn's and have a drink. It's my treat. Uncle 'Lij' here will tend the store."

The grocer and the wild young farmer were old cronies, but the latter did not know Uncle 'Lijah as well as if he had lived in town, nor as well as he did a few minutes after this remark.

Several men were standing around, and Doc Bier, the livery man, winked at the grocer as he lit a fresh cigar. Uncle 'Lij' was sitting in his accustomed chair, examining a package of seeds received through the mail from Washington by courtesy of his Congressman. At the mention of his name he looked up and met the eye of young White.

"Le's see," he began; "your name's Tom, isn't it?"

"Yes, uncle; that's the name I got at my chris'enin', and that's all the church kin do fer me. It give me a name, but it don't bind me with no rules er laws. If I want to step into a saloon and take a glass of beer, er a glass of whisky, er two glasses, er as much as I kin hold, its nobuddy's business but my own. Er if I want to go up the river Sabbath-day, er run in to Chicago and have a hot time with the boys, there's no church, ner nuthin' else, that's a-goin' to interfere with my liberties!"

He slapped his boot-leg a resounding whack with his rawhide whip to empasize his declaration of independence.

Uncle 'Lijah wheeled his chair about, clasped his hands behind his head, leaned well back, and faced the young man squarely.

"Say, Tom, ef that's yer name, do you know what you remind me of, more'n anything else at present in this town? Thet there monkey down the road that's a-dancin' about with the Italian and the bar'l organ. Now listen. It'll do you more good than to git mad, though o' course you have liberty t' git mad, an' make a fool of yerself if you want to. Fact is, you've got *the same kind of*

liberty the monkey has; only, you bein' a man, it ain't so amoosin'. Ef you was a monkey, you'd be a funnier one than the little feller out there with the red coat an' the big tassal. Now lemme show ye, Tom. The monkey's be'n trained to think it has all the liberty God Almighty intended it to have. It kin dance on the sidewalk; it kin run inter the saloon an' gather up pennies fer its master; but it's got a chain from its collar to his wrist, an' it kin only go when he lets it go, and it has to come back when he gives his wrist a turn, and winds up the chain. It knows nuthin' about the liberty Nature intended it to have,—swinging from branch to branch in the golden sunshine of the forest.

“Now your liberty that you're braggin' about is the same identical kind, Tom. The devil plays the music and you dance wherever he shows you a plank. He uncoils the chain, an' you run inter the saloon an' think you're free. They tell me your farm was mortgaged the other day, an' that you are runnin' through the property your father left you as fast as drink an' gamblin' will gallop you along. The devil gives you liberty to do all that; but s'posen' you was to say, 'I'll reform; I'll do different; I'll go to church to-night with Rube,' you'd find your ugly master's chain a-tuggin' at your will stronger than a chain of steel; you would hear his voice hiss in your ears: 'What? you go to church? you become a Christian? You fergit who you belong to. Come up here to the bar'l organ, an' see if you recollect this tune.'

“Now, Tom, I'm sorry to see you in a fix like this. I knowed your father well. He was an elder in the Zion Presb'terian Church an' a good hard-workin' man. Him an' me was good friends a good many years ago, an' I want to see his sons's good a man's his father was. Yer a sturdy-lookin' chap, Tom, an' by God's help you can break that monkey chain, and gain your true freedom, which is the liberty to be a good man, an' to make the most of yerself, both fer this world an' that which is to come.”

The old man and the profligate left the store together, and what was said farther no one in Carroll Corners knows, but it was observed that they talked together a long time in front of the grocery store before Tom unhitched his team and took the road for Zoin's Grove. As they passed Swiepumin's saloon, the horses edged in toward the platform, but Tom “sawed on the lines,” cracked his whip loudly and victoriously, and soon disappeared around the curve, his horses galloping.

“Did y' hear that whip crack?” said Doc Bier to the grocer.

“Sounded like a gun,” said Rube.

“I'm very much mistaken ef that wasn't Tom White snappin' off his monkey chain.”

And Rube hoped it might be so.—C. E. World.

#### THE SPIRIT OF PRAISE.

Remember your life is to be a singing life. This world is God's grand cathedral for you. You are to be one of God's choristers, and there is to be a continual eucharistic sacrifice of praise and thanksgiving going up from your heart, with which God shall be continually well pleased. And there should not be only the offering of the lips, but the surrender of the life with joy. Yes, with joy, and not with constraint. Every faculty of our nature should be presented to him in glad service, for the Lord Jehovah is my song, as well as my strength.—Hay Aitken.

## Our Reading Room.

“Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith.”—Gal. 6: 10. “But to do good and to communicate, forget not.”—Heb. 13: 16.

COLOMA, Wis.—The Semi-annual Meeting of the Berlin, Coloma and Marquette churches, held with the Coloma church June 7 and 8, was one of more than usual interest, on account of having our house of worship ready to hold meetings in, which was dedicated June 8. Elder O. S. Mills preached the dedicatory sermon, and Elder H. C. VanHorn of Berlin offered the consecrating prayer. The weather was good, and delegates were present from Berlin, Marquette and Rockhouse Prairie. Is there not someone in the Seventh-day Baptist denomination who has a second-hand organ that they will donate, or sell cheap, to us to be used in our new church? If so, will they kindly notify our Clerk and Treasurer, E. D. Ridmond? M.

JUNE 17, 1902.

#### A HANSA LEGEND.

REV. A. RICHARDSON.

[Through the courtesy of a friend we have the following Central African legend, written out by a Hansa Mullah of Zaria in the Central Soudan, and translated by the Rev. A. R. Richardson of the Church Missionary Society's mission in Hansa. Mr. Richardson's idea is that it perhaps reflects “in some distorted fashion the story of Him who gave himself for us, who ever liveth to make intercession for us, and through whom we have access to the Father.” However this may be, it certainly gives a marvelous picture of self-abnegation for the service of the brethren in the love of God.—EDITOR.]

There was once a slave of God (a Moslem always calls himself God's slave), a man of wealth in truth. Whosoever passed his door when journeying to Mecca (any Moslem who makes the pilgrimage to Mecca is certain of Paradise), received from him provision for his journey. If the pilgrim were wealthy, he added to his wealth; if the traveler were in poverty, he relieved his distress. He gave to all alike—both rich and poor; this he did continually, until he came to the age of three-score and fourteen years, four months, when his great wealth was exhausted. He had no food for to-day, and none for to-morrow.

At that time God said to his angels, “Go and see if he has done this for Me.” And God said, “Where is the prophet” (Mahomet)? He appeared. “Where is Gabriel?” He came forth. And God said, “Ye two, become as men, go down and see. And when ye go, put on rags; say ye are traveling to Mecca and that ye have no provisions.”

So they went and alighted at the door of his house, and they saluted him. His face was troubled at their appearance, for he had not wherewith to supply their needs. Then he fell at their feet, and said nothing, but kept silence.

Then they departed, and came again and saluted him. Thereat he replied. They said “*Salam alekum bawan Allah*” [Peace be with thee, slave of God.] He replied, “*Alekum salam bayin Allah.*” Thus they saluted each other.

Then they two said, “We are seeking provisions for the sake of God.” And he answered, “Let me enter my house and I will seek for you.” So he went to his wife, and said, “Two slaves of God have come. They have neither food nor money, and their clothes are rags. They ask me to seek provisions for them. But what can I do? I have no provisions.” His countenance was sad

and troubled, and he stood still and thought. Then turning to his wife he said, “Go, get me a rope; now wet it, and bind me.” And when he was bound he cried, “Fetch ashes—one basket full. Now pour them over my body.” So he was covered with ashes. Then he said to his wife, “Lay hold of me, and lead me to the two men at the door; and say unto them, ‘See, behold him’ saith the master of the house), ‘go and sell him and buy yourselves provisions.’”

But the two men asked her, saying, “Where is the householder?” And she replied, “He is asleep, he will not come out till your return.” But she lied, for the householder stood before them, bound and disguised beneath the ashes—giving himself up as a slave, because he had not else to offer. So the two men took him away and rested in a neighboring town. Turning to him they said, “Behold thou hast been given to us for the sake of God. What shall we do unto thee? Shall we sell thee, or wilt thou do us service? Art thou able? And he answered, “I am able.” Then he said also, “If ye would cast me in the fire, so be it, for I am your property.”

They said unto him, “Wherever we sit down, thou shalt sit in the sun, but we will sit in the shade.”

Then he said, “I am willing; so be it.” So they journeyed on and on, until two-score and four years had passed by. But he complained not, neither did he murmur. Till they said at last, “Kai! (an expression of surprise.) Surely this service can only be for the sake of God.”

Then they rose up and appeared before God, and they said, “Truly the service is for the sake of God.”

Then God turned to the prophet and said, “Ask him what he would that we should give unto him. Shall writings be given him?” But he answered, “Nay, both I and writings—whose are they?” “They are mine,” said God. “Well—shall we give thee wealth that thou mayest go back to the world and dwell? Whatsoever thou wouldst, it shall be given thee, even to a thousand, thousand, thousand.” But he answered, “Nay, both I and wealth—whose are they?” “They are mine,” said God, “Wilt thou then that I give unto thee legions of angels to attend thee?” And he answered, “I desire them not. Both I and angels—whose are they?” God said, “They are mine. That is enough—speak and say what thou wouldst have!” And he answered “It is enough. I desire nothing. Save this thing only—that I may go back to the world, and that all the world and all that therein is—these serpents, and the hyenas, and everything that shall die—shall come to my house when they rise from the dead; and that I may sit on my roof and watch them all, until all men shall come; and that when I see the men, I may say, ‘Ye have gathered?’ and they shall answer, ‘Yea, we are come.’ Then I shall descend from the roof, and going before them shall take them before the Sentone of God. He shall lead them to God. Behold then my work is finished, and my desire will be fulfilled.”

He is there now, sitting on the roof of his house of gold with rooms of silver. For there is nothing in all the world that God does not give him—a thousand, thousand he gives him. There he sits until the resurrection, when all men shall be gathered at his door. His name is Ba-til-ma-kudas.—The Evangelist.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

### INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

July 5.	The Giving of the Manna.....	Exod. 16: 4-15
July 12.	The Ten Commandments—Duties to God.....	Exod. 20: 1-11
July 19.	The Ten Commandments—Duties to Men.....	Exod. 20: 12-17
July 26.	Worshipping the Golden Calf.....	Exod. 32: 1-6, 30-35
Aug. 2.	The Tabernacle.....	Exod. 40: 1-13
Aug. 9.	Nadab and Abihu—Temperance Lesson.....	Lev. 10: 1-11
Aug. 16.	Journeying Toward Canaan.....	Numb. 10: 11-13 and 29-36
Aug. 23.	Report of the Spies.....	Numb. 13: 26-14: 4
Aug. 30.	The Brazen Serpent.....	Numb. 21: 1-9
Sept. 6.	The Prophet-Like Moses.....	Deut. 18: 9-19
Sept. 13.	Loving and Obeying God.....	Deut. 30: 11-20
Sept. 20.	The Death of Moses.....	Deut. 34: 1-12
Sept. 27.	Review.....	

#### LESSON II.—THE TEN COMMANDMENTS.—DUTIES TO GOD.

For Sabbath-day, July 12, 1902.

LESSON TEXT.—Exod. 20: 1-11.

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thy heart.—Luke 10: 27.

#### INTRODUCTION.

We come now to the study of the central portion of the law, that which is at once the essence and a compendium of the regulations of God for man.

That this law is made up of ten commandments is not mentioned in the chapter for our study, but is plainly taught by ch. 34 and other passages. As the divisions between the commandments are not mentioned explicitly there has risen a considerable difference of opinion. According to the view commonly accepted by Protestants the first command has to do with other gods, the second with images, and so on. The Roman Catholics and Lutherans unite the two commands about other gods, and about images, and call the one about taking God's name in vain the second commandment, and so on. Verse 17 is divided into two commandments, and thus the number ten is preserved. This view does violence to the plain sense in combining two commandments, and much more in separating the two portions of the precept about coveting.

The Jews have still another arrangement. Verse 2 is reckoned as the first commandment; verses 3-6 as the second, and so on. The objection to this plan is that there is no distinct command in verse 2, as well as that two commands are combined in verses 3-6.

Much speculation has arisen in regard to the division into two tables. Were the four upon the one stone and the last six upon the other? or five upon one and five upon the other? The latter view seems a little more probable, although it must be admitted that we have no direct evidence upon the question. The duties to God and our parents fall naturally into one group, and to our fellowmen in the other. It is not improbable that the simple commandments were written on the tables of stone without the reasons annexed.

The negative form of the command implies that mankind had already reached a state of moral depravity.

TIME.—Two months after the departure from Egypt.

PLACE.—At Mt. Sinai.

PERSONS.—God speaks to his people.

#### OUTLINE:

1. The Introductory Sentence. v. 1.
2. The Prologue. v. 2.
3. The First Commandment. v. 3.
4. The Second Commandment. v. 4-6.
5. The Third Commandment. v. 7.
6. The Fourth Commandment. v. 8-11.

#### NOTES.

1. *And God spake all these words.* Whether he spoke in distinctly audible words, as some suppose, we may not be sure. It is certain that the people heard the thunder from Mt. Sinai and regarded it as the voice of God. Compare verses 18, 19. It seems very probable that the precise wording of the law came through Moses. In the New Testament it is suggested that the law was ministered through angels.

2. *I am Jehovah, thy God, etc.* Some hold that this verse is really a part of the first commandment. Their contention is plausible, in that it assigns a logical reason for the having of no other gods but the One; but the reason here expressed is also the fitting accompaniment of the following commandments in this lesson. *Who brought thee out of the land of Egypt.* This clause as well as the divine name Jehovah serves to

identify the deity to be served by obedience to the following four laws; and in addition to this identifying it shows that Jehovah is most powerful, and so well worthy of all the homage the people can render. The pronoun "who" of the American Revision is much better than the "which" of the Authorized Version: for we are accustomed at the present day to confine the relative which to reference to animals and inanimate objects. The pronoun "thee" refers to the nation of Israel collectively. *Out of the house of bondage.* This explains the term "Egypt," and expresses more vividly that from which they had been delivered. Surely they should render obedience unto the God who had graciously delivered them by his might.

3. *Thou shalt have no other gods before me.* It is probably better to translate "besides me" instead of "before me." The meaning is literally, before my face, in my presence, that is, as a rival to me. Compare ch. 15: 11 and v. 23 of this chapter. Jehovah can tolerate no rival in the hearts of his worshipers. The command implies that other gods are not even to have a secondary place in the esteem of true believers. Compare Deut. 6: 5. The other gods referred to are the hosts of heaven and the gods of other nations.

4. *Thou shalt not make unto thee a graven image.* That is, an image made by cutting or carving stone or wood. The word is also used as referring to a molten or cast image. Some have regarded this as an absolute prohibition against making any paintings or carvings and especially against having them in a house of worship; but this prohibition is to be understood in reference to the following prohibition: Images are not to be made to be used in worship, but otherwise they may be made without restraint. To be sure that this is the correct interpretation, we have but to notice the cherubim over the mercy-seat in the tabernacle and in the temple, and the oxen supporting the laver in the temple; all of which were made at the command of God. *In heaven above, etc.* These phrases are intended to make the prohibition all inclusive. No likeness of any kind is to be allowed as an object of worship. There is no exception. By the reference to heaven we are to understand the air above us and the sky. No bird is to be worshiped, nor beast, nor fish.

5. *Thou shalt not bow down thyself.* The word translated "bow down thyself" is often elsewhere rendered "worship." The command is against worshiping in prayer or by bringing sacrifices or other offerings. It is to be noted this command is not only against doing reverence to the images of false gods, but also against worshiping an image intended to represent Jehovah himself. It is useless for the idolator to say that he is not worshiping the image before him, but the true God whom he imagines to be represented by the idol. *For I Jehovah thy God am a jealous God, etc.* This declaration serves to enforce the first as well as the second commandment. Jehovah is jealous of any transference of his honor to another. We are apt to think of jealousy as an exaggerated display of selfishness and envy, and so to regard it as an evil trait of character. But with man there is a praiseworthy jealousy as well as that which is blameworthy. From his very nature as the one supreme God, Jehovah must be angry with those who forget their allegiance to him and turn to false gods, which are no gods. The natural corollary of his love for that which is good is his hatred of that which is evil. *Visiting the iniquities of the fathers upon the children, etc.* By "visiting" is meant visiting with punishment. This verse does not assert that the innocent children of sinners will suffer punishment instead of their wicked fathers, nor indeed that the wicked children of pious fathers shall altogether escape. It is implied that the children of those who refuse to worship God will also themselves refuse to worship him. As a proof of this it is to be noted that the expression translated "of them that hate me" is literally "to them that hate me." It is not to be denied, however, that the children of wicked parents inherit evil, and vice versa, the children of godly parents, blessings. This is a law of our being; but it is inaccurate always to call this evil, punishment, or this blessing a reward.

6. *Unto thousands.* That is thousands of generations. The blessings of God are not to be limited in time or space.

7. *Thou shalt not take the name of Jehovah thy God in vain.* Some have understood that this commandment simply forbids perjury; that is, swearing to a lie in name of God. But while including this sin it has a much broader application. Some have thought that it forbids entirely the taking of the divine name upon the lips; but the reverent use of the name of God is not forbidden even in an oath. Deut. 6: 13. What is particularly condemned is the use of the divine name unadvis-

edly, lightly, or wantonly, that is, to no purpose, in vain. The command is virtually disobeyed when by the form of expression the name of God is understood even if it is not expressed. Compare our Saviour's teaching in regard to swearing.

8. *Remember the Sabbath-day to keep it holy.* The Sabbath was certainly known before this time, from the fact that manna was withheld on that day, while a double portion was gathered upon the sixth day. It is very probable also that the other commandments were observed to a certain extent.

9. *Six days shalt thou labor.* This is not an absolute command to work upon every day except the Sabbath. There were other festival days to be observed. This command is thus expressed to emphasize the cessation of labor on the Sabbath.

10. *Thou shalt not do any work, etc.* The commandment is emphasized by explicit prohibitions. No work at all by anyone. *Cattle.* This word includes the domestic animals owned and used by man. *Stranger within thy gates.* The gates of the city or village are apparently meant rather than of the house.

11. *For in six days Jehovah made heaven and earth, etc.* This is the motive for the fourth commandment. We are not, however, to keep the Sabbath so much in imitation of God's resting after six days of labor, as because he blessed the Sabbath-day and hallowed it; that is, made it holy. Some have inferred from the reason connected with this commandment in Deut. 5: 15 that this law was for the Jews particularly, and not for others; but that is mentioned simply as an additional reason for remembering God and giving heed to his law.

#### SEVENTH-DAY BAPTIST MODESTY.

REV. GEO. B. SHAW.

Why may we not have more sermons, news items and other signed articles in the SABBATH RECORDER? Why do we not hear from different missions and schools and churches with some degree of regularity? Why not have a sermon from one of our bright men at least once a month? Why not have a "State Letter" four times a year from Rhode Island, New Jersey, Kansas, etc.? Why not?

Let me tell you why not. Because Seventh-day Baptists are so modest. The pastor of the Plainfield church has had two sermons printed lately. He is just as modest as the rest of you, but the sermons were type-written, and the Editor of the RECORDER had his hands on them in less than a minute from the time the benediction was pronounced.

The management of the SABBATH RECORDER is anxious to secure these contributions, and has repeatedly tried to do so. Not very long ago an arrangement was made by which the RECORDER would have a long list of contributors, from representative localities; each was to write four letters a year. The pastor of the New York church was one who was asked to provide a "New York City Letter." He wrote just once and quit. He was not lazy but he was modest. Possibly you are glad he was, but "where are the nine"?

This article is not written with the idea of securing copy for your denominational paper, because I have no authority to do that, and besides it would do no good, for when a man is modest there is little you can do with him. The object is to explain the situation to the ordinary reader who does not understand why he does not hear now and then from X Y and Z. These readers know that the volume of contributed articles is not governed by the same law that controls the supply of marriage notices. It would be out of the question to employ detectives in each locality to secure what is wanted, and we will have to go without those special contributions.

Every one who writes for the papers ought to do what a representative of the Anti-Saloon League promised a congregation in Plainfield to do when he took the platform last Sunday night. He said, "Dear friends, I have a very important subject to-night, and it is now ten minutes past eight, and if you will give me your careful attention I will quit when I get through."

THE THOUGHT OF IMMORTALITY.

ZEPHINE HUMPHREY.

The thought of my own immortality  
Doth like a flaming angel's wing salute  
My startled sense, and blind me into mute,  
All-fearful joy. O, older than the sea,  
Still to exist when mountains cease to be,  
Divine, uncaptured, bearing patient fruit  
Of mortal years awhile, my soul hears bruit  
Of vaster things that have been and shall be.

How then am I not shamed that life or pain  
At any time can fetter me, or tears  
Prevail against my singing! Soul, be strong!  
A little while, and fallen to dust the years,  
A little while, and God's free heaven again,  
Meantime, God's earth; lift high thy native song.

—Congregationalist.

MARRIAGES.

RANDOLPH—SMITH.—At the home of the bride's parents, near Salem, West Virginia, June 11, 1902, Mr. Atwell Randolph and Miss Mary Smith, both of Salem.

BAUMLER—CRANDALL.—At the home of the bride's parents, Mr. and Mrs. J. Arthur Crandall, by the Rev. T. J. Van Horn, Samuel C. Baumler of Earlville, N. Y., and Miss E. Ethel Crandall of Brookfield.

DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

DAVIS.—Charles E. Davis, son of Theodore and Rachel A. Davis, was born at Long Run, Doddridge county, West Virginia, March 7, 1859, and died June 8, 1902.

He was married to Ettie Morrow March 17, 1882. A wife and three children mourn their loss. Funeral services were held at the Greenbrier church June 9, conducted by the writer. Text: James 4: 14, "What is thy life?" E. A. W.

CARTWRIGHT.—In Cartwright, Wis., June 20, 1902, Thelma Pauline Cartwright, infant daughter of Paul and Anna Cartwright, aged 13 months and 17 days. "Of such is the kingdom of God." A. G. C.

WOOD.—At the home of her daughter, Mrs. T. C. Taylor, in West Winfield, N. Y., June 7, 1902, Mrs. Martha Wood, aged 94 years, 7 months and 26 days.

She was the youngest of a family of twelve children of Mr. and Mrs. Samuel Bliss, born in Plainfield, N. Y. After her marriage to Mr. James Wood, some years since deceased, she lived in Sangerfield and Brookfield, at which latter place she united with the Second Seventh-day Baptist church. For years she had been waiting for her release, depending upon the loving care for two years of her daughter, Mrs. Taylor. The last year was spent in almost total blindness. Funeral services were conducted by the pastor, at the church in Brookfield, Tuesday, June 10, 1902. "And there shall be no night there." Rev. 22: 5. T. J. V.

EAST.—Henry Thomas East was born in London, Eng., Nov. 13, 1825, and died in North Loup, Neb., June 6, 1902.

In 1846 he came to America and enlisted in the American army, serving through the Mexican War. He also served in the Union army during the late Civil War. He was thus an honored veteran in two wars in his country's cause. For nearly twenty-nine years he had been a resident of North Loup. He was a Christian and an honored member of the North Loup church. At his funeral, which was largely attended, his comrades of the G. A. R. were present in force, testifying their high regard for him, and their sympathy for his sorrowing wife and children. A. B. P.

DAVID.—Daniel G. W. David was born in Fayette Co., Pa., July 14, 1827, and died at Harvard, Neb., June 10, 1902.

In 1850 he married Rachel Stewart. Twelve children were born to them, seven of whom are now living. In 1859 he moved to Panola, Ill. There he and his wife united with a Baptist church, with the understanding that they should keep the Sabbath. For the last twenty-four years he has resided at Harvard, Neb., and though not having the privileges of worshiping with the people of his faith for many years, has been a conscientious Sabbath-keeper. The attendance at his funeral testified to the high regard in which he was held as a citizen and a Christian by his neighbors. A. B. P.

Popular Science.

H. H. BAKER.

A Remarkable Scientific Problem.

It may be interesting to the scientific readers of the RECORDER to learn that, without any flourish of trumpets, one of the greatest enterprises ever undertaken by a single individual was commenced within a year, and before another year shall close will be completed, at an expenditure of at least five millions of dollars.

This wonderful undertaking was no less than to construct two ocean steamships complete for freight and passengers, both to be made of steel, and yet so arranged that each having on board 21,000 tons of freight and 1,500 passengers, could not by accident sink or founder. The load displacement is for 38,000 tons. These ships are each six hundred and thirty feet from the bow to the stern, seventy-three feet in width, and fifty-six feet in depth. They are to be driven by twin screws, and the engines are of 10,000 horsepower, which are nearly completed. The speed is to be fourteen knots an hour. The coal bunkers are made for carrying five thousand tons, and are arranged over the boilers, so as to supply, as wanted, by gravity.

These two steamers are the first of a fleet to float the American flag on the Pacific, and form a line between Seattle and ports in Japan, China, and Siberia.

It may be interesting to refer more in detail as to the construction of these ships, as most of the construction is done on the premises. As they are to be duplicate ships, much time will be saved in preparation of fixtures and tools by making the two at the same time.

The first in order was the laying of two monster keels, then came the shaping of tank bottoms, from which the frames were built up. Then came covering the frames on the inside with steel plates, and then the laying of decks, of which there are five, making the vessel five stories high. Every piece of frame and every plate has to be heated, bent, and fitted to the exact angle desired, to give shape to the ship.

All the rivet holes are either drilled or punched; if over an inch in thickness they are drilled, and the holes are numerous. There are in the two ships more than four million five hundred thousand holes, to be made and filled with red-hot rivets, riveted solid and smooth.

The ships have double keels, double bottoms, and double hulls. The distance between the hulls is six feet, which space is divided into thirty-six water-tight compartments. The frames in these vessels are the largest ever used, and are only thirty inches apart, and have twelve inch channels. Every piece of iron or steel is handled for work or put in place by two newly-constructed trolley cranes. Each crane can pick up a piece weighing five thousand pounds and place it anywhere or in any position on either of the ships.

All material used in making these ships is of the most substantial character. In their manufacture there is kept constantly in view the great responsibility attached to the service they are to perform, the length of the voyages, the dangers the ships are to encounter, the value of their cargoes, and above all the precious lives that will seek transportation from one continent to the other.

Where are these two wonderful ships being

constructed? In Graton, opposite New London, Conn., on the bank of the river where, a year ago, stood the old roundhouse of the N. Y. and N. H. Railroad.

Who is the man who has planned these vessels and these works, and who is now carrying them on to completion? A gentleman ship-builder from Maine, whose name is Charles R. Hanscom.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us. I. L. COTTRELL, Pastor.  
29 Ransom St.

SEVENTH-DAY BAPTISTS in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

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