

# THE SABBATH RECORDEE.

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## "THY GOD HATH COMMANDED THY STRENGTH."

CHARLOTTE BURGIS DE FOREST.

"Thy God hath commanded thy strength."

It is not thine to squander on toys of a passing age;  
Nor thine to be spent in winning a sordid earthly wage;  
Nor thine to hide in a napkin till a more convenient  
time.

Thy God hath commanded thy strength,—thy strength  
in its fullness and prime.

"Thy God hath commanded thy strength,"

It may be to deeds of glory before the world's applause;  
It may be to work and struggle in some obscure cause;  
It may be to little doings that few or none will heed;  
Yet God hath commanded thy strength, of thy service  
the Lord hath need.

"Thy God hath commanded thy strength."

He may summon thee to the desert, from the toiling  
world apart,  
For thy strength to rest in silence, while he shall try thy  
heart;  
Or he may call thee to shoulder some weight of sorrow  
or pain.

'Tis thy God that commandeth thy strength,—shall he  
command in vain?

—S. S. Times.

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A Safe Place.

ACROSS the bay from where we are sitting is a fortified point on which are several "disappearing guns." These are so arranged that both the guns and the men who work them are fully protected from the fire of the enemies who may attack them.

Some years since there was published in one of our literary monthlies an account of the Federal attack upon the Confederate forts which guarded the mouth of the Mississippi. When the "range" had been gotten then began the steady rain of deadly missiles. A thousand shells in half a hundred minutes screamed through the air, each bursting as it fell and tearing up the breastworks, the gun-carriages, the very body of the great weapons themselves. Then the roar of battle died down, and the fleet steaming up the river disembarked its troops before the batteries that had been silenced. But what was the surprise of the Federal commander as he approached the forts to find them swarming with the men he had come to bury. "Boys," was his astonished inquiry, "how did you live through it?" "We never could have lived through it, Captain," was the reply, "if we had not had a hiding place.

That is what the Word of God says to the trusting soul. "Thou art my Hiding Place," is the psalmist's joyful song. There are sorrows against which we cannot arm. There are attacks from which no shield will protect us. There are terrors in whose presence we have no resource of flight. Unless we have a hiding place we are "naked to our enemies." But when the soul is shielded by the encompassing love of God all enemies are powerless to harm it.

A Good Fight.

THE preacher said that the Apostle Paul had the right to appeal to all men in favor of the highest standards of manliness and bravery, because he embodied them in his own life. It was well said. By the same law, Paul was fitted to write, "I have fought a good fight," etc. God finds a place for all kinds of men, and his wisdom utilizes the work and purposes of every honest, earnest life.

It is not necessary to disparage the pacific graces in order to appreciate heroic qualities. There is a place for John Milton in the church of Christ even though he cannot fill the duties required of a Cromwell. We need the loving and spiritual-minded John to see with a keener vision the walls and gates of the heavenly city; but we need also some one who shall stand in the presence of the rulers of this world and preach of "righteousness, temperance and a judgment to come."

A good fight presupposes a good cause. The loftiest courage cannot redeem a base or an insignificant aim.

A good fight means good methods. War no less than peace is subject to its own laws. The American soldier who is worthy of his flag never adopts the customs of his barbarous antagonist. Paul's most aggressive campaign never knew the methods of his earlier life when he fought the church of which he was afterward the defender. It is a blessed thing for any man as he draws near the close of his allotted years to be able to say: "I have fought a good fight. In a world filled with enemies of righteousness I have not been merely a man of words or a seer of visions. I have lived for high and holy purposes; and I have sought heavenly ends by heavenly means." He who can say this with truth at life's close may look with confidence for a celestial crown "which the Lord, the righteous judge, will give him at that day."

How are you fighting for truth and righteousness?

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Talking with  
Material  
Things.

ALL things have language. All things convey ideas, or, at least, awaken them. Words are human language. Birds and beasts have theirs. Trees, landscapes, rivers and oceans talk. We are as ignorant of their language as they are of ours—perhaps more so. Whoever is able to hear and read what God says through material things—animals, birds, earth, air and sky—has many sources of enjoyment, and many means of education not available to those less favored. We pity the man who cannot join in worship

with the birds at daylight, and be made the better by it for all the duties of the day. He who sees the sunset sky as only patch color, and does not read it as he would a poem, or look upon it as a beautiful picture painted by angels' brushes, is at once dull and unfortunate. When Bryant said "The groves were God's first temples," he told a double truth. On another page will be found "My Vacation Garden." There is something in it for the dweller in the city and the dweller in the country, for the farmer, the busy, overworked man of affairs, the overworked preacher, the tired lawyer, and the housekeeper, with weary hands and the heart ache. Read it.

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PRAYER is not always commendable. Hence is sometimes better. Egotism and bitterness are prominent features of some tirades and boastings which go under the name of prayer. Prayers are great revealers of character. A spirit that does not commend itself to God is no better in the form of prayer than in the form of comment on our fellows. There are too many who pray the familiar prayer:

"O Lord! bless me and my wife,  
Son John and his wife,  
Us four, and no more."

That is sinful selfishness. Some men lash the church, or those persons whom they hate, under pretense of praying. They say things about their brethren in this way which they would be ashamed or afraid to say directly. That is abuse, not prayer. Egotism and unseemly boasting seek the same form of expression. It is told of one egotist that he killed a given prayer-meeting by his boasting, under the guise of exhortation. To avoid him, the leader gave out that the meeting on the next evening would "be for prayer only." Nothing daunted, this boaster soon rose, and with closed eyes began: "Oh Lord, thou knowest that the last time I went to Europe," etc. The prayer-meeting—and much more the pulpit—which is infested by such self-worshippers is unfortunate indeed.

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THE plea which some of the most thoughtful reformers in New York City are making for the opening of the public school buildings on Sunday for the entertainment of children now on the streets, is one which should be heeded. In all our great cities thousands of children attend the schools of vice on the street, and elsewhere, because of the leisure of Sunday. The time ought to be hastened when churches,

on week days, and school-houses on Sunday and other holidays, should be placed at the service of the public. The best interests of society and of religion demand this.

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**A Caution.** This is the time when young people just graduated from High School or College are tempted to "think more highly of themselves than they ought to think," or, at least, to think that they have outgrown their home surroundings and the standards of life set by their parents.

The lad who has just graduated from college is in danger of thinking that he has a wider horizon, and a juster perspective than his father, who has spent his life on a farm, or in a counting-room. The boy believes that his father, by the limitations of his experience, cannot enter into his feelings or share his ideas. Often this is a serious mistake. Parents may not have so much knowledge as their sons and daughters, but they have far more of that fine resultant of all knowledge which the Scriptures call wisdom. A boy or girl who has enjoyed the best opportunities of these years can hardly make a graver mistake than to assume an air of isolation or of patronage toward older people. Three or four years at a school, no matter how excellent the teachers, have not taught the boy or girl what the father and mother have learned by fifty years of human experience, with its love and sorrow, its struggles, defeats and triumphs, and the long broodings of the human heart over the mystery of life.

If there be proper sympathy between parents and children, the former can teach more and better concerning the vital and important questions of life than any college professor, or eminent specialist can do.

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**Idols and Idols.** THERE are many idolaters in the United States. Some worship in Joss houses, but many worship other gods without material forms or smoking incense. Every prosperous age is likely to be an idolatrous one, and false worship is not less dangerous because it is less gross. We may be free from superstition, but we are tempted to use that freedom for idolatry. The names are changed, the crudities of outward ritual have disappeared, but the tendency of the heart to seek its real divinity among earth-born things remains. That is our god to which the deepest purpose of the heart is given. Two popular idols are Success and Pleasure. Both these are beautiful and powerful; both have good traits, and call to many good things, hence are they the more dangerous. Success is to be worshiped when it leads to purposes right and ends righteous. All real good lies in that way. But if success be worshiped for its own sake, or for purposes questionable or evil, such worship is ruinous.

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**Pleasures.** PLEASURE is among the most beautiful and bewitching of idols. She intoxicates the souls of men, fills them with longings, and makes them strong to do under the impulse of fierce desires. If all these turn toward holiness and high living, there is true worship. When pleasure leads where God points her, influence culminates in untold good. But when she fans the fire of earthly desires and passions, evil reigns and the end is not for away when

wrecked souls must lie moaning among the ashes of better things and burnt-out desires. Because of the dangers which surround all men, God's warnings against idolatry—that is against all regard for lower things—is one of our highest blessings, and his voice should be heard and heeded as we love life and righteousness.

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**No Writers For Children.** ALL editors of religious and family papers appreciate the serious lack of good stories for children, stories wholesome and attractive. The Evangelist lately sought to secure something desirable and worthy by offering a prize of twenty-five dollars for stories suitable for "Sunday afternoon reading." The result is told in the following words: "With a regret which far exceeds that of any competitor for the prize we announce that not one story which has been received even approximately reaches the standard which would entitle it to the proffered prize of twenty-five dollars. Barely three or four out of nearly a hundred stories submitted are even available for a place in our pages at our regular rates." A similar dearth of general "communicates" for papers like our own prevails. The sweep of life or its absorption in other directions has made voluntary writing for the press well nigh a lost art. There is still an overstock of poor poetry at times, but of desirable miscellaneous "original matter" very little is offered.

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**Dr. Barrows.** EVEN though the great and good are too soon forgotten, when death calls them home, all are made better who honor their memory and emulate their virtues. Hence it is that we reprint Dr. Nobles' Tribute to John Henry Barrows, on another page. The writer remembers it as a blessing that he was permitted to know Dr. Barrows personally, and, at his request, to preside at a session of the World's Congress of Religions, in Chicago. His presence was a benediction, and his memory enfolds the hearts of those who knew him with a sort of heavenly halo. When he was buried students in Oberlin College, in relays of eight, bore the body of their beloved President to its last resting-place. In the Christian Endeavor World of June 19 Will Carleton has pictured that scene in verse:

"Slowly the teacher wends his way  
Through the paths of a summer day;  
'Mid the balm of the June's sweet breath  
Into the campus owned by Death.

Silence there in the gateway stands,  
Ready to clasp his faded hands;  
Mounds of grasses and headstones dim  
Long have waited to welcome him.

He will not knock at a stranger's door;  
Teachers and preachers have gone before.  
Bugle-voices the lands have known  
Welcome him with no welcome tone.

Not in a hearse, with plumes of black,  
Gliding along the well-worn track,  
Comes this molder of brain and will,  
Now so newly and strangely still;

Not in a lofty funeral car  
Borne to rest, as the warriors are;  
Not with an empty-saddled horse  
Rides to its rest this hero-corse.

Eight strong students, with measured tread,  
Silently bear the silent dead;  
Eight more students, with loving face,  
Ever are waiting the honored place.

Thus do the minds this master taught  
Garland his road with tender thought;  
Thus does each student, loving much,  
Wait for the thrill of his casket's touch.

Thus by the ones he has served and blessed  
Slowly the teacher is borne to rest;  
Grandeur honor could never be  
Paid to the kings of land or sea."

## Prayer-Meeting Column.

TOPIC FOR JULY 18, 1902.

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

**Topic.—The Humiliation and Exaltation of Christ.**

**Phil. 2 : 1-11.**

1 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, 2 make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; 3 *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of others. 5 Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**1 Cor. 15 : 20--28.**

20 But now hath Christ been raised from the dead, the first-fruits of them that are asleep. 21 For since by man *came* death, by man *came* also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. 24 Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. 28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

The contrast between the humiliation of Christ in his earth life and his final exaltation as King of kings and Lord of lords finds its counterpart in the experience of his faithful children. While there is greatness in all genuine service, whether of our fellows or of our Father in heaven, the service we are called upon to render on earth often seems unimportant, if not humiliating. Let no one think, however, that in the seeming humiliation of our earthly experiences there is anything undesirable or anything which degrades us. No one thinks of Christ as being degraded by his work on earth, and we must not think of ourselves as degraded when we are called upon for various forms of earthly service. As his service on earth in redeeming men was made more glorious because of his final exaltation, so will our earthly service, if given in his spirit and in his name, be not only justified but glorified by the triumph and exaltation which the Father hath in waiting for those who love and serve him. True service is always exalting.

**"THE SABBATH UNCHANGED, EXCEPT BY THE COMMANDMENTS OF MEN."**

Address delivered in Westerly, R. I., by Rev. S. H. Davis, May 10, 1902.

In my address of last week I endeavored to show the specific time of the Ancient Weekly Sabbath, which God blessed and hallowed, and which was kept by the people of God before and after the giving of the law at Sinai. It is my purpose to-day to set forth the fact that the Sabbath has not been changed by Divine authority, and that the

obligation to observe it still rests upon Christians everywhere.

If the Sabbath was changed by Divine appointment, it must have been through the example and teaching of Christ or his apostles, or both. And, since the change was to be so radical in its effect, especially upon Jewish Christians, it would seem that the teaching of Christ and the apostles concerning such a change should have been definitely and specifically set forth. But what do we find? That Christ kept the Sabbath to the close of his ministry. Not according to all the traditions and prejudices of his times it is true, but according to the true spirit of Sabbath-observance and worship. He corrected many of the false notions, therefore, about the manner in which the Sabbath should be kept, indicating that it was not a day for gloom, but for joy, a day in which man should worship God and rest from his usual toil, and yet a day in which works of mercy and necessity should be performed.

And so he specifically declares that the Sabbath was made for man—the race. In all his teachings we find not one word which suggests the need or the possibility of a change, and in all his life not one act that was not in harmony with the keeping of the Sabbath after the manner in which he taught that it should be observed.

He recognized and observed the Sabbath as a memorial of his Father's work, and therein did honor to his Father's name. Had he refused to observe the Sabbath, or had he abrogated it, he would not only have broken the Fourth Commandment, and thereby lost his claim to sinlessness, but he would have broken the Fifth Commandment, which says, "Honor thy father and thy mother." In all the history of the race we have no other such example of love for and obedience to the Father as that of Jesus, who knew no will save the Father's will, who sought no glory save the Father's glory. And the suggestion that Christ should have torn down his Father's memorial and set up a memorial for himself in its stead is simply unthinkable.

And not only this, but Christ spoke prophetically of the Sabbath in Matt. 24: 20, when he prophesied the destruction of Jerusalem and instructed his followers to pray that their flight be not on the Sabbath-day. And what is true concerning Christ's attitude toward the Sabbath is also true regarding the attitude of his apostles, and that to the close of their ministry. All through the Acts of the Apostles we read that they went into the synagogue on the Sabbath-day and taught.

Nor was this teaching on the Sabbath confined to the Jews. In the 13th of Acts we read that Paul and his companions came to Antioch and went into the synagogue and sat down; and being invited to speak, Paul preached to them. And as they went out, the people besought them that they should speak again the next Sabbath, and at that time almost the whole city was gathered together to hear the Word of God. And not only in the synagogue did they preach on the Sabbath, but in the 16th of Acts we learn that at Philippi Paul and Silas, on the Sabbath-day, went forth without the gate of the city, by a river side, and there preached to the people which were come together. Indeed, through all the history of the apostles we find them teaching and preaching on the Sab-

bath-day, and this, not as Jews, but as Christians; for the New Testament history repeatedly states that the Greeks were taught on the Sabbath the same as the Jews, and in those churches where the Greek element predominated there is no trace of any different teaching or custom as regards the Sabbath.

The claim that the Sabbath was done away by Christ because it was Jewish is weak and inconsistent. Christ, as regards nationality, was a Jew. The writers of the Old and New Testaments were all Jews. Does any one reject the Bible as "Jewish." And yet the Sabbath is less Jewish than the Bible, as it had its beginning previous to the founding of the Jewish nation. "It was God's Sabbath for the race of man, beginning when the race began, and it can only end when the race ceases to exist."

But we are asked, Does not the New Testament teach that the law was done away in Christ, and that we through faith are free from the law? It does certainly teach that the ceremonial law was done away, but it nowhere hints that the moral law was done away. It teaches that we are made free from the law through Christ, but how? Not free from the judgment of the law, nor from obedience to the law, but free from the penalty of the law, through the atonement of Christ, if we accept that atonement.

In 1 Cor. 7: 19, Paul contrasts the ceremonial and moral law, and declares the worthlessness of the one and the binding character of the other, by saying: "Circumcision is nothing and uncircumcision is nothing, but the keeping of the law." Here Paul emphatically declares to the Christians at Corinth that the moral law, the law of the Ten Commandments, was not done away. And near the close of his ministry he asserts that against the law he himself has not sinned, which assertion he could not have truthfully made had he ceased to observe the Sabbath. The ceremonial code, that had to do with those ceremonies which were types of Christ, must necessarily pass away at his death. But concerning the moral law embraced in the Ten Commandments Christ said, as recorded in the fifth chapter of Matthew, "I came not to destroy but to fulfill. For verily I say unto you till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law till all things be accomplished. Whosoever, therefore, shall break one of these least commandments and teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them shall be called great in the kingdom of heaven."

And after an able reasoning concerning the law and the gospel in Paul's letter to the Romans, he says in the third chapter and the thirty-first verse: "Do we then make the law of none effect through faith? God forbid! Nay, we establish the law." Again, in the same epistle, the fifth chapter, Paul says: "Where there is no law there is no sin."

How often we see men who, in order to destroy the law of the Sabbath, would go to the length of destroying the whole moral law. They say, "We are not under law but under grace." But, according to Paul, it is impossible for those who do not live under the law to commit sin, for sin is a transgression of the law. Then if they are not under the law they have no sin, and if they have no sin they have no need of a Saviour, and thus

they would shut themselves out from the atonement.

But no; they say that the law is no longer written on tables of stone, but on the heart and conscience. On whose heart or conscience is this law written? On the heart of the Christian believer? Very good. If the law is written on the heart of the believer, he is certainly under that law and under obligation to keep it.

But if it is written on the heart of the believer only, then it must be the unbeliever that is not under the law, and not being under the law has no sin, and having no sin has no need of a Saviour. How unchristian such teaching; and yet it is the only logical conclusion to which any man must come, who for the sake of destroying the Sabbath of the Fourth Commandment declares that the law is done away under the Gospel Dispensation.

No; the moral law is not done away, but is the basis of both the old and the new covenants. And, as Dr. Lewis has pointed out, the legal difference between the old dispensation and the new is the difference in the method by which men may find forgiveness when they have transgressed God's law. Under the old dispensation they found forgiveness through the ceremonial system. Under the new we find forgiveness through faith in Christ.

Having shown that the moral law, which carries with it the Sabbath, is as binding under the new dispensation as it was under the old, let us inquire concerning some of the other excuses which men make for disregarding the Sabbath and substituting another day in its stead.

The first sweeping claim which they make is that they observe Sunday because Christ and his apostles changed the Sabbath to that day. This claim we have already found to be groundless, as both Christ and his apostles observed the Sabbath, and nowhere in the New Testament made the slightest possible reference to its being observed on any other than the seventh day of the week, which the Jews then and still observe.

But just here, Mr. Gamble, whose book I referred to at length last week, claims that all the translators of the New Testament, of both the King James' and the Revised editions, have been in error, as he asserts that in Matt. 28: 1, and in other parallel passages, where it speaks of the "first day of the week," the translation should be "the first, or foremost, or chiefest of sabbaths." The fact that the Greek scholars who have translated the New Testament in its various editions agree in translating this the first day of the week would seem sufficient evidence that their translation is correct. But lest some should imagine that this author had received new light on this passage, I submitted his translation to a number of Greek scholars, all of whom agree with the authorized translation.

I quote from but two. Prof. Benjamin F. Bacon, of the Chair of Greek Testament Exegesis in Yale Divinity School, says: "The suggested translation of Matt. 28: 1, is quite inadmissible."

He says further, that the original Greek cannot possibly mean anything else than the first day of the week, and that all the expressions, "chiefest, foremost and most important," ignore this fact.

In conclusion, he says that the sense of the

verse is exactly that given in the Revised Version, which reads: "As it began to dawn toward the first day of the week."

Thinking it possible that some scholar among Mr. Gamble's Methodist brethren might be more favorably inclined to his view, I wrote to Prof. M. D. Buell, who holds the Chair of Greek Testament Exegesis in the School of Theology of Boston University, and who is also Dean of that institution.

Under date of April 10 he says: "The interpretation suggested is not new, but it has failed to commend itself to scholars." So it appears that with scholarly men, Mr. Gamble's misinterpretation of Scripture carries no weight whatever as an evidence that Sunday was recognized in the New Testament as a Sabbath.

Prof. Stevens, of the Chair of Doctrinal Theology, in Yale Divinity School, in referring to the question of Biblical authority for Sunday-observance, in his lecture before the Senior Class, April 21, 1901, spoke as follows:

"How much is said in the New Testament concerning the observance of Sunday? There are only three possible references to it. In Acts 20: 7, we are told of a meeting that was held on the first day of the week that might as well have occurred on any other day of the week. Again, in Paul's letter to the Corinthians the 16th chapter, the 1st and 2d verses, he commends the laying by in store on the first day of the week for the poor saints at Jerusalem; and in Rev. 1: 10, John mentions the Lord's-day which may or may not have been the first day of the week. This is all; and there is absolutely no ground for claiming Sunday as a New Testament or apostolic institution. In fact we know that it was not, but that it came in after apostolic times."

If Sunday is not a New Testament institution, but came in after apostolic times, as so eminent an authority as Dr. Stevens asserts, and as every honest student of history must admit, we must look elsewhere in order to find authority for its observance.

No one would think of claiming for it Old Testament authority, and not having Biblical authority it cannot have Divine authority. Therefore those who observe it instead of the Sabbath must inevitably apply to themselves the words of Jesus to the scribes and Pharisees when he said: "Ye leave the commandments of God, and hold fast to the traditions of men."

Nor has this Sunday tradition, to which men hold, even the sacredness of being a Christian tradition, as its origin has been directly traced to heathen customs and to Pagan worship. In the first centuries of Christianity there was much jealousy between that branch of the church which was Hebrew, having been converted from Judaism and the branch, which was Gentile, having been converted from Paganism.

The Sabbath was naturally a prominent feature of the Jewish Christians' creed and practice. Because of the bitter prejudice against the Jewish Christians, therefore the Sabbath which came to be termed Jewish by the Gentile Christians was a special point of attack, and soon a strong no-Sabbath sentiment had grown up in the early church. Rabbi David Davidson, of Cincinnati, Preceptor of the Hebrew Union College, emphasized this fact in a very scholarly address on the subject of "Sabbath and Sunday," in which he

accounts for the departure of the early church from Sabbath-observance as the result of hatred of the Jews, and prejudice against anything that savored of Judaism.

The Sabbath and the Jewish Christians were both driven out of the early church to a very large extent, and with the destruction of the Sabbath a place was made for Sunday. In the earliest centuries of the Christian era sun worship, one of the oldest forms of Paganism, was very popular in the Roman empire. With the prevalent disregard of the Sabbath, it was easy and natural that the Pagan Christians should find an analogy between their long standing worship of the rising sun and the newly adopted worship of the risen Christ. Out of this idea there grew up a combination of sun's days festivals and the resurrection festivals, both being the product of sentiment and heathen philosophy, and not of Scripture.

No claim was then made for a divine law in favor of Sunday, nor for it as the Sabbath. Prejudice against the Jews gradually destroyed the Sabbath, and the popularity of the semi-Pagan festivals gradually exalted the Sunday. And thus it was that the "day of the sun," as Justin Martyr, a writer of the second century calls it, came into considerable prominence about 150 years after the beginning of the Christian Era.

The custom of Sunday-observance was early adopted by the Catholic church, which claims the responsibility of changing the Sabbath from the seventh to the first day of the week, but does not claim any other than church authority for so doing. Indeed the ducators among the Catholics positively assert that there is no Scriptural ground for Sunday-observance, and ridicule the position of Protestants who deny the authority of the Roman Catholic church, profess to take the Bible as their rule of faith and practice, and yet seek to find Scriptural ground for the unscriptural practice of Sunday-observance. Early in the fourth century Sunday began to be recognized and upheld by law under the reign of the so-called "Christian emperor," Constantine. In 306 A. D., he became one of the four associate rulers of the great Roman Empire. He had one ambition, to be the sole emperor of Rome's vast domains. His associate rulers were heathen. Heathenism was then beginning to decay, the heathen nations being disunited. Christianity was growing and its followers formed a strong, united party. With keen eye Constantine recognized in that party the fittest instrument for attaining his ambition. In lending his influence to Christianity, therefore, he was not guided by moral or religious consideration but by his desire for political aggrandizement. And while he encouraged Christianity for selfish motives, he remained a Pagan worshiper most if not all of his life. Among other heathen gods he worshiped particularly Apolo, the "sun god." As high priest of the Pagan Hierarchy it was within his official duties to prescribe the religious festivals for the empire. And in discharge of his prerogative he passed the first "Sunday edict," on the 7th of March, 321 A. D., and so worded it that while it should win favor from the Gentile Christians, it was at the same time a heathen edict, creating a heathen festival.

It read as follows: "Let all Judges, and all city people and all tradesman rest on the

Venerable Day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass lest the provision of heaven be lost."

The edict makes no reference to the day as the Sabbath, or as the Lord's-day, or as in any way connected with Christianity. It is merely the edict of a heathen emperor addressed to all his subjects, commanding that they refrain from certain forms of work on the "venerable day" of the god which he most adored. From that day to this, Sunday laws which were begun as an institution of Paganism pure and simple have been a prominent power in suppressing the Sabbath and exalting the Sunday.

Shall we obey the laws of God, or follow the traditions and commandments of men?

But we are asked by the advocates of Sunday, is not the first day of the week spoken of in Scripture as "the Lord's-day," and does not this give to Sunday divine recognition? No, we have no evidence whatever that the term Lord's-day used in the Scriptures applies to Sunday. In fact the evidence is decidedly to the contrary.

The terms "the Lord's-day" and "the day of the Lord" are both used by the writers of the New Testament, and in each and every case seem to refer alike to the day of judgment, and in no case to the first day of the week.

In Acts 2: 20, we read: "The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord shall come."

How many *Sundays* have rolled by since that prophecy was made? In 1 Cor. 1: 8 we read:

"Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ."

The reference here is certainly to the end of the world and not to the first day of the following week. In 1 Cor. 5: 5 we read:

"To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

Who would think of connecting "the day of the Lord Jesus," here spoken of, with the next Sunday? In 2 Cor. 1: 13, 14 we read:

"And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of the Lord Jesus."

Which is spoken of here, Sunday or the judgment? In Phil. 1: 6 we have this passage:

"Being confident in this very thing that he who hath begun a good work in you will perfect it until the day of Jesus Christ."

Does Paul expect the church at Phillipi to attain perfection by the following Sunday, or by the second coming of Christ? In the same chapter, the 10th verse, we read:

"That he may be sincere and without offense unto the day of Christ."

Another reference to the end of time. 2 Peter 3: 10 gives us this passage:

"But the day of the Lord will come as a thief in the night."

The application of this passage to Sunday would indeed be absurd. Again, 2 Peter 3: 12 reads:

"Waiting for and hastening unto the com-

ing of the day of the Lord, by which the heavens being on fire shall be destroyed," etc.

And thus we have eight references to the day of the Lord variously expressed, each plainly indicating that it is not Sunday that is referred to, but the great and final day.

The ninth text wherein we meet the expression the Lord's-day is the last expression of the kind to be found in the New Testament. In the Apocalyptic Revelation the first chapter and 10th verse John says: "I was in the spirit on the Lord's-day." If we look only at the phraseology of this term we must conclude that the meaning is identical with the similar expression "the day of the Lord." Any intelligent school boy would tell you that standing alone the difference in the order of the words in these two phrases has no significance, as the phrases "the day of the Lord" and "the Lord's-day" mean one and the same thing. But aside from the form of the expression, there is abundant evidence that the term Lord's-day did mean the great and final day of the Lord, and that it did not mean the first day of the week. Had John used this expression on previous occasions to designate Sunday? Not in all his writings. What expression has he used to designate that day? In his Gospel, chapter 20 verse 2, he calls the Sunday following the resurrection "the first day of the week." In the same chapter the 19th verse he says:

"Now when it was late that same day, being the first day of the week."

On what ground then could we assume that he dropped that designation of the day? Surely he did not adopt a new title for Sunday, because such was now in vogue, seeing that an expression of exactly the same meaning has been used eight times already by St. Luke, St. Paul and St. Peter to designate something else. And surely the Holy Spirit would not inspire St. John to designate Sunday as the Lord's-day when he had inspired the other three apostles collectively to use an expression of exactly the same meaning some eight times to designate the day of judgment. But when we seek for the true meaning of any Scriptural expression we should notice carefully the connection in which it is used.

John says in Rev. 1:10: "I was in the spirit on the Lord's-day," and in chapter 4, verses 1 and 2, he gives us the key to this expression when he says, "After this I looked and behold a door was opened into heaven," and a voice said to him, "Come up hither and I will show you the things which must shortly be hereafter."

Let us ascend in the spirit with John, through the door into heaven; and then we find that he was ordered to write in full his vision of what was to take place on and antecedent to that, the Lord's-day, which is the day of judgment.

It is as if John had said: "I was carried by the spiritual vision to the great and notable day of the Lord in heaven, and there ordered to write of the things I beheld, which must shortly come to pass."

And thus we find that the expression the Lord's-day refers in Scripture to the day of judgment exclusively. How strange it would seem if our Sunday brethren would give this expression its true meaning, and instead of saying that they do not keep the Sabbath, they should say, "we observe the Lord's-day; we do not keep the Sabbath, but observe the day of judgment."

In conclusion, I wish to mention one other reason urged for the forsaking of Sabbath and the observance of Sunday, and that is, that *the majority observe that day*.

Now the great majority of the world's inhabitants are still heathen. Is that any reason why we should become heathens also? The majority of Christians are Catholic, either Roman or Greek. Should we all become Catholics to be with the majority? The majority of people in our large cities drink intoxicating liquors; should all the inhabitants of cities drink intoxicants simply to be with the majority? The majority of people in the world who observe Sunday observe it as a holiday rather than as a Sabbath. Must the minority who seek to remember the Sabbath-day to keep it holy therefore join with the majority in Sunday holidayism? No! A thousand times No!!

You remember that Gideon's army of 300 was a very *small minority* compared to the hosts of Israel who went not to the battle. But God had a great work for that little minority to do which they could not have done had they went with the majority.

Likewise God has work for Seventh-day Baptists, for which he has called us into being as a separate people, and in which he will *honor us if we honor him*.

#### LET US PRAY.

Prayer opens wide a fountain gate,  
Through which a crystal stream doth flow;  
Along its banks on either side,  
The tree of life is bound to grow;  
The leaves from which will surely heal  
The sorest spot a soul can feel.

H. H. B.

#### NEWS OF THE WEEK.

Much damage from a severe storm and consequent high water was done at St. Louis and other points in the Southwest on the 28th and 29th of June. Snow fell at Leadville, Colo., to the depth of eight inches at the same time. Crops suffered much in Nebraska.

Congress adjourned on the 1st day of July. The enactment of the Philippine Civil Government law, and the law authorizing the Isthmian Canal are the two best features of a Congress which, at the best, has failed to do what the Country expected, and what the nation was pledged to do. The victory of the Beet Sugar interests over just measures of reciprocity with Cuba is to be deplored. But we hope that better counsels will prevail in the next Congress. With the adjournment of Congress, and the coming of summer, news of national affairs will be meager, and the news column of the RECORDER will be less in evidence than it has been.

The coal strike seems to be breaking from its own weight, and the country will hope eagerly for a break in the price of coal.

An important decision has been handed down by the Supreme Court of Wisconsin which will be of deep interest to other states, because of the high standing of the Wisconsin Judiciary, and because of its bearing on the labor question. The core of that decision is that "a state law which prohibits any employer from discharging anybody because he belongs to a labor organization is contrary to the employer's constitutional rights, and therefore void." Such a decision will aid greatly in settling disputed points and must have a bearing on "strikes" and other features of the labor question.

To do is to succeed.—Schiller.

#### "IN THE LAND OF THE LIVING."

CRAIG S. THOMS, PH.D.

It was in that part of South Dakota which lies on the edge of the rain-belt. Toward the west the crops become poorer and more variable because of the uncertainty of rain and the certainty of hot south winds. Toward the east they become better and surer because of the increasing certainty of rain and the decreasing likelihood of the dreaded heat.

The train was speeding north at the rate of about thirty miles an hour. On one side were farms, from which the owners had reaped partial failure ever since the cattle herders were in possession of the broad reaches of prairie. On the other were cornfields which the year before the hot winds had stricken midway of their growth. A dozen shorelarks wheeled and circled over a strip of prairie and for a short space measured the speed of their wings with that of the train. A flock of prairie chickens whirred away over a cornfield as though they thought the iron horse in pursuit of them. A grove was passed where evidently a house once stood. A small, half-deserted looking cabin was seen squatted upon the bare prairie, and not far from it an excuse for a barn.

Fifty miles to the east are the rich, productive farms, whose owners have money at interest and are constantly purchasing more land. Fifty miles to the west are the great cattle ranges, the best in the world. We were in the uncertain part of the state, in that strip from which grazing interests have gone to cheaper lands and in which cropping is as yet uncertain.

One cannot but overhear what is said by passengers on a train. "This is God's country," said a large man to the one sharing his seat; "I pay taxes on 6,000 acres." "Where the treasure is, there will the heart be also," I said to myself in explanation of his estimate of values. As the train approached one of the many towns which have sprung up or dropped down upon the Dakota prairies, a passenger sitting just behind me drew a long breath of relief from the weariness of travel and said to a friend, "Well, we're getting into the land of the living, aren't we?" I edged around, almost rudely I fear, to see who had made such a remark. "The land of the living!" One from Chicago would think that he had gotten to the jumping-off place. One from New York City would regard himself as out of the world. The one who had made the remark was a man in middle life, well dressed, good looking, seemingly a keen, successful business man. He was evidently getting home, possibly from a business trip to Chicago or New York.

*Getting home.* There lies the secret. In that town upon the prairie was his business, his interests, his treasure, his home, his wife, his babes, his heart. Where these are is to us "the land of the living," "God's country." No wonder that our Lord said, "Lay up for yourselves treasures in heaven." How else can life be a homeward journey and death arrival in the "land of the living."—The Standard.

BETTER WORK LATELY.—A very homely man in Chicago has a very pretty daughter. One day she was sitting on his knee right before a looking-glass. She contemplated the reflection of their two faces and then asked: "Papa, did God make me?" "Yes, dear," he replied. "And did he make you?" "Yes." Looking again in the mirror she drew a long breath and rejoined, "He must be turning out better work lately, isn't he?"

## Missions.

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

ASSOCIATIONAL gatherings do more than arouse the evangelistic spirit and lead sinners to Christ. If they do that, it more than pays all the trouble and expense of having them. But these gatherings lead our people to apprehend and understand more fully their mission as a denomination. That is something our people should more deeply know, and be imbued with its spirit and purpose. These gatherings also establish our people in the faith and ground them in Seventh-day Baptist doctrine. It is spiritually unhealthy for people to be keyed up high in evangelistic fervor and ecstasy, rapturous exaltation. They must and will come down to the every-day experiences of life, and to stable living, in which there shall be an enduring and growing faith and love. It will not do to grow the limbs of a tree all on one side. They should grow on all sides and make a symmetrical tree. So should a Christian life be developed, and grow symmetrical, strong and beautiful. Evangelistic fervor and ecstasy alone will not do it. There must be indoctrination, discipline of soul, the overcoming of obstacles, the resistance of temptations, and the wearing of the yoke of hard service. Every revival effort, every gathering in of precious souls by evangelistic labor should be followed by wise-directing forces and wise pastoral work. So every one shall be led into faithful Christian living and into a glad continuous service for the Master.

WE are living in times when people are leaving their Christian faith and are following new and strange doctrines. In order to gratify lust and pride, worldly pleasure and gain, they want an easier religion than that of the old gospel of Jesus Christ. They do not want their consciences disturbed, it is not comfortable and pleasant to be lashed by conscience, hence they rather sear and benumb the monitor. So they choose to go away from Christ and go into agnosticism, or follow the leadings of some self-appointed prophet or religious demagogue. Again, Christian people are leaving the love of God and Jesus Christ, drawn away by the love of pleasure and the love of the world. It is high time that the true and loyal followers of Christ should contend more earnestly for the faith which was once delivered unto the saints. We can best show that faith and maintain it, and lead others to be faithful, by a close walk with God, a holy example, a humble spirit, by the infilling and indwelling power of the Holy Spirit. The world will not follow long, after all, that which will not satisfy the longings and yearnings of a never-dying soul, which must enter eternity and stand in the presence of God.

It was our privilege to attend the most of the exercises of the Commencement Week at Milton. On Tuesday afternoon the Trustees of Milton College held a meeting, at which Dr. W. C. Daland was present. The Trustees accepted the terms of Dr. Daland, and he is to be the successor of the late President Whitford as President of Milton College—commencing his labors as such next September. Everybody seems pleased and gratified in thus securing Dr. Daland as the future leader

in Milton College affairs, and predict success under his leadership.

Commencement Day was ushered in by a thunder-storm, which settled down to a steady rain all the forenoon, which caused the attendance to be rather small. If it had been pleasant, the large tent would have been crowded. The orations and music and addresses were fine. The memorial services of the Alumni Association in memory of Pres. W. C. Whitford were very appropriate, tender and eloquent. The Alumni banquet on Wednesday evening was largely attended. It was a feast of good things and a flow of soul unto soul in fraternal fellowship and social enjoyment.

It is not ours to give an account of the Commencement Week of Milton College; that belongs to another; but would say that, even under the sorrow and gloom which overshadowed it all, it was one of the most successful Commencements of Milton College it has been our privilege and pleasure to attend. We are now at this writing homeward-bound.

### JOHN HENRY BARROWS.

Affectionate Tributes to the Man and Leader Now So Widely Mourned.

I desire that the last words which I speak to this parliament shall be the name of him to whom I owe life and truth and hope and all things; who reconciles all contradictions, pacifies all antagonisms, and who from the throne of his Heavenly Kingdom directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the Saviour of the world.—Dr. Barrow's Farewell Words to the Attendants Upon the Parliament of Religions in 1893.

The Man We All Loved.

REV. F. A. NOBLE, D. D.

The announcement of the death of Dr. Barrows fell on me like a sharp and cruel blow. It threw a cloud dark and chilling over the landscape which up to that moment had been smiling with beauty, and put a note of unutterable sadness into all the sweet June singing. It was only through sobs which but half expressed the heartache that it was possible to say, "Thy will be done."

The tap-root of whatever was most characteristic in Dr. Barrows was love. He had other rare qualities, but this was central and controlling. He was loving. He was lovable. All about him he made an atmosphere of love; and it was easier for everybody else to be present. Edward Everett Hale, at the great reception which was tendered him, said that he had never had but one enemy in his life, and who he was he had long since forgotten. One runs little risk in taking it for granted that Dr. Barrows' record in this particular would be one better than that of Dr. Hale's. In his home circle, in his church, in committees, among his associates in every relation of life, in his dealings with the poor and afflicted, with the tempted and struggling, Dr. Barrows was habitually tender and affectionate. Apparently it was as natural for him to love as it is for a living fountain to give out waters.

In his sympathies and appreciations Dr. Barrows was one of the most genuinely catholic men whom it has ever been my fortune to know. There are two reasons for this. One is the great love just mentioned with which his heart was always kept warm; and the other is the quick eye he had to see the good in all who have any good in them. But his broad catholicity was not at the expense of

his own loyalty to truth. He held fast to all the essentials and fundamentals of the evangelical faith; and never anywhere when occasion called for it did he hesitate to state his views and stand by his convictions. In doing so, however, he gave no offense; and he took no offense when others, with equal frankness and manliness, advanced opinions and maintained positions quite the opposite of his. He knew nothing of the narrow partisan rancor which leads some men to yield to bitter feelings and break off personal intercourse with those whose ideas and methods they cannot wholly accept. With a sincerity beyond question he was equally at home with Joseph Cook and Lyman Abbott; and he could work on terms of heartiest fellowship in all that concerns the common life of mankind with Bishop Feehan and Jenkyn Lloyd Jones.

It was this breadth of catholicity—this capacity to co-operate with men of all shades of religious opinion, which gave to Dr. Barrows his unique fitness to be at the head of the Parliament of Religions and formulate its scheme and guide its deliberations. On the committee with him in his counsels, and close to him from the inception to the end of that great world-including conference, the conviction was early forced upon me that he was the one man, counted orthodox, in all the world to undertake and successfully carry through that delicate and immensely difficult undertaking. Views will continue to differ, no doubt, concerning the propriety and value of that parliament; but there can be no difference of opinion as to the incomparable tact and patience and the matchless zeal and ability with which it was handled by Dr. Barrows. Nothing braver, nothing exhibiting a higher order of executive capacity was done at the World's Fair in Chicago. Had his precious life been spared for ten years more of labor, Oberlin would have seen marvelous things brought to pass. How hard to think it is not to be!

In his whole being Dr. Barrows was consecrated to Christ and the high business of his kingdom. He had exceptional gifts of mind; he had splendidly trained faculties; he had a large wealth of sympathy; he was master of a wide range of facts; and he was capable of an immense amount of enthusiasm; but it was all laid at the feet of the Master and used in his service. He had eminent fitness both for the pulpit and the platform; still, whether he was preaching or lecturing, it was all for Christ. He was intensely patriotic, but his conception of patriotism was of the kind that can be realized only by carrying everywhere, east, west, north and south, a knowledge of Christ, and informing all our lives and institutions and policies with principles of a Divine righteousness.

The last time I saw him was on Thanksgiving Day in Boston. We went to church together at the Old South and heard Dr. Rowley of the Baptist church preach a very able sermon. He lingered a little to express to the minister his appreciation of the discourse, and then for a while we talked with Dr. Gordon of some of the old worthies of the church whose tablets are on the walls of the sacred building. Walking home across the Common we talked of Samuel Adams and Wendell Phillips and Charles Sumner and Motley, and of the times when the dreams of these elect souls shall be made good in our Republic, and when the freedom which we enjoy shall be the birthright and heritage of all men everywhere. Alas, that I am to see his face and hear his voice no more on the earth; for had he been of my own kith and kin I could hardly have loved him more. He was a choice soul, and his work is not yet done.—The Congregationalist.

## Woman's Work.

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

### MY PSALM.

All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told!

Enough that blessings undeserved,  
Have marked my erring track;  
That wheresoe'er my feet have swerved,  
His chastening turned me back.

That more and more a Providence  
Of love is understood,  
Making the springs of time and sense  
Sweet with eternal good.

That death seems but a covered way,  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight.

That care and trial seem at last,  
Through memory's sunset air,  
Like mountain ranges overpast,  
In purple distance fair.

That all the jarring notes of life  
Seem blending in a psalm,  
And all the angles of its strife  
Slow rounding into calm.

And so the shadows fall apart,  
And so the west winds play;  
And all the windows of my heart  
I open to the day.

—Whittier.

We are glad to be able to present to our readers a paper on the United Study of Missions. When the matter came before our Societies last year, some of them took up the work and have found it pleasant and profitable, while others were interested but did not know just how to go to work, and so let the matter drop.

There is no question about the benefit to be derived from such a study. It is usually granted that a general interest in missions tends to increase and develop a specific interest. So the broader our knowledge, the keener our zeal in our own work.

It is to be hoped that this article and others that may follow may incite other Societies to make the venture next year and make the time or take it to study this subject in a systematic way.

### UNITED STUDY OF MISSIONS.

MRS. E. A. WHITFORD.

Read at the Eastern Association.

At the Ecumenical Conference held in New York in April, 1901, the long-contemplated plan to unite all Women's Boards of Missions in the United States and Canada in a more thorough study of missions, took definite shape.

At a meeting held at the close of the Conference, a representative committee was appointed and given power to arrange the course of study and provide the method of its pursuance. *Via Christi*, an Introduction to the Study of Missions, is the first of a series proposed by the committee, and will be followed by studies of India, China, Japan, and other countries, beginning in each case with the nineteenth century.—From Statement of Central Committee.

This book was written by Miss Louise Manning Hodgkins, M. A., a teacher of Wellesley College, and author of several other books. It is a very concise history, beautifully written, covering the period in time from Paul to 1800, in six chapters.

It is not full enough for scholars, but as stated before, was written for busy women, and contains as much as the average woman can remember, perhaps. It is published by the MacMillan Company, 66 Fifth Avenue, New York, and costs 30 cents per copy, postpaid, in paper cover; cloth, 50 cents. Each chapter is preceded by a table arranged under three heads, viz., "Great Events," "Great Names," and "Great Productions," which are very valuable for reference. Each chapter is fol-

lowed by "Selections from the Period," consisting of Prayers, Hymns, Great Words of Great Christians, Extracts from Sermons, and the like. There are also twelve Themes for Study and Discussion following each chapter; also, Books of Reference, and a valuable Bibliography at the close of the book.

Chapter 1 covers the period from Paul to Constantine, A. D., 30 to 300.

Chapter 2, from Constantine to Charlemagne, 300 to 800.

Chapter 3, from Charlemagne to Bernard of Clairvaux, 800 to 1100.

Chapter 4, from Bernard of Clairvaux to Luther, 1100 to 1500.

Chapter 5, from Luther to the Halle Missionaries, 1500 to 1700.

Chapter 6, from the Halle Missionaries to Carey and Judson, 1700 to 1800.

The Committee above mentioned conferred with our Woman's Board, last September, in reference to the use of this study; the Board with the Associational Secretaries, and they in turn with the local Societies.

When the matter was brought before the ladies of our Society a sufficient number was found who were desirous of forming a class, and books were ordered. Then came the important question of when it should meet. In the midst of so many things we wanted to do, so many we ought to do, and so many we must do, it was not easy to unravel the tangle and agree upon a time.

The final conclusion was to meet one hour before the regular bi-weekly session of the Ladies' Society, and take one chapter at a time. It was expected that each member would read the lesson before the meeting of the class, and then read it together, a different member reading each time. Time was given to discuss especial points of interest as we went along. For lack of time we were never able to take more than three of the themes following the lessons for papers, or readings from history or encyclopedia.

In the first place, we reviewed the previous lesson, asking and answering questions as time allowed. After the six chapters were read in this way, we spent one evening in general review. It could scarcely be claimed that there were more than ten in the class, though fifteen books were purchased by members of the Society; but several others enjoyed the reading with us. Not more than two or three were present at every meeting. All gave testimony that the lessons were extremely interesting and helpful. One member said she considered it the best thing the Society had ever done, and she sincerely hoped it would be followed by some similar study each year.

Our study was too hurried to get the benefit from it which more time would surely give. Some Societies from whom we have heard, in other denominations, spent twice or three times as much time as we were able to give it, and would certainly receive proportionate instruction and benefit from it.

For myself, I have scarcely ever received more pleasure or benefit for the time spent than in this study, and sincerely wish each and every Society might find time to take it up.

WESTERLY, R. I.

A LITTLE girl's composition on boys is as follows: "When a boy hollers he opens his big mouth like frogs, but girls hold their tongue till they are spoke to, and then answer respectable and tell just how it was.

### DON'T DO IT "JUST FOR NOW."

Many young people form habits which cripple and handicap them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now," thinking they will put the book, the tool, the letter or the article of clothing, later, where it belongs.

When these young people grow up to manhood and womanhood, they find that the habit of putting things down anywhere, "just for now," has become a tyrant that fills their lives with confusion and disorder.

It takes no more time or effort to put a thing where it belongs, in the first place, than it does later,—perhaps less; and the chances are that, if you do not do so at the proper time, you never will.

Even if it costs you a little inconvenience, at the moment, to put everything in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and usefulness a hundredfold, and may save you much trouble and mortification in the future.

### DON'T'S FOR FATHERS.

Do not expect your son to keep perfectly quiet for any length of time. You could not do it when you were a boy.

Do not expect your son to confide and trust in you if you do not meet him half way.

Remember there is no one on earth who has a keener sense of right and wrong than your boy. Remember also that naughty, mischievous boys are usually very clever and have the making of smart, reliable men.

Always keep your promises. If you threaten to punish a boy the *next time* he offends or disobeys, be sure you do it.

Remember your wife had the care of the children all day. Few men realize the responsibility and unceasing labor in the care of children, the long, weary hours with the babies, the constant attention, the everlasting patience necessary. Help her in the evening with the boys.

I am a firm believer in "early to bed" for children.

Keep both your daughters and sons amused and interested in childish things as long as possible; time enough for the care of life later on.—Mrs. M. E. R. Alger, in *Good Housekeeping*.

### ALPHABET OF SUCCESS.

Attend carefully to details.  
Be prompt in all things.  
Consider well, then decide positively.  
Dare to do right, fear to do wrong.  
Endure trials patiently.  
Fight life's battles bravely.  
Gentleness is power.  
Hold integrity sacred.  
Injure not another's reputation.  
Join hands only with the virtuous.  
Keep your mind free from evil thoughts.  
Lie not for any consideration.  
Make few special acquaintances.  
Never try to appear what you are not.  
Observe good manners.  
Pay your debts promptly.  
Questionable things avoid.  
Respect the counsel of your parents.  
Sacrifice money rather than principle.  
Touch not, taste not, handle not intoxicating liquors.  
Use your leisure for improvement.  
Venture not upon the threshold of wrong.  
Watch carefully over your passions.  
EXTend to everyone a kindly greeting.  
Yield not to temptation.  
Zealously labor for the right, and success is certain.

## EVERY DAY PATRIOTISM—WITHOUT FIREARMS.

EDWIN D. MEAD.

I saw, the other day, in a little newspaper or magazine intended for young people, a picture which, with the title which it bore, was one of the saddest things in the world,—sad precisely because the picture and title are so natural, and in most circles would provoke no criticism or comment. The picture was of a gray-haired old man in his shirt-sleeves showing a little boy a gun, of whose doings in battle he was presumably telling the story; and the title of the picture was, "A Lesson in Patriotism." The sad thing about the picture was that it was a fair measure of our civilization—or, if you please, the measure of our barbarism—up to date. There is little doubt, let us freely concede, that the old man and his gun had been engaged in distinct and praiseworthy patriotic service. The sad thing about it is that most of our people recognize the gun as the natural emblem or instrument of patriotism,—the boys and girls, taught in false ways, instantly feel it,—and do not recognize that a dozen other things are emblems and instruments just as real, just as fitting, and far worthier.

We read in the newspapers that Congress, "in a great wave of patriotism," appropriates fifty million dollars, or a hundred millions, for new forts and guns and gunboats; but it hardly occurs to the editors, or most other people, to speak about "a wave of patriotism," or to think of patriotism, when New York or Philadelphia appropriates millions of dollars for new schoolhouses; when Chicago or St. Louis appropriates millions for an exposition; when Boston builds her magnificent new public library; when good roads are built for hundreds of miles where before there had been poor roads; when men are working to preserve for the people the forests in the Adirondacks or in the North Carolina mountains; when Mulberry Bend is turned into a benediction instead of a menace to the thousands of poor families living round about it; when a great new university is planted, or an old one made rich by some generous benefactor, when it had long struggled with poverty; or when strong and just men combine together to say that good wages shall be paid in the factories and mines, and that injustice shall not be done by rich and hard-hearted despots to thousands of struggling men unable to speak effectually for themselves, and barely able to earn their daily bread.

This is a time when from hundreds of colleges and academies in America young men and women in great numbers are going out into the active work of life. It is a time when they are asking themselves what the spirit is in which their creative life should begin, and what the attitude is which they should take toward their country and the world. It is a time of baccalaureate sermons, and of much eloquence besides, addressed to young people. It is to be doubted whether, among all the addresses of the time, any word has been spoken more pregnant, imperative or timely, than the word which was addressed by President Pritchett of the Massachusetts Institute of Technology to the graduating class of that institution.

"One thing," he said, "of which I would remind you at this leave-taking is, I fear, a word which needs often to be spoken in our American institutions, and that is that all your scholarship, all your studies, need to be

connected with patriotism and with service of country. The idea of liberty which the American has always held before his mind has been that of political independence, and our ideal of patriotism has been he who helps forward the cause of political freedom. The time has come when we should realize also that the scholar is a patriot as well as the soldier; that the engineer serves his country, if he work in the right spirit, as truly as the statesman. The American youth has not yet learned to look on scholarship as part of the service of patriotism; the American boy seldom thinks of serving his country as a chemist, as a biologist, or as an engineer; and yet this view of patriotism is one of the truest and one of the most common in France and Germany. Pasteur, perhaps himself the finest type of the scientific man of the last century, served science in a spirit of pure patriotism. As he was wont to say, 'Science is of no country, but the scientist is always of one country,' and out of his devotion to his country he developed the spirit which stood back of his service to that country and to science. Let your own effort show your realization of the fact that scholarship is also the open door to patriotism and to service of one's country."

This word, I say, is an imperative and timely word. It comes to our American young people, to thousands besides those who are graduating from the high schools and universities, while we are in a period of war. The military feeling among our people has been given new life and importance, and the talk of our young people and of older people is, to a degree which has not been true in America for a generation, about battles and conquest, armies and navies, gunboats and forts, admirals and generals. It is a time when there is a vast amount of talk, some of it good and proper talk, and much of it very poor and superficial talk, about patriotism and the flag. Every war—and it is not necessary here to discuss what kind of wars are just and necessary, and what kind are not—gives new lease of life to the false and mischievous notion that patriotism and the flag are somehow bound up chiefly with war; and any strong word like that of President Pritchett to the young scholars in Boston, reminding them of a truth which we all know to be a truth the moment we hear it stated, but which so many constantly forget, is salutary indeed.

A word like that of President Pritchett breaks in upon our traditional and superficial notions about patriotism, now and then, to remind us that patriotism is a large and sacred and everyday thing; that it is not something which has to do simply with destruction, with conquest or defense, but that it is a constructive thing, which has to do with the nation's life in every aspect. It is not the soldier who is alone or chiefly the patriot in a rational and large-minded commonwealth. The scholar, as President Pritchett well emphasized, the teacher, the chemist, the engineer, the editor, the preacher, the merchant, the farmer,—all these must know that they, if they conceive their duties rightly, are patriots too. Our boys and girls must be trained, not to think of patriotism chiefly in connection with names like those of Miles and Dewey and Sampson and Schley, much as we honor these men for their faithfulness and their service for their country; they must

know that Seth Low, training students in a university or maintaining good government in the great city; that Booker Washington, in his noble work at Tuskegee, and Mr. Frisell at Hampton; that Jane Addams, at Hull House, in Chicago, and Helen Gould, planning anxiously how she may spend her money to make the world better; Albert Smiley, organizing at Mohonk his conference to help on the cause of peace and arbitration in the world; John Fiske, writing his histories; Howells, writing histories of social reform, and Edward Everett Hale, preaching about love of country, about a permanent international tribunal, or about the kingdom of God,—that these men are also patriots, just as truly as the others, and patriots on a vastly higher plane, and using vastly nobler instruments.

Unhappily, it is sometimes still necessary in this world to raise armies, and build gunboats, and appropriate millions of dollars for defense or for redress of wrong,—although this is not by any means so often necessary as many men, who really love war and its excitements, would have us believe. When war is necessary, then its faithful carrying on is a high patriotic duty. We shall never cease to reverence the heroes of Lexington and Bunker Hill, of Vicksburg and Gettysburg; but the man or the boy who feels a glow and an excitement about these things which he does not feel about his duties and great opportunities as a scholar, a teacher, an artist, an artisan, a constructive worker in any field of science or industry, may be very sure that his excitement is not honest patriotism, and is very likely the excitement of the savage or animal part of his nature, deserving no credit whatever, but deserving rather to be held in check for the good of his country and the welfare of mankind.

James Russell Lowell once said to the young men of Harvard, speaking of the alacrity and heroism with which so many young men went out in 1861 to battle in the Civil War, and the indifference which so many privileged men often show to the commonest and clearest political duties, that "a country which is worth saving is worth saving all the time." That is a word right in the line of President Pritchett's word to the graduates of the Institute of Technology in Boston. What our young men and women need to know and take to heart is that they must be patriots all the time,—patriots in peace more than patriots in war. Let them prove their love for their country by doing their part to keep the politics of their country pure and strong; let them make their own cities what they ought to be; let them be jealous of the reputation and honor of their State Legislature; let them be anxious to make the Republic the great world-power for peace, for humanity, for everything that makes men the wide world over more prosperous, more free, more just, and more brotherly. If we were only patriotic about the constructive things, the destructive things would rapidly die out of the world.

"Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenal or forts."

Yet how lavish and unquestioning we are in spending our millions on armaments and wars! how niggardly and careful with the thousands which, well spent in educational and constructive ways, would make the wars unnecessary and impossible! If we could all



once be generous and ambitious and truly patriotic as we ought to be concerning our schools and libraries and churches and newspapers and workshops, the time would soon come when the true patriot would need to give very little thought to armies and navies.—S. S. Times.

THE SALOON: ITS RELATION TO THE LAW.

PAUL P. LYON.

There are two ways of attacking the saloon—we can take our choice—*fizzle or fight*. I have chosen fight, and I propose to use the law for a club.

In applying the law to the saloon we must first discover the present relation of the saloon to the law. At the outset we are met by several declarations of the Supreme Court of the United States. In the case of *Stone vs. Mississippi* it says: "No Legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is instituted with a view to their preservation and cannot divest itself of the power to provide for them." And again in the case of *California vs. Christensen* it says: "There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of a state, nor of a citizen of the United States."

These rulings effectually establish the relation of the saloon to the law. It is an outcast, a beggar, for the sufferance of a long-suffering nation. If it lives at all it must be by express permission or in spite of protest.

In New York state it lives by express permission. In Kansas it lives in spite of protest. In Portland, Maine, it is dead because of protest.

There stand three conditions for our consideration. It is our duty to choose.

In this state it lives by express permission and thrives and prospers till there is no organized power in the state its equal. Till it is able to command your law-making—approving only such laws as permit it to go scot free; till it commands the execution of your laws—refusing to obey such provisions as it chooses; till it commands the press of the state—bribing it with expensive advertising; till it gags the mouths of some preachers—who dare not utter the word, "Prohibition" in sight of their pulpits.

There is no monopoly on earth so well organized, of such wide ramification, so thoroughly a unit, as the liquor trade. What hurts one rum-seller hurts them all.

In this state it has prospered till saloons stand thicker than churches, open seven days in the week to the church's one or two; open seventeen hours in the day to the church's four. Till your brother can't go to his business without passing them at every turn. Till your daughter dare not venture from her home at night alone. Till your child grows familiar with the edifying spectacle of one of God's images reeling out of a rum-shop, bleary-eyed, with foul breath, the spittle running down from his filthy chin, and curses rolling off his tongue as fast as his thick lips can frame them.

Such are the facts where it lives by permission—where Christian men, by voting for the license system become accessories to the crime before and after the fact; where the state is bamboozled into receiving one dollar for the license and paying ten dollars for the paupers

and criminals it produces and the courts and juries it necessitates.

In Kansas it lives in spite of protest, at least in the larger cities. The police refuse to arrest the outlaw liquor-sellers, the district attorneys refuse to prosecute them, the judges refuse to sentence them, the sheriffs refuse to call on the Governor, as they have a right to do, and the Governor refuses to call out the militia, as he has a right to do.

Why?

Because everyone of them holds his office by the suffrage of the party which elected them and which has instructed them actually or virtually not to enforce the prohibitory law. That party is not in favor of prohibition except as a dead letter, because prohibition destroys the goose which lays for them one golden egg each year. Prohibition destroys the organized monopoly which elects or defeats that party's candidates.

But in spite of all this the smaller cities, the towns and the rural districts in Kansas are practically free from the curse of the traffic. In ten years after the adoption of prohibition in the state the annual consumption of beer fell off from 20,000 barrels to 5,000 barrels. Many of the jails are empty. The mass of mortgages that once covered the farms of Kansas has been raised. The young men have bank accounts and ride out with their sweethearts in their own buggies behind their own horses. Governor Stanley said very forcibly, "Prohibition poorly enforced is infinitely better than regulation well enforced."

That is the way it lives in spite of protest.

But there are certain men calling themselves Prohibitionists who insist that nuisances and crimes should be suppressed by law and who hold to the further proposition that laws were made to be enforced. They have insisted before a doubting public that they hold the solution of the problem—that they want two things together, a plain prohibitory law and officers who mean business. They insist that such a combination works admirably applied to murder and burglary. It needs only the trial to prove what it can do with the *mills that make murder and burglary*.

In Portland, Maine, and its county they have their opportunity in exactly such a combination. Sheriff Pearson owes his election to no one but Prohibitionists. He means business and holds his office by the suffrage of men who mean business. His success has been beyond the most sanguine expectations, notwithstanding Pearson and his deputies have been fighting not the rumsellers of Portland only, but of the whole United States. What hurts one rumseller hurts them all, and from all over the nation the organized rum trade is engaged in a frantic effort to prove Pearson's plan a failure, because if that plan succeeds they will soon have to fight that plan all over the country, and *that plan* is just what they are afraid of.

They are so much afraid of it that they have offered Pearson \$3,000 to quit. Mr. Pearson, on the other hand, has offered \$200 spot cash to anyone who would show him an open liquor-selling place in Portland.

We have then the pictures of three methods of applying the law to the saloon. Express permission—which is Fizzle with a big F, and which is a cowardly surrender to the wishes of the saloon-keepers. The half-way anarchistic method of passing a prohibitory law and electing men who are instructed not to enforce

it. Or the logical method of passing a law to prohibit it, and electing men through the channels of a party pledged to the destruction of the traffic whose business it shall be to enforce the law.

With the three pictures we have three object lessons—New York, Kansas and Maine.

The obvious conclusion is, first get the law, then enforce it. To get the law, elect men who want the law. To enforce it, elect men who are not bound by a party that won't have the law enforced.

The Methodist church says: "We record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon."

Surely Seventh-day Baptists cannot afford to be behind any other church in this matter. It is time for us to put planks in our platform as strong as that, and then, as a people *stand on the planks*.

THE BIBLE AS LITERATURE.

The Koran is literature, and is said to be sublime in style by those who can appreciate Arabic sublimity. No one would call the Koran a literature, for it consists only of a single literary type, the outpouring of a single author. But within the bounds of our Bible we have some sixty different books, the product of almost as many different writers, coming from many different ages, and exhibiting examples of almost all literary types. Some of the books are in Hebrew, some in Greek; but the Hebrew books stand apart from the rest of Hebrew literature, the Greek books from the rest of Greek literature and all from the vast accumulation of works in all languages which these canonical books have called forth. Thus, in a survey of the whole world's civilization the Bible stands as a literature in itself. And it differs from all other complete literatures in the fact that its completeness is a spiritual unity. There is an underlying framework of history—the history of the people of Israel as presented by themselves; the history of the New Testament church as presented by itself. Into this are fitted stories, songs, prophesies and oratorical discourses, philosophical sayings, epistles, as modes of expression for the soul that animates the body of the history. Finally, the closing book of the New Testament has the function of emphasizing the unity which has bound the whole together; laying down that the testimony of Jesus is the spirit of prophecy, recalling the symbols that have been presented through the varying books in order to consecrate them in a new symbolic vision, summing up the whole of history as the kingdoms of the world becoming the kingdom of Christ.—Prof. Richard G. Moulton.

TRACT SOCIETY.

Receipts for June, 1902.

C. A. Ling, Curtwright, Wis.....	\$ 3 63
Collection at Central Association.....	20 00
"    Western Association.....	19 60
"    North-Western Association.....	25 50
Churches:	
New York City.....	58 08
Plainfield, N. J.....	28 01
Special on debt, collected by Woman's Society of Christian Work.....	16 00
First Brookfield, N. Y.....	21 41
Milton, Wis.....	13 26
Berlin, N. Y.....	12 00
Milton Junction, Wis.....	25 32
Southampton, West Hallock, Ill.....	15 00
Sabbath-school.....	30 00
Pawcatuck, Westerly, B. I.....	30 42
Sabbath-school, North Loup, Neb.....	4 65
	\$322 88
Publishing House Receipts.....	360 81
	\$683 69

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., July 1, 1902.

## Young People's Work.

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

ELATION and discouragement seem to be opposite extremes, and in a sense they are; but they are really very close together. They are both forms of egotism, and we pass quickly from one to the other by a kind of spiritual teeter.

I HAVE seen the tempest coming up in the sky, the clouds billowing, the thunder rolling, wind howling, the lightning tearing jagged the rents across the horizon—but the most awful tempest that I ever saw was in a man's heart.

I KNOW that all things work together for good to them that love God. As sure as he lives, there is victory for you. In his strength you shall rise and put obstacles under the feet of faith. You may come through every crisis a stronger, tenderer man, better fitted for your work, better equipped to help others.

Without a Purpose.

An apprentice stood at a blacksmith's forge. He thrust the iron into the fire, drew it out glowing and began to hammer away while the sparks flew about him. What are you making? said a lounge. "O, I don't know, but I reckon if I keep working on it, it will make something."

So he put the bit of iron again in the fire and blew the bellows. When it was red hot, he put it on the anvil once more, and hammered this way and that. At length he threw it aside, exclaiming, "There! I didn't make anything after all."

Many a man who has no divine pattern to his life, no aim that is worthy to absorb the energies of an immortal soul, throws down his life at last compelled to say sadly, "I didn't make anything, after all."

Not Our Own.

Let us not be puffed up by achievement. It is so easy to be led into the boastful attitude, in the silence of our own hearts, if not before men. We are not our own, our strength is not our own.

When Mr. Moody was holding revival meetings in Haymarket theatre, London, his fame was spreading throughout not only that world's metropolis, but also England and the nations. But those who were near him say that he was still the same man. He acquired no new airs and attitudes; but went steadily on his way, trusting in God. One day it was noised abroad that the Queen was coming to the afternoon service. The great audience present was on the *qui vive*. It was a great honor in their eyes which the Queen was about to pay the meetings. There was a flutter of excitement when she entered her box, accompanied with her train. What would Mr. Moody do? He did just as he had been accustomed, announced a familiar hymn. The Queen shared her book with another and sang with the rest. Then Mr. Moody preached the gospel of salvation for lost men. There were tears in the royal box that day as well as in the main body of the house; for God had made them all of one blood.

Why should it have been otherwise? It was not Moody's gospel, but God's. His is the power, and to him be all the glory.

Successful Men.

Statistics show that less than ten per cent of the successful men of the metropolis were

reared in that atmosphere. They were country boys, poor boys, boys who had to fight their way and became strong through struggle and achievement. Knowing how the materials in which they dealt were gathered, having to gain education and equipment by their own labor, they fully appreciated the value, while boys to whom education, capital and opportunity were commonplace things, prized them not, and made little use of them.

Don't Flinch.

This soil of difficulties and this atmosphere of temptations are not here by an unmeaning chance. Work your way through them. Plow them under. Step on them. Rise by them.

Don't indulge yourself in self pity. It is one of the most debilitating habits. "Self pity is a deadly thing. Whatever crosses your life may hold, whatever unwelcome tasks, uncongenial associations, griefs or burdens are ours, let us not fall into the habit of self-commiseration. It is a habit easily, almost unconsciously formed, and it will grow until it crowds out courage, usefulness, and sometimes even reason itself. The soul brooding over its own bitterness loses all power of discrimination, and sees all things in a distorted light. Every commonplace happening becomes a peculiar misfortune, and troubles, which are indeed the common lot of all are regarded as unique and unequalled." The trivial happenings of life become conspiracies against our welfare.

"Face your trials honestly, call them by their names, but utterly refuse to sit down with them, as Job did with his friends, for any long bemoaning. Suffer you must, but you need not brood. Give your sympathy to others, but fight as for your life against the luxury of self-pity."

Be a man. Accept your responsibilities. Do your work. Fulfill your mission. Thus shall you grow strong and valiant.

A Present Reality.

Religion is no vague theory. It is a blessed fact. It is something for every-day use. When the strain is the heaviest, then our strength is the greatest. I meet men day by day at their business, in their homes, on the street, and their spiritual history unfolds before me like the pages of a book. As the blind man runs his sensitive fingers over the raised letters which are to him the signs of ideas, I seem to read their faces. I long and yearn to bring to them the living power of the gospel of Christ. They cannot live any true, satisfactory life without it. The thing lacking of which they—though but vaguely—feel the need is God, God working in them, both to will and to do of his good pleasure.

One night at Northfield a young woman who knew not Christ was walking toward the evening meeting with a friend who was an earnest Christian worker. The friend was pleading with her to make the great decision. "How can I be sure that I will hold out?" she asked. As they strolled together across the velvet turf under the spreading trees, the audience began to sing in the great auditorium:

"Dying with Jesus, by death reckoned mine,  
Living with Jesus a new life divine,  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am thine."

"Never a trial that He is not there,  
Never a burden that He does not bear,  
Never a sorrow that He does not share,  
Moment by moment I'm under His care."

"Never a heart-ache and never a groan,  
Never a tear-drop and never a moan,  
Never a danger—but there on the throne  
Moment by moment He thinks of His own."

And while the words of the sacred song came floating to them, the girl sank to her knees, and whispered, "That is enough. I take him as my Saviour forever and forever."

WHAT THE JUNIOR SOCIETY WILL ACCOMPLISH.

If all members of churches to-day had been educated in Junior work, there would be fewer lukewarm Christians to discourage the pastors. The regular services of the church would not suffer so much from days too hot or too cold, too wet or too dry. When these children who are being given this early training grow up and form the congregation, the pastor will not see the smothered yawn or hear the click of the watch-case. There will be less criticism of the sermon and more self-appropriations of its home truths. Is it not the blessed baby that keeps all members of the family in sympathy with one another? So it is the Junior Christian Endeavor Society that will keep all members of the church in sympathy with one another.—C. E. World.

ROLL CALL.

"Corporal Green!" the orderly cried;

"Here!" was the answer, loud and clear,

From the lips of the soldier who stood near—

And "Here!" was the word the next replied.

"Cyrus Drew!"—then a silence fell—

This time no answer followed the call;

Only his rear man had seen him fall,

Killed or wounded, he could not tell.

There they stood in the failing light,

These men of battle, with grave, dark looks,

As plain to be read as open books,

While slowly gathered the shades of night.

The fern on the hillside was splashed with blood,

And down in the corn where the poppies grew

Were redder stains than the poppies knew;

And crimson-dyed was the river's flood.

For the foe had crossed from the other side,

That day, in the face of a murderous fire;

That swept them down in its terrible ire;

And their life-blood went to color the tide.

"Herbert Kline!" At that call there came

Two stalwart soldiers into the line,

Bearing between them this Herbert Kline,

Wounded and bleeding, to answer his name.

"Ezra Kerr!" and a voice answered "Here!"

"Hiram Kerr!"—but no man replied.

They were brothers, these two; the sad winds sighed,

And a shudder crept through the corn field near.

"Ephraim Deane!"—then a soldier spoke:

"Deane carried our regiment's colors," he said;

"When our ensign was shot, I left him dead,

Just after the enemy wavered and broke.

"Close to the roadside his body lies;

I paused a moment and gave him drink;

He murmured his mother's name, I think,

And death came with it and closed his eyes."

'Twas a victory; yes, but it cost us dear;

For that company's roll, when called at night,

Of a hundred men who went into the fight,

Numbered but twenty that answered "Here!"

—Nathaniel P. Shepherd.

THE ENTERTAINMENT PROBLEM.

Please see the Conference Minutes for 1900, page 33; the Minutes for 1901, page 48; and an article on "The Entertainment Problem," in the RECORDER for April 7, 1902, page 211.

In view of the real importance and difficulty of this problem, and of the great need of our finding out, if possible, what plan will, on the whole, both please the most and be the best, our churches, Associations, and Boards, are earnestly urged to consider the subject carefully and promptly, and to send opinions, reasons, information, and counsel to the undersigned, chairman of the committee appointed to consider and report upon ways and means of entertaining the Conference, in stamped and addressed envelopes sent out, long ago, to facilitate and insure replies.

A. E. MAIN.

ALFRED, N. Y.

## Children's Page.

### THE INDIAN LEGEND OF THE ARBUTUS.

Many, many moons ago, they say, there lived an old, old man all alone in his wigwam among the dark pines and firs. His long hair and beard were white as the snow that covered everything and he was dressed in the skin of the bear to keep him warm, for all the world was winter then. The little brooks were locked fast with Jack Frost's strongest chains; the wind moaned through the trees, and not even a squirrel or a blue jay dared venture out.

The old man went about searching everywhere for some bits of wood to keep a fire in his wigwam, but he could find none. Then in despair he went back, and called to the Great Spirit to send him some warmth that he might not die. And as he sat there, stretching out his hands over the few coals that were left of his fire, the door of his tent was pushed aside and in came the most beautiful maiden. Her cheeks looked as if the pinkest wild roses were blooming there, her eyes were dark blue like clear skies at twilight, and shining like stars, and her hair was brown as the October chestnuts, and it touched the ground as she walked. Her dress was made of sweet grasses and ferns, and on her feet she wore the most beautiful white satin slippers in the world, for they were made of a shining white lily. Her breath was like the south wind when it blows over a field of clover, and it made the tent as warm and fragrant as a June day.

The old man said to her, "My daughter, I am glad to see you; but tell me who you are, that you come to my lodge dressed so strangely? Sit here and tell me of your country and your nation, and I will tell you of my wonderful deeds."

So the maiden sat down upon a mat of rushes, and the old man began: "I am all-powerful. I breathe and the rivers and the lakes are locked fast in icy chains."

"I breathe," said the maiden, "and the violet, the wind-flower, and all the lovely sisterhood spring up to greet me."

"I shake my white locks," said the old man, "and snow covers the ground."

"I shake my curls," said the maiden, "and from the clouds falls the warm rain, each little drop bringing freshness from heaven to the tiny roots that are waiting for it."

The old man said, "As I walk through the trees, at my command each leaf falls to the ground, the squirrels and beavers hide away in their holes, and from the lakes and rivers the wild geese and herons leave their nests among the reeds and rushes, and fly southward."

The maiden said, "At my coming the flowers lift up their heads, the trees put on their dresses of tender green, the little brooks sing as they ripple over the pebbles, and the blue birds, the robins, and the merry voices of the children join in their song."

So they talked until, as it grew warmer and warmer in the tent, the old man's eyes grew heavy, and at last he slept. Then the maiden knelt beside him and waved her hands gently above his head, and he began to grow smaller. A tiny stream of water flowed from his mouth, and soon there was nothing but a small mass on the ground, and his clothing had all turned to green leaves. Then the maiden took from her dress the most lovely white flowers and hid them all about under the green

leaves. As she breathed on them she said, "I give thee my most precious treasure and my sweetest breath, and all who would pick thee must do so on bended knee."

Then the maiden floated away through the woods and plains with a step so light that she seemed a bit of thistle-down blown by the wind; but wherever her foot touched the ground, there, and nowhere else, sprang up the rosy and white clusters of the fragrant arbutus.—Child Garden.

### BOW-WOW.

WILLIS EDWIN HURD.

"Bow-wow-wow!" That is what I said when I first saw the little boy. The boy's papa had brought me to his house from the home where I had been living ever since I was a puppy. I had not been with so small a boy before. That was why I said, "Bow-wow-wow!" meaning, in the boy's language, "My! what a small boy you are to live with."

"Oh the big black dog! I'm afraid," cried the little boy, hiding behind his mamma's chair.

"Pat him on the head, Jack," said papa. "Bruno won't hurt you. He was only saying, 'Hello, little fellow!' in the dog language."

I wagged my tail, for I was Bruno, and then I said, "Bow," once, and tried to look just as pleasant as I could.

But because I had my mouth open, I think, the little boy thought I was ready to bite, for after peering around at me, as though perhaps he would pat my head after all, he drew quickly out of sight again.

"Come up to Jack's papa, Bruno," said the man. "Let me pat your head so Jack may see that you won't bite."

So I frisked right up to his chair. But I did not say anything for fear I would scare the little boy again.

While the man was patting me and talking to me, I could see Jack's feet moving, very slowly, under his mamma's chair. And pretty soon I saw the top of Jack's head coming out from behind the back of the chair.

"The dog won't hurt you, dear," said mamma. "Pat his pretty head once while papa has his arms around Bruno's neck."

"Thank you, little boy's mamma," said I in my language, for I try to be polite. But I had forgotten that it frightened Jack to hear me speak, and I was sorry I said anything when he hid the third time.

"Didn't you ever hear the pussy-cat say, 'Me-ow,' and the sheep say, 'Ba-a,' Jack?" asked mamma. "Well, that's their way of talking. When Bruno says, 'Bow-wow,' he is just talking, and he would not bite you for anything."

"Are you sure, mamma?" asked a little voice from behind the chair.

"Yes, dear, for Bruno is a good dog."

Then Jack's papa took my head between his hands, and said to me with a smile, "What a good dog you are, Bruno." That pleased me, so I wagged my tail but kept still.

Pretty soon the little boy came slowly out from behind the chair. He looked as if he was afraid of me even then, but at last he was on papa's knee, with one of his feet resting on my back; and then, very gently, he put down one hand until it just touched one of my ears.

"Why, papa, he didn't try to bite me a little bit!" cried Jack, in great glee.

"No, of course not; and now you may play

with Bruno all you wish to. But never try to hurt him, Jack."

The little boy patted my ears, and pretty soon he got over being afraid of me. Now you may see him playing with me at almost any time in the day.

I like Jack, for he never hits me with a stick, as I have seen some boys hit dogs. I am a happy Bruno. And now that I have told my story I bid you, "Bow-wow," or, "Good-night."—Child Garden.

### HIS RIGHTS.

"I will have my rights," said Tom Bell, as he walked off the playground.

"Oh, his rights! those everlasting old rights! I wish he'd take them and be done with it," cried Hal Hale, half laughing and very much in earnest, too.

Tom was a trial to all his friends on account of those same "rights." He was always on the lookout to see that he had his full share of everything that was going. He was very quick to see a slight; so quick, indeed, that he could often see one where none was intended.

Of course he was not a popular boy. How could he be? He kept himself at the front all the time. The boys had to keep a sharp watch to see that Tom's feelings were not hurt, and it was a weight upon their minds, you may be sure.

And then in spite of all their care, he was always feeling that he didn't have his rights!

Don't take Tom for a model, boys, if you want to have friends and go through life pleasantly.

And, girls, watch against the selfishness which is always called by the pretty name of sensitiveness.

Here is a secret: the one who thinks least of self will get the most kind consideration from others, and the sure way to lose your rights is to be always trying to get and keep them.—S. S. Advocate.

### TWO LITTLE GIRLS.

MARGARET E. SANGSTER.

This little girl is very poor;  
She has troubles, she finds, she can scarce endure;  
And yet, my dear, she has playthings plenty—  
Dolls as many as two-and twenty,  
Houses and arks and picture-books,  
Something pretty wherever she looks.  
But half the time she's puzzled to know  
What to do with the wonderful show,  
Tired of dollies two-and-twenty,  
And bored with her various toys a plenty.

That little girl is very rich,  
With an old doll like a perfect witch,  
A broken chair and a bit of delf,  
And a wee cracked cup on the closet shelf.  
She can play with only a row of pins;  
Houses and gardens, arks and inns,  
She makes with her chubby fingers small,  
And she never asks for a toy at all.  
Unseen around her the fairies stray,  
Giving her bright thoughts every day.

Poor little girl and rich little girl,  
How nice it would be if in Time's swift whirl  
You could—perhaps not change your places,  
But catch a glimpse of each other's faces,  
For each to the other could something give,  
Which would make the child life sweeter to live,  
For both could give and both could share  
Something the other had to spare.

—Harper's Young People.

WHAT IS SIN?—Recently a neighboring pastor was preaching to the children in our church. After asking many questions and impressing on the minds of the children that they must be saved from sin, he asked the question, "What is sin?" A bright little boy, six years old, quick as thought, replied, "Chewing, smoking, cursing, and tearing your pants."—The Homiletic Review.

## 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.

ADAMS CENTRE, N. Y.—Children's Day was observed Sabbath morning, June 28, with the following program:

Processional.  
 Song, Praise to Thee, Sabbath-school.  
 Prayer, Pastor, Rev. S. S. Powell.  
 Recitation, "My Window Ivy," Anna Gurley.  
 Recitation, "The Trelled Vine," Mirian Powell.  
 Song, "Garland of Roses," Olive Powell, Anna Gurley, Marian Thomas, Helen Whitford.  
 Recitation, "Loving and Giving," Eva Greene and Marian Thomas.  
 Paper, "The Open Door," Miss Clara Hull.  
 Recitation, "The Two Bibles," Miss Mary Hull.  
 Song, Miss Mirian Powell.  
 Recitation, "I Have a Priceless Casket," Helen Whitford.  
 Solo, Roy D. Greene.  
 Recitation, "Hidden Sweets" Miss Allie Shelden.  
 Exercise "Six Little Jewels," Helen Powell, Mary Louise Greene, Dorothy Greene, Harold Langworthy, Alonzo Sisson, Carl Greene.  
 Address, Pastor Powell.  
 Song, Helen Powell, Dorothy Greene.  
 Recitation, "A Swarm of Bees," Harold Whitford, Eva Gurley, Anna Scriven, Virgil Langworthy, Carl Williams.  
 Benediction.

The church was prettily decorated, and a large congregation was in attendance. The program was rendered in a very creditable manner.

The newly elected officers of our Y. P. S. C. E. are as follows: President, G. W. Davis; Vice-President, DeChois Greene; Secretary, Allie Dealing; Treasurer, Clark Stoodley; Corresponding Secretary, Mrs. W. T. Colton.

Rev. S. S. Powell is organizing a class to study Greek and also read the New Testament in that language; any one who desires can enter the class. Quite a number of our young people will avail themselves of the opportunity. Not any charge will be made.

Clifford Colton, Arthur Graves and Welcome Lewis have returned from Alfred, N. Y. Miss Bertha Williams from Potsdam, Miss Margaret Williams from Watertown, Miss Ida Greene from New Rochelle, Miss Anna Maltby from New York.

WEST EDMESTON, N. Y.—The people of West Edmeston, though not heard from very often, are quietly toiling away. And we are very thankful to God for his many blessings to us, and are trying to prove faithful to him. We have lately entertained the Central Association and have received much benefit from the meetings. The presence of D. H. Davis of Shanghai, China, added greatly to the interest of the meetings and also increased our interest in missions. The Association closed with deep spiritual interest.

The Ladies' Aid of our church are making money and doing a great deal of good with it in missions, etc. They also prepared, varnished and newly carpeted the church before Association, which was very much needed. Church services are very well attended. Sabbath-school and both the Endeavor Societies are doing good work, and are a great help to the young people.

Union prayer meetings are held alternately with the First Baptist church, and are very well attended by all.

Our pastor, A. C. Davis, is away on a six weeks' vacation, and although we have been

well supplied during his absence, all are very anxiously waiting his return.

We ask your prayers for this church that it may be a tower of strength in this place for the upbuilding of God's kingdom.

FRED H. WHITE, *Ch. Clerk.*

NILE, N. Y.—The readers of the RECORDER have already learned about the excellent Association that was held at Nile, and that Pastor F. E. Peterson, of Alfred Station, remained to assist Pastor W. D. Burdick in continuing the work. Meetings were held for nearly two weeks, and the church has been greatly revived and encouraged. Bro. Peterson's sermons were able, clear and convincing, and the Lord blessed them in making the people thoughtful and serious, while his calm but earnest invitations to accept Christ were responded to by many. Thirteen have been baptized and have united with our church, seven of whom are young people who are converts to the Sabbath. Several others are to go forward in baptism next Sabbath, and others are studying the Sabbath question and may unite with us later.

Some of our non-church-going neighbors, who could not be persuaded to put themselves under the direct power of the preached word, were favorably influenced by the Association and the special meetings. We trust that these influences will be cherished by the entire membership of the church and that many more will be saved.

Crops are backward, owing to the cold weather and abundance of rain. Hay is of poor quality and quantity, but pastures are fine, and cheese sells at a good price. The indications are favorable for a fair crop of good apples.

W. D. B.

JUNE 30, 1902.

NORTH LOUP, NEB.—The breaking up of Associations that have endured for the third of a century made our departure from Adams Centre, we confess, something of a trial, but the kindness and cordiality shown us by the North Loup people have made us feel very much at home among them. The second evening after our arrival a public reception was given us at the church with a large attendance. Eld. Oscar Babcock gave an address full of kind and encouraging words of welcome, and all were hearty in their greetings and handshakings. We find here a live, united, progressive, working church. At the Sabbath morning service we have a full house, and most of the congregation, old and young, remain for the Sabbath-school. The interest in the Sabbath evening prayer meetings and the good attendance speak well for the people. We have an intelligent and devoted company of young Christian workers and a host of bright children. The average attendance of juniors at their meeting Sabbath afternoon is over forty, and I am told that since their organization in 1891 no conditions of weather have prevented their meeting at the appointed hour. One of our devoted young ladies, Miss Anna Belle Van Horn, with three others from Milton, goes into evangelistic quartet work in the South this summer, and our Sabbath-school provides for her support. So anxious were they to work for souls that they offered to go without pay, but those who stay at home do not consent to that, but insist in having a share in the good work.

This church has recently voted to purchase a place commodious and conveniently situ-

ated for a parsonage, the property formerly owned by Bro. Witter.

Crops are promising well here. Winter wheat is a splendid crop, now being harvested. Corn, the acreage of which is immense, is also doing well. And permit me to say that the editor of the Popular Science department of the RECORDER is right in his estimate of the value of lucerne or alfalfa as a food for cattle. But its culture has long passed the experimental stage here, it having been one of the standard crops in this state for years. And four crops are cut in a year in Nebraska as well as in California, the yield per acre in a single season often being over six tons. Cattle, horses, sheep and hogs eat it with avidity and grow fat upon it without the addition of grain. Indeed it is said hogs are often fattened for the market on alfalfa hay alone. It will stand dry weather better, and in other respects is much hardier than red clover.

An old settlers' association, made up of those who have been residents for twenty years and more, holds an annual picnic here, to which everyone is invited. This year's gathering came off yesterday in a beautiful grove near the river, and was attended by a great company of happy people. Eld. Oscar Babcock is chairman of the association, and under his direction much enthusiasm was manifest in rehearsing incidents of pioneer days. Socially it was a delightful occasion, characteristic of the North Loup people.

A. B. PRENTICE.

JUNE 26, 1902.

### AUNT SARAH'S CHRISTIAN ENDEAVOR.

Palmyra Bean untied her bonnet-strings and rolled them carefully over her forefinger. She had just been to call on the new minister's wife.

"Well, Palmyre?"

Gentle Aunt Sarah tried to wait patiently, but it always did take Palmyra so long to roll her bonnet-strings.

"Well, Palmyre?"

Palmyra finished the second one, and tucked it deftly into the bonnet-lining. Then she put the bonnet away.

"Well, I guess she's slack."

"Why, Palmyre! Why, she looked real neat an' pretty when she went by to meetin'."

"I don't care how she looked goin' by to meetin', Sarah Bean. Slack folks always fix up then. What I care for's how she looks to home. She's a real sweet-lookin' woman, an' talks like a book; but she's slack. I guess I know what that means."

"Poor little woman," murmured Aunt Sarah under her breath. She pitied her instantly with all the strength of her big, warm heart. If Palmyre said she was slack, everybody else would say so. Palmyre set the fashion of saying things.

"Unless I can offsay it," thought Aunt Sarah, making a sudden vow to do her best. "It's a terrible setback to a new minister's wife to be called slack the first thing. The land knows what excuses she may have, but nobody will apply 'em. Its a terrible fault of human natur'."

"How did you find out Palmyre?" she asked quietly.

"Find out! I didn't have to find out. The mantlepiece was so dusty I could've wrote my name on it, and the baby's face was sticky with molasses. Those are two things. Do you wan't to know the rest, Sarah?"

"No, I don't. Mebbe she couldn't reach the

mantlepiece, and didn't realize the dust. The pa'sonage mantlepiece is up dreadful high, an' she's a terrible short minister's wife. And, Palmyre, you know you never had a baby, an' so—"

"Did you ever?"

"No—Oh, no," said Aunt Sarah meekly; "but, if I had've, I'd have known how hard it was to keep its little face clean all the time. Why, I should'nt be a mite surprised if I'd have had to wash it as many as six times a day. The little things are real magnets for drawin' dirt."

Aunt Sarah's mild, sweet face took on a dreamy look. She was thinking how pleasant it would have been to have a little sticky face looking up into hers, and little sticky hands patting her cheeks lovingly. Dear land, as if she'd have minded the stickiness! But Palmyra would, of course.

In Four Corners parish all the women asserted that the "Bean girls" were as different as two peas in a pod *weren't*. They were both real gossips, but Palmyra Bean said "slurrin' things about folks, an' Sarah always was sayin' good things." That was the difference.

"If Palmyre says Mis' Dodge don't get her washin' out till dreadful late on Mondays," Ann Ellen Pease affirmed, "then Sarah, she goes right to work to say, 'but it always looks a good deal whiter 'n most folk's washin's, Palmyre.' And when Palmyre told about Mary Lois Bennett's not washin' her floor but once a month, Sarah spoke up in her kind voice an' says, 'I guess it's because it don't need washin', then, for Mary Lios is a terrible clean little woman.'"

Ann Ellen Pease was next-door neighbor to the Beans, and loved Palmyra in spite of her failings and Sarah because she had not any. Everybody loved Aunt Sarah.

The new minister had preached his first sermon at Four Corners, and, as Palmyra said, "passed muster." His earnest simple sermon had won its way to all their hearts, and his little tired wife's face was radiant with pride.

"Now never mind if the baby *is* teething or Honey Bunch's new boots *are* towed out!" she thought. "I can work and work to the tune of 'Praise God.' If they only like David, it doesn't matter so much about me. Perhaps when the children are grown up and I can stop a minute to take a long breath, they'll like me!"

So she had gone home from church with David, taking three steps to his one, and bobbing up and down beside him happily, content just to be David's wife, and the little, tired-out mother of his children. That was all little Mrs. David asked.

Aunt Sarah knitted another round on her stocking and into her seam needle. Then she got up and put on her every-day bonnet and shawl.

"You ain't goin' out, Sarah?"

"Yes, I am. I—thought I'd go over to the minister's an' make a little mite of a call, Palmyre."

"Not with that bonnet on, Sarah Bean? Are you crazy demented? You've got your old bonnet on; didn't you know it?"

"Yes, I know it. I want it on, Aunt Sarah said quietly. "I'm only goin' to run in. I wouldn't be surprised if it pleased her,—the runnin' in, I mean. I'm goin' to the side door."

"Why, Sarah Bean! An' you ain't ever even spoke to her yet! I don't know what

kind of folks she'll think we are at Four Corners.

She'll find out what kind of folks *I* am," laughed Aunt Sarah, "an' I'll tell her nobody else takes after me. You see, Palmyre, I thought maybe it was kind of flusterin' to a little woman with heaps o' babies to call all fixed up an' gloves on. So I'm goin' to run in."

In the minister's yard Aunt Sarah ran across little Honey Bunch wailing. She picked her up, and kissed the little tear-soiled face comfortingly. She could not remember ever to have kissed a baby face before, and it thrilled her with joy. Then she carried the child with her to the side door.

"It's only a bump, I guess, she said, holding her out to her mother. "I guess she fell down. I found her down there by the gate, cryin'. If you've got a little camphire to put on the place—"

The minister's little wife looked up into Aunt Sarah's kind, plain face, across the child's head, and smiled. Then they both laughed, and the child joined in a piping little voice, with the jostle of sobs still in it.

"It's a queer way to introduce myself, I know; but I'm Aunt Sarah," Aunt Sarah cried cheerily. "I thought I'd just run in, an' maybe you'd think I was one o' the family."

"Oh, I'm so glad! Come right in, Aunt Sarah," said the minister's little wife, beaming with delight. She had noticed at once the every-day bonnet and Aunt Sarah's bare, wrinkled hands; and a distinct feeling of relief took possession of her. There had been four separate callers that day, in best bonnets and staid black gloves; and they had sat up, one after the other, dignified and grave, on the same parlor chair.

"If the next one doesn't sit in another chair, David, I know I shall squeal!" she had told the minister nervously after the last caller went away. That had been Palmyra Bean.

Aunt Sarah sat out in the dining-room in the sewing-chair by the window. She held out her hands to the minister's baby.

"Mayn't I hold it?" she asked a little timidly. "I think I could, though I ain't a mite used to holdin' babies. I've only loved 'em."

"Yes, indeed; he's used to strangers! ministers' babies always are."

The minister's little wife's voice had the suggestion of a sigh in it.

"But I'm afraid he'll be cross—Aunt Sarah (you see, I don't know any other name to call you, and I don't believe I *want* to). He's teething, poor little man! I was up 'most all night with him."

"I should say 'poor little mother,' too!" cried Aunt Sarah, pityingly. Babies are a sight o' trouble—eh, baby?—take 'em first an' last."

"But they're *worth* a sight of trouble, you know."

"Yes, I know," Aunt Sarah said softly. She cuddled the baby closer in her arms, and by and by it went to sleep. Aunt Sarah's face was radiant with pride. She held herself rigid and motionless for fear of waking it.

"I'm going to call David soon," ran on the little mother's voice, sociably, "but it's so nice sitting here talking to somebody 'in the family'! May I say just what I like, tell all my trials and things?"

"Everyone of 'em, my dear. I don't have enough of my own to keep me busy. Sometimes I say to myself, 'Sarah Bean, you hadn't ought to be so fortunate. I'm afraid it's selfish.'"

Aunt Sarah laughed gently, with evident regard for the baby.

"No, you're not selfish, only fortunate. Did you say Sarah Bean?" Then maybe you are some relation to the Miss Bean who called here this afternoon."

"I'm her sister," Aunt Sarah said, simply. "I'm glad the Lord let me be, because she's a good woman."

"Oh, I knew that—but, but is she near-sighted? I was just wicked enough to hope so—almost. You see, she sat just where she could see the dust on the table and the what-not. I know, because I went back afterward and sat in the same chair to see. And, dear me, yes, I saw. The dust stood out in bold relief, determined to be looked at. David wrote 'Never mind' in it, when I called his attention to it."

Aunt Sarah sighed inwardly. Then was Palmyra right? Was the minister's little wife slack?

"I dusted the parlor then, with the baby in my arms. It was the first chance I've had to-day, the very first. If the dust had been deep enough to plant seeds in, I couldn't have helped it! Aunt Sarah—" The weary voice that struggled to be gay paused a moment.

"Yes, my dear."

"Is dust a cardinal sin?"

"No, it ain't—or any other colored one, either."

"Or—or—stickiness? The children's faces, you know. I believe they were all sticky to-day when the callers came. They'd been eating bread and molasses, and I hadn't any time to wash them. They were very sweet, anyway!"

Both women laughed.

"It's the way—I wish you'd tell me, if you had a good many babies, and *couldn't* find time to dust and polish, and cuddle all the little bumps, too, and mother them all day, you know, which would you do?"

"Cuddle their bumps," said Aunt Sarah, promptly.

"But if people critized? if they didn't understand, and called you slack, you know?"

Aunt Sarah shivered involuntarily.

"What would you do then? 'Slack'—Oh, it is such a terrible word! It cuts like a two-edged sword. Would you let the blessed babies shift for themselves, and go to polishing and rubbing things up? One person cannot do everything if the Lord only gave her one pair of hands."

"My dear, (Aunt Sarah leaned across and laid the sleeping baby very, very gently into its mother's lap)—my dear, the Lord gave you the blessed babies an' the pair o' hands to take care of 'em with. I don't believe he ever thought of the polishin' up. If there's any time, polish, but don't neglect the babies an' don't worry when there *isn't* time. There, now, I'm goin' home. I've had a beautiful call; an', if you'll let me, I'm goin' to run in again. I want to get that baby to sleep again."

Aunt Sarah never knew how cheered and blessed she left the new minister's little wife. But her own heart was cheered and blessed, she knew that. For many a day she felt the little warm pressure of the baby in her arms, and felt its sweet, moist breath on her face.

She went home and made a little speech to Palmyra. "Palmyre," she said, "she ain't a mite slack. I want you to take it back. She dusts the mantlepiece when the Lord gives her a minute's time. He made her a mother, and that's her first duty. Palmyre, I do hope you ain't goin' to call her slack to other people. It'll cut her like a two-edged sword, an' it won't be real Christian. She *ain't* slack. If you an' me'd had little babies to take the care of, we'd understand just how 'twas, Palmyre."

Aunt Sarah hesitated, then she began again.

"Palmyre!"

"Well, what say?"

"You won't call her slack to folks?"

"No, I won't."

"Thank the Lord;" murmured gentle Aunt Sarah under her breath.—Christian Endeavor World.

## 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.	Worshiping 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 III.—THE TEN COMMANDMENTS.—DUTIES TO MEN.

For Sabbath-day, July 19, 1902.

LESSON TEXT.—Exod. 20: 12-17.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—  
 Matt. 19: 19.

#### INTRODUCTION.

The first table of the law is not complete without the second. Our Saviour in reply to the question "Which is the great commandment of the law?" said, "Thou shalt love the Lord thy God with all thy heart and with all thy mind. This is the great and first commandment." But he did not stop there. Although the statement seemed to be complete and final, there was something more to be added. He said, "And a second like unto it is this, Thou shalt love thy neighbor as thyself." It is not sufficient to love God supremely, and then to hate our fellowmen, or even to ignore them. The word "neighbor" is not to be limited in its application to those with whom we are in terms of greatest intimacy; for our Saviour taught by the story of the Good Samaritan that anyone in need is our neighbor, or rather that we are his neighbors.

The fifth commandment forms a fitting transition between the first and second tables of the law. Our parents are not appropriately classed with our fellowmen. Their relationship to us is in a sense a type of God's relationship to us.

We are not, however, to think of the law as made up of two portions or of ten parts arbitrarily put together. The law is a unity. It is impossible to break one commandment and to keep the others in their entirety. James says, "For whosoever shall keep the whole law, and yet stumble in one point, he is to become guilty of all." The breaking of one precept shows our disposition toward God, our disregard of his desire for us.

TIME, PLACE, and PERSONS.—Same as in last week's lesson.

#### OUTLINE:

Each commandment marks a definite topic.

#### NOTES.

12. *Honor thy father and thy mother.* Our fellowmen are to be loved, but our parents are to be especially honored. The importance of this precept is suggested by its connection with the command to keep the Sabbath in Lev. 19: 3. It is true that there are certain duties which parents must render to their children, and through a failure in this direction the children lack much in their moral development. But there is especial need for children to grow up honoring and obeying their parents in order that they may easily form the proper relations with their Heavenly Father. This commandment has appropriately this position in the law; for we are not to obey this before those that relate especially to our duties to God. If our parents have failed in their relation to God, it is not for us to honor them by following their example implicitly; or if they command us to do what seems to us wrong in God's sight, it is not for us to honor them by disobeying God. *That thy days may be long, etc.* Long life is frequently spoken of in the Old Testament as an especial blessing and as a reward of righteousness. We are not of course to suppose that every one who is characterized by filial piety will live to be an old man; but certainly that will be the rule. There seems to be also in this promise an especial application for the nation of Israel. So long as the nation is made up of men who honor their parents, listening to their instruction in regard to the Sabbath and the other principles of the divine service, it shall continue in the peaceful possession of

the land which Jehovah gives. This commandment is called by Paul "the first commandment with promise."

13. *Thou shalt not kill.* No object is expressed. We are to understand that the prohibition includes not only murder, but suicide as well. Compare Exod. 21: 12, 14, 18, which speak of extenuating circumstances in the case of the slaying of one man by another. The law also provides against the killing of a man by carelessness in the manner of constructing a house. Deut. 22: 8. Our Saviour in the Sermon on the Mount shows that murder does not consist in the outward act; but in the thought, and that the one who hates without a cause is really a murderer. The man who through recklessness endangers his own life or the lives of others, or who by evil deeds brings himself to an early death, is also disobedient to this commandment.

14. *Thou shalt not commit adultery.* This sin against the integrity of a man's family is next to taking his life, in fact it may be before murder. For we are not to infer that the commandments are arranged in the inverse order of the character of the sins which they forbid. The sacredness of the marriage relation is emphasized from the very creation of the human race. Compare Gen. 2: 24, and Matt. 19: 5, 6. This sin mentioned in this commandment is not the depriving of a man of his dearest earthly possession; that is guarded by the tenth commandment. Besides being a sin against the family, the iniquity here referred to is a crime against the human body as made in the image of God, and, as our Saviour teaches in Matt. 5: 28, is just as really a sin if committed only in thought. From this teaching of Jesus, and Paul's words in 1 Cor. 6, it is plain that the sin which this commandment forbids is not limited to those who are already married. We owe to our God, our neighbors, and ourselves to keep our bodies pure. That nation or community which ignores this law is doomed to decay.

15. *Thou shalt not steal.* It is due to our fellowman that we respect his property. This refers not only to open robbery, or secret theft, but also to any other method by which we may defraud others of their rights. Many and ingenious are the arguments by which men endeavor to satisfy their consciences while evading this law. Some think that it is no harm to steal from the government or the public in general, and others think that it is but a little sin to steal from a rich man. But the command is directly against taking in any way that which does not belong to us. It is in disobedience to this commandment that a man who is able to work makes a living by begging. It is in disobedience to this law that a rich man avoids paying in taxes a fair share of the public burdens.

16. *Thou shalt not bear false witness against thy neighbor.* This refers not only to bearing witness falsely in a court of justice, but also to any way in which we may speak falsely against him to his injury. A man is not only entitled to the peaceful possession of his property, but also to have the truth spoken concerning him. To rob a man of his good reputation would often prove by far more serious an injury than to steal from him thousands of dollars. There is for us a sacred obligation to speak the truth. It should be said of every Christian that his word is as good as his bond. It must be remembered also that a lie is just as truly a lie if it is acted rather than spoken. Of course this commandment is not to be construed to teach that we must always tell all the truth about a person or particular subject of conversation. Those to whom we speak may not deserve all the truth, and it may happen that by speaking all we know we may injure our fellowman. For example, if a merchant is doing well in a certain town and it comes to my knowledge that he has been in state prison, it is not necessary for me to publish the fact.

17. *Thou shalt not covet, etc.* Here perhaps more distinctly than in any of the other commandments, the fact is recognized that sin may be in the heart without outward expression. We are not only to leave our neighbor in peaceful possession of his property and his reputation, but we are not even to covet what he owns, that is, to have an inordinate, ungoverned, selfish desire for them. It is to be noted that the Jews, the Roman Catholics, and the Lutherans divided this commandment in two after the first clause; but as the order in Deuteronomy is different, those who make this division are not agreed as to whether the ninth commandment is "Thou shalt not covet thy neighbour's house," or "Thou shalt not covet thy neighbour's wife." See introduction to last week's lesson. It is probable that the word "house" is here used in the broad sense so as to include not only the building in which a man dwells, but also his whole household and possessions. The particular mention then of wife, man-servant, etc., serves to emphasize the general statement of the prohibition.

This commandment is aimed at the selfish, grasping, avaricious spirit of the natural man. When we render perfect obedience to this law we are fulfilling the second great commandment of our Saviour.

## MARRIAGES.

WHEATON—BURDICK.—At the Alfred Station parsonage, N. Y., June 22, 1902, by the Rev. L. C. Randolph, Samuel Leman Wheaton and Edith Belle Burdick, all of Alfred.

BASSETT—AYARS.—At the residence of the bride's parents, Mr. and Mrs. George Ayars, of Shiloh, N. J., June 18, 1902, by Pastor E. B. Saunders, Fredrick Bassett, of Pennsylvania, N. J., and Nella G. Ayars, of Shiloh.

GADD—FISHER.—At the residence of the bride's parents, Mr. and Mrs. Chas. T. Fisher, of Shiloh, N. J., June 26, 1902, by Pastor E. B. Saunders, Albert James Gadd, of Philadelphia, Pa., and Mamie L. Fisher, of Shiloh.

ALMY—DANIELS.—At the Seventh-day Baptist church, Nile, N. Y., June 26, 1902, by Pastor Willard D. Burdick, Mr. Earl R. Almy of Inavale, N. Y., and Miss Nina Daniels, of Nile.

## 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.

CRANDALL.—Mary Angeline Crandall, daughter of Nicholas V. and Nancy Crandall, was born at Rockville, R. I., Nov. 5, 1850, and died at her home in Providence, R. I., June 21, 1902.

She was married to Albert W. Crandall Nov. 4, 1876. To them were born two children, one dying in infancy, and the other, Ruby Jane, at the age of 12 years. Sister Crandall was baptized by Rev. Chas. A. Burdick and united with the Seventh-day Baptist church of Rockville Sept. 1866, retaining her membership until death. She leaves a husband, two brothers, four sisters and many relatives to mourn their loss. Gone but not forgotten. The memory of the just is blessed.

A. MCL.

WHITFORD.—Albert Curtis Whitford, the son of Professor Albert Whitford, and his wife, Chloe Curtis, was killed near Paton, N. M., June 27, 1902, while in the discharge of his duties as a conductor in the employ of the A., T. & St. Fe R. R.

He was born in Wasioga, Minn., April 12, 1862, and married to Luetta Harvey at Sandwich, Ill., Dec. 10, 1884. Four children were born to this union, all of whom are dead. The Newton Kenesaw Republican of June 28 says of him: "A marked trait in his character was his conscientiousness and his attention to details, no matter how trifling. His reports were models of accuracy and his work was always done with promptness and absolute correctness. Among his friends here he is held in high esteem, and his untimely death is deeply deplored."

CAMPBELL.—Mrs. Amy Campbell was born at Linklaen, N. Y., Sept. 10, 1810, and died at the home of her son in New Auburn, Minn., May 20, 1902, aged 91 years, 8 months and 10 days.

In early life she made a profession of Christianity and united with the Seventh-day Baptist church, and remained a true follower of Christ unto the end of life. Sept. 21, 1829, she was united in marriage with Rev. Zuriel Campbell, who preceded her to the grave many years ago. For many years she shared with her husband the joys and trials of pastoral labors, while he served as pastor the churches of Milton, Dodge's Creek, Utica, Dodge Centre and New Auburn. She was the mother of ten children, of which number only three are now living, and but one of whom could be present at the funeral. During the War of the Rebellion two of her sons entered the Union army and made noble records as true soldiers. For many years she had made her home with her son, Mr. Mark Campbell of New Auburn, where she received the best of care up to the time of her death. She lived to a ripe old age and spent her entire life in quietly serving her Saviour, and has gone to her reward fully prepared to meet him whom she served so well.

E. H. S.

BURDICK.—At the home of her son, A. M. Burdick, in Dodge Centre, Minn., June 17, 1902, of old age and acute pneumonia, Mrs. Clarissa A. Burdick, widow of Dea. N. M. Burdick, deceased, in the 93d year of her age.

She was born in Shiloh, N. J., March 19, 1810. Some years later her parents moved to Leonardsville, N. Y., where she was married to Nathan M. Burdick, Feb. 22, 1834. To them were born six children, four of whom are yet living. In early life this sister professed faith in Christ, and joined the First Brookfield church. In 1859, with her family, she moved to Minnesota and became one of the constituent members of the Dodge Centre

Seventh-day Baptist church, her husband being the first deacon. This sister was a kind and thoughtful wife and mother, broad in her nature and mental grasp, and devotional in character. Her life was full of good deeds till old age impaired her in body and mind. Death truly was a happy release. She leaves one daughter, Mrs. Mary Langworthy, and three sons, Clark E. and Albertie M. of Dodge Centre, and Jason E. of Denver, Colorado. Services were held at the home June 19, conducted by the pastor, assisted by Rev. H. D. Clarke, her former pastor. Text, Job. 5: 26.

G. W. L.

**Literary Notes.**

WHAT makes the happy relation between man and woman, is an eternally interesting question, and a clever discussion of why marriages fail, presented by Rafford Pyke in his article "The Woman's Side," is certain to receive the very wide consideration which has been given to that author's previous article on the discussion of woman versus man. The July Cosmopolitan seems to be almost equally divided in interest between men and women. "An Experiment in Domestic Finance" is another entirely novel article which will appeal to women, while some twenty pages devoted to the "Captains of Industry" will receive the consideration of men in all classes of business. The Cosmopolitan has undertaken to present a series of brief sketches of the men who are leaders in finance, manufacture, and commerce, not prepared in an off-hand way, but by writers of the greatest ability who have an exact knowledge of their subjects. The series thus far produced has attracted the widest attention. The industrial changes which have of late been occurring with such rapidity have the widest possible interest for all classes. The knowledge of these men, their derivation, leading characteristics and weaknesses throws much light upon the news of the day in which their names constantly recur.

**PLAIN SERMONS.**

Intelligibility is really the first requisite of successful preaching, and it ought to be an intelligibility which extends to the uneducated and simple-minded. Large words and complex sentences in spoken discourses are too often indexes of confusion or imperfection of thought on the part of the speaker. It is difficult to analyze and clarify our thought and set in order our impressions of truth, reducing them to their simplest elements, but the overcoming of that difficulty is the secret of power. Like the small bullet of the modern rifle, the little word goes further and sinks deeper than the large one. Let the preacher take his written sermon, if he uses one, and go through it, substituting little words for large, and short sentences for long ones, and see whether he will not be rewarded by the attentive and responsive looks of his congregation. If he speaks without a manuscript, let him think of himself as a herald who delivers the message from his Lord as directly and forcibly as possible.—The Congregationalist.

**CONFERENCE MINUTES FOR 1802-1806.**

The above minutes in manuscript form are believed to be in existence somewhere. Information contained in them is needed by the writer of a paper for the approaching General Conference. Knowledge respecting them would be most gratefully received by the undersigned.

A. E. MAIN.

ALFRED, N. Y.

**Catarrh Cannot Be Cured**

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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Sold by druggists, price 75 cents. Hall's Family Pills are the best.

**Popular Science.**

H. H. BAKER.

**An Invention of Great Promise.**

Mr. Thomas A. Edison, the electric inventor, publishes the result of his experiments during a number of years to produce a practical storage battery for the "horseless carriage" and for other purposes.

He informs us that during the past three years these experiments have been continuous; that the effort has been to produce an indestructible battery, capable of reversible action, and without deterioration in mechanism, and safe to management in the hands of an inexperienced person.

The invention, so far as explained, seems to cover a battery composed of cells, constructed of nickel iron, on which an acid solution will not produce any effect, and of such lightness and capacity as to be adapted to the work to be performed.

Mr. Edison says, "That tests on the battery have been going on for more than a year and a half," and that standard cells are manufactured to meet the varied requirements for power; that a battery of twenty-one cells, weighing three hundred and thirty-two pounds, was placed in a Baker automobile, and two men, the total weight of the vehicle and all was 1,075 pounds. This automobile made a run of sixty-two miles, over country roads having many grades, some as steep as twelve feet in a hundred. At the end of this run the vehicle was making 83 per cent of the original speed, and the average speed over the whole distance was 11.2 miles per hour.

On a comparative level country road, though a little heavy from rain, the same machine, with one charge, came to a stop on the eighty-fifth mile.

The following tests are now being made for endurance of the nickel-iron battery, and to demonstrate that the new storage battery is really an accomplished fact: Five different styles, sizes, and weights of automobiles have been selected, in each of which has been placed a new battery, and each of the automobiles is to run five thousand miles, over country roads, at an average rate of one hundred miles a day; then if there is found to be no loss in the capacity of the batteries or any mechanical defects, and that if they come out at the end as good in all respects as when they started, then certainly they will serve the purposes for which they were made. Still we think such is the present stage of scientific attainment that before long we may look for a patented improvement.

While we would be delighted to take a pleasure ride, especially to verify an experimental test, yet we beg to be excused from riding to the end, "over the country road" to verify.

To do away with steam, gasoline, compressed air, kerosene and oils of all kinds, and all explosive compounds, and generate a harmless power, and appropriate for general purposes, not needing special care, certainly would be a boon, causing us all to rejoice, and we hope the day has arrived when that rejoicing can commence.

PRAYER is good. I counsel it to you again and again, in joy, in sickness of heart. The infidel will not pray; the creed slave prays to the image in his box.—George Meredith.

**DRAM DRINKER.**

The drinker who is doing the most harm by the influence of his life is not the man who drinks to excess and in his debauchery wallows in drunkenness in the dirt; such a man is repulsive to boys and young men who have not yet learned the drink habit.

But the man who does most to ruin others by his example is the man who drinks moderately, the man who walks up to drink and then walks away soberly and transacts his business and declares that drink does not hurt him. That is the kind of drinker every boy and young man who starts out to drink tries to imitate, and sooner or later finds out that he is unable to drink moderately. There is not a drunkard on earth to-day who started with the expectation of being a drunkard, but the habit grew on him until now he is its victim. How timely the admonition, "Beware of the first drink."—Searchlight.

**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.

**WANTED!**

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A business and residence property at Milton Junction, Wisconsin. **AI opportunity for Seventh-day party.** Correspondence solicited. Address A. B. JONES, Milton Junction, Wis. Reference, W. B. West, Milton Junction, Wis.

