

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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WHOLE No. 2995.

KEEP HOEING AND PRAYING.

"Faith Without Works is Dead."

Said Farmer Jones, in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone,
But it ain't no use to pray.

"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why your'n beats it so and climbs,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy, quiet way:
"When prayers get mixed with lazy bones,
They don't make farmin' pay.

"Your weeds, I notice, are good an' tall,
In spite of all your prayers;
You may pray for corn till the heavens fall
If you don't dig up the tares.

"I mix my prayers with a little toil
Along in every row;
An' I work this mixture into the soil
Quite vig'rous with a hoe.

"So, while I'm praying, I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord he does the rest.

"It's well for to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying, though,
If an answer you would get,
For prayer-worn knees, an' a rusty hoe,
Never raised a big crop yet.

An' so I believe my good old friend,
If you mean to win the day,
From plowing, clean to the harvest's end,
You must hoe as well as pray."
—The Lutheran World.

Go to Conference. ALL the arguments which appeal to the readers of the RECORDER in favor of attending the anniversaries at ordinary times have double meaning on this centennial year. The social and sentimental side which, though less in value than denominational and spiritual considerations, will be of more than usual interest. The sessions are to be held on historic ground and with the mother church of the Conference. The locality will furnish much to awaken memories and give inspiration for coming experiences. The new plans for entertainment will give greater sense of freedom, so far as the fear of being burdensome to the entertaining church is concerned, and the proximity of the place of meeting to pleasant sea-side resorts will offer inducements to those who would unite an "outing" with the trip.

Higher Interests. MUCH higher than the foregoing considerations are the denominational and spiritual interests which will be at the front. The past, present and future of the life and work of Seventh-day Baptists will have full attention.

Papers and addresses, sermons and suggestions will center around the question of what Seventh-day Baptists have been, why they have been, what they are, and what God wants them to be. No one can come into touch with the sessions soon to begin at Ashaway without getting and imparting good. Those who are already interested in denominational work will gain new interest and stronger impulses forward. Those who are half-hearted or indifferent will be awakened from lethargy to activity. The approaching anniversaries will mark a critical, but hopeful, period in our history. If they do not bring new strength to denominational life and definite enlargement to our work, it will be because we neglect a great opportunity. Every Seventh-day Baptist who fails to foster the interests centering in the anniversaries of this centennial year will neglect duty and opportunity in a serious sense. Ordinary reasons must not be permitted to keep you at home, and there is double reason why every church should send its pastor. If there be small churches in any given locality which are unable to send a pastor, or some other one as delegate, we urge them to unite in sending their "missionary pastor," for example, with the understanding that he shall visit each church on his return and make a full report of the sessions. All delegates, pastors and others should come with large note-books, and fill pages with memoranda for reporting to those who do not attend. Such a course will be of great good to the delegates as well as to those at home. Determine to attend Conference before you lay this paper aside. Pray and plan that the best results possible may come to yourself and to the church of which you are a member. Those are fortunate to whom this time has come, but the occasion will be one of condemnatory misfortune if it is not improved.

Permanency of Judaism. THE establishment of a new Jewish University in New York City marks a definite revival of interest in Judaism which is in keeping with the wonderful history of the Hebrew people. Ignorance concerning what Judaism is, and has been, has joined with prejudice to turn attention away from a race whose history is the most remarkable, in many respects, of all the peoples in the world. Judged by ordinary standards, the history of Judaism is a permanent miracle. The causes which have brought other nations to extinction have conspired against the Hebrews in vain. The Jew passes into all

climes and mingles with all peoples, but he never passes out of history. He was old when Romulus drew the first rough outline of Rome on the map of the world. He has heard both the lullaby and the dirge of almost all nations but his own. Babylonians, Assyrians, and other nations contemporaneous with him in ancient times have all been lost in the onrushing tide of history. Not so the Jew. His is the same distinct, despised, persistent race. He is the past, present, and always the uneliminated problem! Saxons and Normans and Danes and Britons by conquest and intermarriage have been transmuted into Englishmen. But the Jew never is lost to himself or his faith. We may despise him and legislate him out of citizenship, but not out of the world.

Unjust Legislation. FROM the time when Egypt attempted to destroy the infant nation by persecution, till now, unjust laws have wronged the Jew. Christianity has shamed itself and its Christ by such legislation, which can be traced as far back as the time of Justinian. The code of the Visigoths created bitter ecclesiastical persecution. By that code the Jews were not allowed to testify in court, and were classed with common beasts. For a long time Germany held them as menial serfs. England held them in no higher esteem. Macaulay tells us that as late as 1689, in order to carry on her wars, England assessed the Jews (who were not then allowed to become citizens) \$500,000, and would have enforced the collection had not the Jews threatened to leave. From the thirteenth century till the time of Cromwell, Jews were prohibited from public worship or building synagogues, and not till his time was there a synagogue in London. With France it was the policy to torture those she did not banish. The Dreyfus trial is an up-to-date illustration. But neither sword nor scourge have been able to drive them from the highway of history. They have a deathless personality.

Tardy Justice. MODERN Christian civilization has done something to atone for earlier wrongs done to the Jew. In a limited way England recognized his civil rights about 250 years ago, but did not open the doors of the House of Commons to him until the last century. It was about 150 years later before France gave him a half-hearted recognition. New York was the first to grant him civil rights in the United States in the adoption of her

constitution in 1777. And yet, with all the slights given him, he has been a patriot. Out of the 150,000 Jews in the United States at the time of the Civil War there were nearly 8,000 Jewish soldiers in the Union and the Confederate armies. During our late war with Spain there were over 4,000 Jewish soldiers. Some of Napoleon's greatest marshals were Jews. The 8,000,000 Jews of Europe contribute 350,000 men to her soldiery. There is a larger proportion of Jews among the armies of Europe than of any other race. The Jew is "the anvil that wears out all the hammers that smite him"! When you call the roll of the world's greatest statesmen and artists and musicians and men of letters, you will hear a liberal response from the Jewish quarters.

What of the Future? In the light of history, the Jew must have a future. It is not meaningless, nor the work of chance, that he still exists centuries after nations much stronger have grown old and died. His mission seems to be a spiritual rather than a temporal one. The ethics of Judaism and its Messianic hopes gave birth to Christianity. From the first the Jew has been a "man of affairs." The sails of his commerce have whitened every sea. King Solomon was a merchantman of Tyre. Abraham was a live-stock dealer in Messopotamia. As a retired herdsman, Jacob held honorable residence in Egypt. But wherever the Jew was, the fires on his altars never went out. And though the nations about him had ten thousand gods, he worshiped one God and sung of the coming Christ. Wherever went the Jew, there went the tent and the temple, and among all polytheistic nations these became witnesses of the one true God. This was God in history bringing the civilized world in touch with the monotheistic teaching of the Jews. All ancient caravans from Egypt to Babylon and the great East would naturally pass Palestine, from which they would carry wonderful stories of the worship into the civilized world. This was God's way of preparing the Gentile world to receive his message by sending them and their altars with quenchless fires that told of Christ's coming. Like the seashell that sings of its deep-sea home, so the Jew, though carried captive into distant lands, would touch deft fingers to his harp and sing of the house of God.

We are not given to making prophecy; but when God has written such a history as Judaism has, it is folly to say that he has no future.

NO SWEETER WORD.

REV. W. T. SLEEPER.

"I will not leave you desolate." John 14: 18 (Rev. Ver).

No sweeter word than this can find a tongue,
When strength and courage fail with harp unstrung—
"I will not leave you desolate."

A precious word which poets love to sing,
To trembling age a word most comforting—
"I will not leave you desolate."

When loving friends and social joys depart,
And troubles come to overwhelm the heart—
"I will not leave you desolate;"
When night is coming on that hides the sun,
And weary limbs remind you "day is done"—
"I will not leave you desolate."

O blessed word! I hear it once again—
The service ended—as a sweet "Amen"—
"I will not leave you desolate;"
Ling'ring a while until the Father call,
I catch the vanishing recessional—
"I will not leave you desolate."

—Christian Advocate.

Prayer-Meeting Column.

TOPIC FOR AUGUST 1, 1902.

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

Topic.—Spiritual Indolence.

Matt. 13: 14, 15; 24-30; 36-43.

14 And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive;

15 For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares also among the wheat and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, an enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37. And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

This lesson presents in a strong light the disastrous results of religious indifference and carelessness in spiritual things. It may seem at first glance that the results which follow such indifference and carelessness form too heavy a punishment, but these results are not simply punishment upon men by the arbitrary will of God; they are part of that universal law which in all experiences, religious or otherwise, brings great penalties for indifference and carelessness. Life would not be at its best, and best results would not come, if the law which gives great results from momentary causes were not operative. Hence it must be true that he who is indifferent to great interests must meet results commensurate with the greatness of the interests involved. Religious interests and spiritual things represent our highest good. Indifference to these must bring corresponding evil. An illustration of this law is found in physical life. Perfect health of body, and life itself, even at its best, are quickly destroyed by a single drop of poison, and if that poison be taken through carelessness or indifference the result is the same. Hence we ought not to complain at the sharpness of the truth set forth in the lesson for the evening. We ought rather to be thankful for the instruction and warning which the lesson gives, and thus be made wise unto salvation.

"OUR DUTY TO THE SABBATH."

REV. S. H. DAVIS.

Address delivered at Westerly, R. I., May 17, 1902, at the Seventh-day Baptist Church.

In the first and second addresses of this series I discussed the specific time of the Sabbath, its abiding character, and the Commandment concerning it as applied to the race.

In this, the last address of the series, I wish to speak briefly of our obligation to the Sabbath.

There is a wide difference between simply recognizing a truth and the application of that truth in our lives. A man may say he believes in Christian principles and Christian teaching, but if he fails to apply them in the conduct of his life, he is as one who knows the good and chooses the evil. He may say, I believe in prayer, but if he never takes the time to pray his belief will be of little benefit to him. He may say, I believe in the Sabbath, but if he persistently tramples it under his feet he loses the blessing which comes through obedience and communion with God. The rest of the Sabbath is not only a physical, but a spiritual rest, and no man can rest spiritually when he knowingly disobeys God.

Our first duty to the Sabbath, then, is to observe it—not according to the ancient Jewish interpretation, which made it a penalty, punishable with death, to kindle a fire on that day, and condemned our Lord for healing the sick and allowing his disciples, when hungry, to gather food on the Sabbath-day for their immediate use. But we should observe it according to the interpretation of Christ, the Lord of the Sabbath, who made it a day of gladness, of worship, and of deeds of mercy. So that the Sabbath may not be counted a burden which keeps us shut in-doors all day, anxiously waiting for the sun to set, but that it shall be a delight, a day looked forward to with pleasure,—the "day of all the week the best."

The Sabbath is a day which the family, so far as possible, should spend together. They should attend public worship together, and then it would be well for them to spend the remainder of the day together in the home. Let not the father go out alone to wander through the woods, or walk by the seashore, or gossip with a neighbor. Let him remain with his wife and children for the day.

Let not the young people go for a drive with their friends or companions on a Sabbath afternoon. If any member of the family go for a drive, let all go, and let them drive together; and thus let family ties be strengthened on the Sabbath. But above all, let the pleasures of the Sabbath be such as will elevate and make strong men and women spiritually—not following after your own pleasure, but seeking to do the will of God.

Any pleasures and pastimes which do not tend to spiritual development and growth should not be indulged in on the Sabbath-day; and more than this, all business operations and dealings should be wholly suspended during the hours of the Sabbath. He who cuts off half or three-quarters of an hour from both ends of the Sabbath because he counts business better than obedience, cannot enter into the true spirit of the Sabbath rest, and thus loses the joy of spiritual communion with his Lord.

And the command is not only that we should observe the Sabbath ourselves, but

our families, so far as we are responsible for their conduct, must cease from labor also on the Sabbath-day. For God hath said, "The seventh day is a Sabbath unto the Lord thy God. In it thou shalt not do any work, thou nor thy son nor thy daughter, thy man servant nor thy maid servant, nor thy stranger within thy gates." That merchant or business man who, through partnerships or through his employes, allows his business to go on during the hours of the Sabbath, and thereby gets to himself a profit, cannot give himself up wholly to the enjoyment of the Sabbath.

Is it reasonable to expect that he could give his mind and thought wholly to the things of the Sabbath while his business operations are in progress? His mind must be more or less on his business; and it cannot be on both. And it will be strange if he doesn't spend more time thinking about the progress of his business than he does planning and meditating concerning the progress of the Master's kingdom.

And not only should we honor God by keeping his Sabbath, but we should honor him by proclaiming and defending his truth.

If God should entrust some great truth in science or art or medicine to any man, or body of men, how selfish and disloyal in them to bottle up God's truth for their personal use alone! And if such stewardship of scientific truth were unfaithful, how much more unfaithful to keep back from men any religious truth which would make the world better if they would receive it! It was the Lord of the Sabbath who said, "Let your light so shine, that others seeing your good works may glorify your Father, which is in heaven."

Had Luther become a Protestant and held his peace, the church might still have been wrestling with superstitions of the dark ages. But when he came to see the truth he declared it, and men hearing it accepted it, and through it arose to a higher standard of living, to a closer fellowship and communion with God.

We, as Seventh-day Baptists, have not been sufficiently aggressive in presenting the Sabbath truth to men. We should give to the Tract Society a larger support, that it may bring the truth of the Sabbath into larger prominence; and this not by palming off Sabbath literature upon unsuspecting people under the name of something else, so that when they discover the deception they shall despise both the truth and the agency by which they received it; but by frankly and candidly demanding for the Sabbath a rehearing, and thus bringing Sabbath truth squarely and fairly to their attention.

And we should not only urge Sabbath truth upon men by precept, but by a Godly example. Don't stop with the excuse that you keep the Sabbath as well as men keep Sunday; for Sunday was originally a holiday, and is fast becoming so again. Let us be an object lesson to men by keeping this Commandment after the true spirit of Sabbath-observance.

If we preach one thing and live another, our preaching goes for naught. The man who lectures on temperance in the evening and gets drunk before morning may have a very eloquent tongue, but his influence is not for, but against, temperance reform.

The man who preaches Christianity and lives the life of a profligate is not a friend, but an enemy of Christ. And the Seventh-day Baptist who defends the truth of the Sabbath

with words, but fails to observe it as sacred, is doing more harm to the Sabbath cause than he who openly attacks the Sabbath to destroy it.

What made P. A. Burdick, at whose hand near 2,000,000 people signed the total abstinence pledge, the power that he was among his fellowmen? The fact that he was what he professed to be—a reformed man, conscientiously living what he taught to others. Had he returned to his cups, his burning words would have fallen on dead ears.

What made Dwight L. Moody the instrument under God in bringing so many thousands to the feet of Jesus? Not his eloquence, for he was not eloquent, but his complete consecration to the cause of Christ.

And the most eloquent and fruitful plea we can make for the Sabbath in this or any other community, is to conscientiously observe it, to "Remember the Sabbath-day to keep it holy."

Again, if we would succeed in Sabbath reform, we must instruct our children in Sabbath truth.

I have favored and still favor the publication of a catechism on the Sabbath to be taught to the children in connection with the Sabbath-school work.

Why is it that the Catholic and Episcopal churches are able to say with so much of truth that once a Catholic always a Catholic and once an Episcopalian always an Episcopalian? It is largely because the children of these churches have been trained and drilled in the doctrine and principles of these churches from their mother's knee. And if we would hold our young people we must so train them that at an early age they may be able to give an intelligent answer to the question, "Why do you keep the Sabbath?"

If we talk loosely of the Sabbath and are careless in its observance ourselves, we may expect our children to show the same indifference. If we are conscientious in observing it and in training our children to make the Sabbath not a day of oppression and gloom, but a delight, they will hold to it, or if they are drawn away for a time they will be the more apt to return to it.

And we should not only teach them the duty of Sabbath-observance, but teach them that it pays in spiritual blessings and prosperity. The man who has been reared in a Sabbath-keeping home and taught a conscientious observance of the Sabbath, and then turns from it for supposed business advantages, is almost certain to retrograde morally and spiritually. There seem to be exceptions, it is true, but if you will look back along the line of your acquaintances I think you will find that most of the young people who you know to have left the Sabbath have retrograded. How many bright young Christians who promised much have thus made shipwreck on the rock of disobedience! And not only do they retrograde morally and spiritually, but the great majority of them retrograde or fail financially.

Again, I say there are exceptions, but they are few. A gentleman in one of our Western churches undertook to follow up all those of our young people that he could find who had left the Sabbath, and of 600 cases which he investigated where young people had left the Sabbath for larger business opportunities, only 25 had made what the world calls a success even in a small way; while the great bulk

of them had drifted from one thing to another in a fruitless search for gold.

I don't say that God thus condemns men to failure in this life because of disobedience, but the weakness of character which allowed them to disobey the voice of conscience in youth is but the index of the weakness to be exhibited in after life. Young man, if you would grow strong, be honest with yourself, your conscience and your God.

And why should young men go elsewhere to find business opportunities? Let them make opportunities where they are.

I once heard the lamented George H. Babcock make a statement which, if true, is not a cause for boasting, but which carries with it a lesson worth the learning. He said, in a conference in West Virginia, that the Seventh-day Baptist denomination had more wealth in dollars and cents than any other denomination in the United States had, in proportion to its membership. And Mr. Babcock was not a man to make statements which he could not verify.

Go to the majority of Seventh-day Baptist churches in the United States, and you will almost invariably find their members among the most prosperous and influential people in the community. A Seventh-day Baptist young man has just as good an opportunity for success, if he has patience and grit, as any young man that lives. And it is wrong for us to give our children the impression that they cannot succeed in business or professional life as Sabbath-keepers. The great wide field of professions and trades and lines of business are open to them. They may not be able to follow railroading, but the lines of usefulness that are barred to them are indeed few.

I was told when a boy that I could never be a successful lawyer and keep the Sabbath. I should not have been told so, for if I had the ability I could have been a successful lawyer and kept the Sabbath, and after I had grown to manhood I longed to enter the legal profession and demonstrate the fact that a conscientious young man could keep the Sabbath and succeed at the law, or anything that is honorable, if he had ability and willingness to work. And I must confess that this ambition still clings to me.

Teach your boys that they can succeed just as readily if they are loyal to the Sabbath as they will if disloyal to it. Don't teach them that they will succeed or find preferment simply because they are Sabbath-keepers, but that they can succeed in spite of the fact that they keep the Sabbath. And if they can't find ready employment among Sabbath-keepers, let them cut out their own course in business and become not employes, but employers of men.

There is no better way to strengthen our churches than for men of means and our young men of brains so to invest their capital as to become employers.

And again, if our young people don't find a position or a business opening the day they leave the high school or the college, teach them to prepare themselves more thoroughly for usefulness, knowing that to the young man or woman who is prepared to do good work in any line opportunities will come. Isolated cases don't prove a rule, but often point to the solution of difficult problems.

In a church of our denomination there were three brothers seemingly of equal promise.

Two said they wouldn't be kept from large opportunities by remaining Sabbath-keepers, so went to the city bent on accomplishing great things. The third said, let come what would he should be true to the Sabbath, and find something to do at home. To-day the boy who stayed at home to keep the Sabbath is a prosperous business man who could buy out the business of his two city brothers many times over.

I know two young men of Seventh-day Baptist families who are consius, and I know them well. The mother of the one used to say, in her son's presence, that she thought he would look for larger opportunities than he could find among Seventh-day Baptists. The mother of the other young man taught him that loyalty to truth should be one of the first principles to govern his life. The young men were both unusually bright and promising. If either had advantage over the other in tallent, the young man whose mother wanted large opportunities for her boy was the more brilliant.

This young man, as might have been expected from his home-training, threw to the wind his conscience regarding the Sabbath, and when he came to seek employment took the first place offered. With a weakened conscience, having given way before one temptation, he was less strong to resist others. His income was not so large as his extravagant ideas, and soon he was squandering more money than he earned. And so he commenced to borrow money of his employer without his employer's consent.

Business offers came to the other young man also. Some of them seemed splendid openings for a young man, only that they didn't allow him to keep the Sabbath. Finally an offer came which carried with it tremendous temptation, and then the struggle began; for days promised success on one side and loyalty to truth on the other being in the balance. Finally the young man sought his parent's room and said: "Mother, I have decided that I can wait for a position, but I can't leave the Sabbath." By that decision his character was strengthened. He did wait, but not long, for his worth being recognized, an offer soon came to him from an unexpected source, which was better than any he had previously had, and carried with it Sabbath privileges; so that he has now entered upon a promising and honorable career, while his cousin, who sought larger opportunities, has accomplished nothing but failure, and if he keeps out of the State Prison it will be through the generosity of his friends, and not because of his deserts.

Another way in which we can strengthen the Sabbath cause is by sending our young people for higher education to Seventh-day Baptist schools. We now have schools that are well equipped where our young people cannot only receive first-class advantages, but have thrown around them religious influences that tend not only to make them better men and women, but better Seventh-day Baptists as well. But if you prefer to send your young people to the larger colleges and universities, send them with the idea that it is not necessary even then to be Sabbath-breakers in order to do the best work. For seldom will you find a Seventh-day Baptist young man who disregards the Sabbath through his college life that has strong regard for it in after years. And any young man of worth

can do his college work successfully in our largest universities and yet be true to Sabbath-observance.

I have known some of our young men entering our large colleges to say to the authorities, "Now, I am a Seventh-day Baptist, but I suppose I will be expected to attend classes on Saturday the same as on other days." And the authorities would say, "Certainly, we shall expect you to attend all class exercises."

But I have known other young men who have done differently. I have one in mind who, on entering one of our largest universities a few years ago, went directly to the President and said: "I am a Seventh-day Baptist; I conscientiously observe the Seventh-day as the Sabbath, and of course I won't be expected to attend classes on that day." And the venerable President said: "No, if this is a matter of conscience with you, we will arrange it so you will not need to attend classes on Saturday."

Did it put the young man to a disadvantage among his fellow-students? Yes, in a way. But he rose above those disadvantages, and at the end of the first year stood among the highest in a class of hundreds. And did he then fall behind? No; he completed the work of a four-year's course in three years, in spite of his seeming disadvantage, and thus he made obstacles stepping-stones to success; and if I were going to talk of the future I would prophesy that that young man will some day write his name so high in the business or professional world that it will be read half the length of the continent.

I never knew a young man to go to one of our large colleges determined to keep the Sabbath who failed in his college work. But I have known of many failures among young men who forsook the Sabbath in order, as they claimed, to have better advantages in their college days.

Fathers and mothers, let us lay the obligation of Sabbath-observance on the hearts of our children.

Young people, be true to your convictions, and loyal to God and his Sabbath, for it will pay in the end.

You will meet difficulties, but you will gain strength by overcoming them.

You may sometimes feel defeated and discouraged, but out of defeat will come victory.

The clouds will sometimes gather thickly round you, and you will be depressed, but let that depression be like the downward swoop of the eagle, as she poises her wing for flight above the clouds.

Your loyalty to truth will oftentimes call for temporary self-sacrifice, but "when the white horse and his Rider come down the sky in triumph, self-sacrifice will carry the crown of glory."

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 13, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, L. E. Livermore, F. J. Hubbard, J. D. Spicer, J. A. Hubbard, G. B. Shaw, Esle F. Randolph, J. M. Titsworth, W. H. Crandall, C. C. Chipman, W. C. Hubbard, A. L. Titsworth and Business Manager J. P. Mosher.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

The Committee on Program for the Annual Meeting presented the following report:

- 10 A. M. Opening exercises.
Annual Report of the Executive Board.
(a) Report of Treasurer, F. J. Hubbard.
(b) Report of Corresponding Secretary, A. H. Lewis.
Offering for the work of the Society.
Appointment of Standing Committees.

12 M. Adjournment.

AFTERNOON SESSION.

- 2 P. M. Opening exercises.
Historical Sketch of the American Sabbath Tract Society.
Discussion of Annual Report and Historical Sketch.
Adjournment.

EVENING SESSION.

- 7 P. M. Opening exercises.
Reports of Committees.
Miscellaneous Business.
Open Parliament—Discussion of the relation of the Denomination to the future work of the Society.
Closing business.
Adjournment.

J. F. HUBBARD,
A. H. LEWIS,
A. L. TITSWORTH, } Com.

Report adopted.

The Treasurer presented his report for the fourth quarter, also the report for the year ending June 30, and statement of finances to date.

Reports adopted.

Pursuant to the reading of the Treasurer's Annual Report, which showed decreased contributions from the people and an indebtedness of \$1,000 at the close of the year, it was voted that a committee of three be appointed to report at the next meeting on these conditions, with a view to securing some remedy for them, so that our work may not be hindered, but still greatly increased. C. C. Chipman, D. E. Titsworth and W. C. Hubbard were named as the committee.

Correspondence was received from A. H. Lewis in relation to our co-operating with the Woman's Board and the Missionary Society in the employment of Mrs. M. E. Townsend next year as Colporteur, and the same was laid over for consideration after Conference.

Correspondence from Rev. G. W. Hills contained his report as representative of the Society at the Associations, and it was voted that the Recording Secretary express to Bro. Hills our appreciation of his labors, and to the North-Western Association our gratitude for their co-operation by the payment of the expenses incurred.

Voted, that the Corresponding Secretary request the agents of the Society to embody in their monthly reports the *names* of the tracts and *number* of each sent out, as well as the total number of *pages*.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

GOLD DUST.

Come take that task of yours which you have been hesitating before and shrinking and walking around, and on this very day lift it up and do it.—Phillips Brooks.

We are not satisfied to do simply the things that we can do. We must draw something too hard for us; sing songs that have notes too high for us.—William M. Hunt.

There is only one way to be happy, and that is to make somebody else so; and you can't be happy cross-lots; you have got to go the regular turnpike road.—Selected.

"A child art thou? Then leave thy Father to decide
What shall thy service be;
Sure that his loving kindness will provide
Whate'er is best for thee."

History and Biography.

THE EDUCATIONAL VALUE OF DENOMINATIONAL HISTORY.

Address presented by the Rev. J. L. Gamble, Ph. D., at the Western Association, and requested by vote of the congregation for publication in the SABBATH RECORDER.

In November, 1901, the department of Church History in the Alfred Theological Seminary sent out a circular letter to all the churches of the denomination, seeking to obtain the fullest possible history of each individual church or society. This letter was also published in the SABBATH RECORDER.

Some replies have indicated a degree of wonder as to why such questions were asked of the churches, and as to what was to be done with the information so obtained. This feeling has possibly affected the response to some extent. The replies, up to the present time, have been as follows: South-Western Association, one church out of the thirteen (8 per cent, minus); South-Eastern, four out of nine (50 per cent, minus); Central, seven out of fourteen (50 per cent); Eastern, nine out of sixteen (50 per cent, plus); North-Western, twenty-five out of thirty-nine (64 per cent); Western, six out of sixteen (37½ per cent). So far the most complete histories furnished are those of the Utica and Rock River churches—the first by Deacon Wm. B. West, and the second by Deacon L. T. Rogers, both of Milton Junction, Wis. The history of the Utica church by Deacon West was deemed so excellent that its publication in the RECORDER was requested, that it might be a model and an inspiration for other churches. The history of the Rock River church by Deacon Rogers is not only perfect and complete, but it is very neatly written in a blank book of 150 pages—each page the size of a foolscap sheet of paper; thus it is ready to stand on our library shelves, can be readily consulted, and is not so likely to be crushed or defaced as would be the case with a simple manuscript. This feature of the Rock River history we especially commend to all churches that find it impracticable to put their history into print. It should be said that a number of other churches have prepared and sent us very satisfactory histories, but we wish they might be put into book form after the manner of the Rock River history.

Now, what are our reasons for calling upon the churches for these histories of their origin and growth, their struggles and achievements, their noble men and women?

1. First of all we want them to know that we put a value upon their individual history, even though that history seems to them one of failure and decline. If any church thinks itself unimportant, we do not think so. It has been shown again and again that the small and obscure churches, as a rule, furnish the workers for the larger and more prominent ones. Alfred Theological Seminary is in sympathy with the life and work of all the churches, large and small, small as well as large.

2. These histories are desired for the use of our theological students. It goes without saying that young men who are preparing for the Gospel ministry in the denomination should be familiar with the heroic struggles of our people. Only thus shall we be able to train up loyal and enthusiastic Seventh-day Baptist preachers and pastors. It is not enough that our pastors be loyal; to be joyful and efficient in their work, they must be

enthusiastic over the exalted honor of being standard-bearers in the little army which leads the van in the great conflict for truth and righteousness. Outside the inspired Word, nothing is so calculated to warm the heart and nerve the arm for the battle as the study of the history of the churches, the noble men and women, that have stood and struggled for the principles which we have been commissioned to maintain and carry forward to victory. And we are confident there is something in the history of every Seventh-day Baptist church, small as well as large, living or extinct, that will aid in inspiring the enthusiastic loyalty of every young person preparing for ministry or lay-work in the church. But, aside from the enthusiasm, every preacher should know something, as much as possible, of the history of each individual church in the denomination—its place, its work, its struggles, its needs, its possibilities, its men and women—that in the councils of the church he may know how to advise and plan for the highest good of the entire denomination and its work as a whole.

3. This movement is an effort to collect valuable historical material while it is possible to do so. Those who know and can give the desired information, the old fathers and mothers in the churches, are rapidly passing away. Already we have allowed many to depart without communicating to us a multitude of interesting and valuable facts and incidents of which the church must now forever remain in ignorance. This is deeply to be regretted; but let us learn the lesson that is suggested by our loss in this respect, and gather at once from every person and every source all possible facts in the history of every church. Do this while we can—and that is now. Please do not delay. All this matter thus gathered will be simply invaluable to some future historian of the denomination. Denominational history is possible only so far as the history of individual churches is available; and so, for the denomination's sake, we hope no church will withhold its history from us.

4. We will not seek to hide from you the fact that one motive which prompted our action in this matter was a desire to stimulate the churches to take greater interest in their own history for their own sake. Every member should know the history of his own church, and take pride in it. This knowledge is essential not only to his intelligence but as a means of inspiration to faithfulness and zeal in his Christian life. Even the mistakes and failures of the past will teach him many profitable lessons, while the devotion and sacrifices of the pioneers of his own church cannot fail to inspire him with greater love for and devotion to the truth which they loved and maintained oftentimes at much cost and personal inconvenience. Therefore if only this one object is attained, our present movement will be abundantly justified.

5. How lacking in patriotism and gratitude would be that nation which failed to record and recount the deeds of its heroes who founded it and maintained it in its times of peril! And those whose toils and sacrifices have founded our churches have a claim upon our grateful and appreciative remembrance; their memory should not be permitted to perish or grow dim. For an humble service rendered to the Saviour, he said: "Whosoever this Gospel shall be preached

in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Jesus would have her memory preserved and honored. I have long thought that churches should hold annual memorial services, in which the struggles and achievements of our church fathers and mothers, and the great lessons of their heroic lives, should be rehearsed in the ears of their grandchildren and of all who inherit the fruit of their labors. Jehovah solemnly charged his people, saying, "Thou shalt remember all the way which the Lord thy God hath led thee." How could this be done except through the record and rehearsal of the lives of their fathers with whom Jehovah dealt at that time? And this record was to be kept before their children and their children's children. Of Abel it is said, "He being dead yet speaketh." And we owe it to the godly, faithful, and self-sacrificing men and women who have founded and maintained our churches, to see that their voice is not silenced, but that they are permitted to continue to speak to us through their recorded deeds. This we owe to them, to say nothing of the great benefit we ourselves shall receive from such a record.

6. From these, and other considerations which might be named, the educational value of denominational history must be clearly seen. First of all we shall have more love for the pioneers; and one cannot love the noble without becoming more noble himself. This is one of the great benefits of the study of biography. Then we shall experience a stronger faith in God and in his divine providence as we see how they "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Such study will also inspire within us a greater devotion to the truth for which they stood and suffered. In the Rock River church history already referred to there are many pages of exceedingly valuable instruction, suggestion and inspiration. Here are lessons on discipline, forgiveness and successful restoration of erring members; and no one can read of the gracious revival following in which many were converted to God and added to the church, without experiencing a great spiritual uplift. And then here are lessons as to God's faithfulness and willingness to work in saving men at any and all seasons of the year—three brethren, Geo. W. Hills, E. B. Saunders and Geo. B. Shaw, go forth right into the midst of the busy harvest time, and with their spiritual sickles gather in a large harvest of saved souls; the thermometer indicates 100° in the shade, and yet the Spirit works as mightily as when the mercury is at zero, and for several successive Sabbaths multitudes gather on the shores of Clear Lake to witness the baptism of those who have received Christ as their Saviour. To read these and similar experiences, which may have their counterpart in every church, is to feel our heart burn within us with greater love to God, greater love for the church of Christ, greater love for all the people of God and for the souls of all men.

The most excellent history of the Utica church by Deacon West brings to us many striking and important lessons concerning what we call "extinct churches." Extinct! Yes, extinct, only as the grain of corn is extinct when it falls into the ground and dies and reproduces itself thirty-fold, or sixty-fold, or one-hundred-fold. This church still lives in

the preachers it has given to the denomination; it ordained and placed in the ministry A. B. Prentice, Geo. W. Burdick, F. O. Burdick, Clayton A. Burdick; here B. F. Rogers began his ministry in 1868 after leaving Alfred Theological Seminary; and here M. G. Stillman did his first preaching. Among the many shining lights in this church, there is one that seems pre-eminent for long and most faithful service and for its living contributions to the denomination—the name of Elder Russell G. Burdick, who faithfully ministered to this church whenever it happened to be without a pastor, and who has given to the ministry of the denomination two sons, Geo. W. and Clayton A.; one nephew, Frank O. Burdick, and two grandsons, Wm. D. Burdick and Geo. B. Shaw. This church also still lives in the noble women it has produced, having given to at least two of our preachers wives known throughout the whole denomination for their active and efficient labors in Sabbath-school and Endeavor work—one in West Virginia and one in Western New York. And last of all, though not least, this church still lives in the faithful and eminent service of its modest historian who served it as deacon for 35 years, and for 37 years was its most efficient clerk; and who is known to the whole church as still an active worker and a wise counsellor. Would that his mantle might fall upon all church clerks.

It is of solemn interest and inspiration to know that on this battle-field of the faith, with armor on and face to the foe, fell such warriors as Elders Russel G. Burdick, Wm. B. Maxson, and Nathan Wardner. And these men though dead, like Abel, yet speak; and this church though extinct (?) yet lives and speaks to us many things of deepest interest and inestimable educational value.

Of the many valuable facts in the history of the two churches named, not a tithe has been mentioned; but the items given may serve to indicate the intense interest of such histories, and to suggest what any and every church may be able to contribute, in some degree, for the inspiration of its own membership, the instruction of young preachers, and the great good of the entire denomination.

7. In conclusion then let me urge you to give favorable and earnest attention to this movement. We hope that pastors and church clerks may all realize the value of this work and the importance of securing at once the completest possible history of their churches. And we especially appeal to every individual member of all the churches to aid in this work by counsel, by suggestion, by collection of facts from every source, and by every means that may awaken interest and secure the speediest and most complete compilation of the history of every Seventh-day Baptist church in the United States, whether existing or extinct. When we have all these histories in our possession we shall consider them among the most valuable additions to the equipment of Alfred Theological Seminary.

MILTON COLLEGE.

No effort is made in this article to give a full account of the late Commencement Exercises of Milton College, though in some respects they were unusually interesting. The season was opened Wednesday evening, June 18, by a reception in honor of the College graduating class, given by the junior class to the faculty and students of the institution. The following evening occurred the public session of the Orophilian Lyceum, and on Friday evening, June 20, Rev. O. U. Whitford, D. D., of Westerly, R. I., preached the Annual Sermon before the Christian Association of the College. On the evening after the Sabbath, June 21, the public session of the

Iduna Lyceum was held. The Baccalaureate Sermon before the graduating class was one which had been prepared by the late President, W. C. Whitford, and was read on Sunday evening, June 22, at the Congregational church, by Prof. Edwin Shaw, Acting-President during the illness and since the death of President Whitford. The last of the society public sessions was that of the Philomathean Lyceum, Monday evening, June 23. At each of the Lyceum sessions, besides original orations by present active members, an address was given by a former member, now in active life. This brought variety and interest to all the programs which were, without exception, bright and strong. The music for all sessions was furnished by home talent and was of a high character.

On Tuesday afternoon occurred the graduation exercises of the Academy classes of the College. This is a new feature in the Commencement Week. Until this year students have taken Academic studies in the institution, but no public recognition has been made of the work done until the completion of one of the College courses. During the year just closed the College courses have been carefully revised and some of them materially strengthened. This has made it practicable to separate the Academy from the College, and to arrange the Academy courses in such a way as to make them respectively preparatory to entrance into the College courses. There are thus three main courses both in the Academy and in the College, viz.: the Ancient Classical, the Modern Classical, and the Scientific. Besides these an English course has been arranged for the Academy which does not lead to any corresponding course in the College. As this was the first year that students have been classified with respect to their Academy standing, there were found students who have completed the Academy course this year, and students who are of one, two, and even three years' standing in the College courses. All of those who desired it were given diplomas of graduation from the Academy making, in all, a class of twenty-six, as follows: in the English course, 2; Scientific course, 11; Modern Classical, 9; and Ancient Classical, 4. The graduation exercises of this class consisted of two orations by members of the class, an address by the Hon. J. C. Bartholf of Michigan, music, the presentation of diplomas and an address by Prof. A. E. Whitford, giving some of the reasons for this new feature of the Commencement Week.

The Annual Concert of the School of Music under the charge of Dr. Stillman was quite up to the high standard set for it by the concerts of former years. It was given in the College chapel on Tuesday evening, and was attended by a large and enthusiastic audience.

The exercises of Commencement-day were held Wednesday, June 25, in the forenoon, and consisted of the orations of the graduating class—three in number—and three orations by members of the Junior class, and the Master's Oration. The following degrees were conferred: Bachelor of Science, Ray Willis Clarke, Milton; Bachelor of Arts, Chas. Vaught Bond, Garwin, Iowa; Master of Letters, in course, Alfred M. Volmer, Paul W. Johnson; Master of Science, in course, William J. Hemphill; Master of Arts, in course, Marion Barker, David C. King, Herbert N. Wheeler; Master of Arts, honorary, George R. Peck. Also certificate of music in the voice-culture

and pianoforte courses was granted Miss Esther O. Townsend.

The afternoon of Commencement-day was occupied by the exercises of the Alumni Association under the charge of Prof. C. E. Crandall, President. The entire program was in the nature of a memorial service in memory of the late President Whitford, when the following topics were presented: President Whitford as a Man, by Prof. Edwin Shaw, Milton College, class of '88; As College President and Teacher, by Rev. J. W. MacGowan, Chicago, class of '83; As a Public Man, by Major S. S. Rockwood, Madison, Secretary of the Wisconsin Board of Regents, class of '61; and How may we best honor his memory? by Rev. O. U. Whitford, D. D., Westerly, R. I., class of '61.

The exercises of Tuesday afternoon and of Wednesday morning and afternoon were held in a large tent erected on the campus just east of the main building for the purpose.

The Alumni banquet and social reunion which occupied the chapel Wednesday evening was a fitting close to a week that was filled with exercises and services that maintained the high standard of excellence which has been characteristic of the Institution in years past. Through all the week there ran a continual strain of sadness. The dignified form, the cheerful face, and the inspiring voice and words of one who has been almost a constant presence at these gatherings for nearly half a century, were everywhere missed by everybody. Some of us had almost felt that Milton College could hardly have a Commencement without "The Elder" and Mrs. Whitford, and that old students would feel as though there was little to come back to Milton for. But it seemed as though every one who could hastened to the old familiar haunts to pay tributes of love to the memory of the one man who, more than any other, had made the name of Milton College a synonym for earnest work, noble purposes and high ideals.

During the business session of the Alumni Association it was agreed that, according to a suggestion made by Rev. O. U. Whitford, in his address in "How may we best honor his memory?" a movement should be made toward securing some kind of a permanent memorial, which should bear his name. Several things were mentioned, such as the purchase of a suitable home for the future President, or the erection of a Science Hall according to plans which President Whitford had procured, or the raising of an endowment for the President's chair. As there was not time to decide just what would be most appropriate and most feasible, a strong committee of which Mr. W. H. Ingham, of Milton, is chairman, was appointed, to whom the whole matter was referred.

The trustees had extended a unanimous and most hearty call to the Rev. W. C. Daland to the Presidency of the College, and by their invitation he was present at the principal exercises. At an official meeting of the Board held on Tuesday afternoon during Commencement, after a full consultation between the Board and Mr. Daland, he formally accepted the call. This fact gave great satisfaction and hope to the Trustees and patrons of the College, and to the large number of Alumni and old students who were present. All seemed to feel that the choice had been wisely made, and the business most fortunately adjusted.

Notwithstanding the cloud of sorrow that hangs over us, and the continual sense of loss which has been sustained in the death of President Whitford, the future holds promise of greater growth and usefulness for Milton College.

Missions.

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

ONE of the chief causes of many leaving the faith of Jesus Christ and the church which he set up in the world, is the taking of one Gospel truth and so magnifying and exalting it above other truths as to make it the center around which all one's religious life and effort shall revolve. Healing of diseases by the Holy Spirit or the Great Physician is taught in the Gospel of Jesus Christ. Why not let it be, as designed of Christ, a part of the truth and work of the good old Gospel of which he is the fount and head? Why make it the ground for a separate organization, a dividing line? Why should believers in faith-cure leave the church of Christ and form a new organization? Why do they not remain in the church and teach it and make it one of the powerful agencies of the church? It is because of a fanatical tendency in this age to take a truth and exalt it and make all religious life and work center in it. Such a course makes religion narrow and contracted. Christianity includes all Gospel truth and service. It is broad and catholic; it is not narrow and fanatical. The church of the living God and of Jesus Christ is broad enough and catholic enough in spirit and in truth as to make it absolutely unnecessary for such a thing as Dowieism or Christian Science. Whatever of truth there is in either is in the Gospel of Jesus Christ and in his church. Why not follow him and stay in the church? Why leave them and follow Mrs. Eddy or the Second Elijah? Are they "the way, the truth and the life" more than Jesus Christ? This is an intensely restless age, and it is becoming an age of apostasy. Men and women, as in fashions, want something new, so off they go on a tangent. Not having enough of the centripetal force of Jesus Christ life in them, they are overcome by the centrifugal force of a new theory, or a new method, or a pet doctrine, or a self-appointed prophet, and they fly off like water from a rapidly revolving grinding-stone. Some people will do that anyway, because they are so constituted. They are unstable as water. They are still children, tossed to and fro, and carried about with every wind of doctrine by the sleight and cunning craftiness of men. Toward such and all we must ever manifest the spirit of patience and charity.

It is not the fault of the Gospel of Jesus Christ *per se* that men are running off into Dowieism and Christian Science and Theosophy and Agnosticism. There are two causes we would now note. First is, that ministers of the Gospel are not preaching the Gospel in simplicity and in the demonstration of the Spirit. We need to come back to the apostolic simplicity of preaching. There should be more exegetical preaching of the Word, with earnest, loving application of the truth of the Word to the hearts and consciences of men. Sensational themes, stunning sermons on stunning subjects, will not lead men to Christ or hold men to him. There is too much preaching that has nothing to do with sin, salvation or righteous living. They are as far from it as the east is from the west. If a minister cannot find living and up-to-date themes from the good old Gospel of Jesus Christ, he better quit preaching. What men want is the love, sympathy and help which

the Gospel will surely give. As all roads lead to Rome, so all preaching, in theme, thought and purpose should lead to Christ, and all the life which flows from him, the highest, the truest and the best.

Second cause is, there is too much theoretical religion and not enough of practical and concrete religion in the Christian world today. People do not care for an enunciated creed, but do care for a living creed. They want to see the love and helpfulness of Christ not in rhetoric, ejaculations, hallalujahs, long, meaningless prayers, but in loving deeds, sympathetic words and practical help. A love that crucifies selfishness, does away with caste and exclusiveness, and makes everybody feel that they are brethren of one family; a religion that can be felt in the hand-shake and beaming from the face, is what the world is longing and yearning to have. When the world sees a religion of doing and not mostly of saying, they are convinced and they accept.

Now, when the followers of Christ and members of the church put into daily practice the love, sympathy, helpfulness and righteous principles of the Gospel of Jesus Christ, there will not be a running off so much after strange doctrines, or a fanatical following of self-appointed prophets.

FROM G. H. FITZ RANDOLPH.

In reading your reference to the Walworth church, its recent pastor, and other relative matters, I was stirred to write. Pastor Maxson's removal from Walworth to Kingfisher, Oklahoma, connects the question under consideration directly with the interests and prospects of our Southwestern work.

I dare not presume to prophesy, and yet I foresee, in hope and prospect, great good arising from this move. Of course, such a providence could remove the responsibility of no one in reference to the question you had in consideration. However that may be, we shall rejoice in any kind providence that in the end shall help to solve some of the knotty questions that confront our work on this field.

It was our privilege to visit Bro. Maxson and family June 17 in their new surroundings. They have purchased an excellent quarter-section of land, but are not yet settled to house-keeping and may not in the end deem it advisable to settle there permanently. They can at any time sell at a good profit. Bro. Maxson will seriously consider the question of securing a permanent location for the settlement of our isolated Sabbath-keepers in Oklahoma before making any definite plans for himself.

As your Missionary has become better acquainted with the Southwest and our people on this field, he is convinced we must make a definite move to bring our scattered ones together. Bro. Maxson cherishes the hope with me that something can be done toward such a plan in Oklahoma. After about three weeks spent in visiting our scattered ones there, and considering with them what might possibly be for the best, perhaps I ought to state my conclusions:

1. They all seem willing to make a sacrifice to secure the church and society privileges they need as Seventh-day Baptists.
2. Each family, or group of families, is favorably enough situated to make a good location for centralization.
3. The most favorable point for location is at or near Ingersoll.

The points in favor of this location are numerous. There are more of our people here than at any other place in the territory. There is already a nice little Sabbath-school organized. It is, to my mind, the prettiest country I ever saw. It seems to be equally productive with other parts. The cost of land is about the same as other places. It has good railroad accommodations, and will doubtless have better soon. It Bro. Maxson and his son-in-law, Bro. Milliken and his son, and Bro. Knight and his son should all move into the vicinity of Ingersoll, it would make a community of ten or twelve Sabbath-keeping families. They could have a fair Sabbath congregation, a good Sabbath-school, a little church; and Bro. Maxson have a grand work for God and our cause.

Then again, it seems as though some of our people who desire a milder climate or a better farming country than they have would find it to their advantage to locate at such a point, rather than isolate themselves.

Brother, are you coming south? Do not isolate yourself! If you do not realize the need of a "Sabbath-home" now, you will after you have lived alone as long as some of our brethren. You, too, may weep to meet a genial spirit by the way.

FOUKE, Ark., July 7, 1902.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., Wednesday, July 16, 1902, at 9.30 o'clock A. M., President Wm. L. Clarke presiding.

Members present: Wm. L. Clark, O. U. Whitford, A. S. Babcock, J. H. Potter, G. B. Carpenter, S. H. Davis, A. McLearn, C. A. Burdick, E. F. Stillman, Geo. H. Utter, A. H. Lewis.

Prayer was offered by J. H. Potter.

Minutes of last meeting were read and approved.

The reports of the Corresponding Secretary, Treasurer, and the Evangelistic Committee were received, read and ordered recorded.

The report of the Committee on Program for the Anniversary Session of the Society was received and adopted.

The Committee on the Ayan Maim Mission presented the following report:

To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your Committee appointed to consider the interests at the Gold Coast Mission would recommend that the Board ask for a continuation of the subscriptions to the Gold Coast fund for the three years, and unless the way opens for sending reinforcement to that field, that the money be used toward the education of Bro. Ebenezer Ammokoo for mission work among his own people.

Respectfully submitted,

S. H. DAVIS,
O. D. SHERMAN, } Com.
I. B. CRANDALL,

The report was adopted.

Correspondence was read from D. H. Davis, of the China Mission, and Mr. Tongs (Tongtsing-oong), a native Christian teacher, of Shanghai, China, who is a convert to the Sabbath; also letters from P. W. Maskell, West Jeddore, Nova Scotia; Rev. George Seeley, Petitcodiac, N. B., Canada; E. D. Richmond, Coloma, Wis.; Dr. C. O. Swinney, and others.

The following orders were voted:

O. U. Whitford.....	\$288 63
H. C. VanHorn.....	25 00
G. H. Fitz Randolph.....	206 61
R. S. Wilson.....	96 61

Churches:

Berea.....	12 50
Greenbrier, Black Lick, Middle Island.....	25 00
Preston, Otselic, etc., 12 weeks.....	46 04
Hornellsville and Hartsville.....	37 50
New Auburn, Minn.....	37 50
Welton, Iowa.....	25 00
Cartwright, Wis.....	50 00
Hammond, La.....	31 25
Delaware, Mo.....	6 25
Providence, Mo.....	6 25
Corinth, Mo.....	6 25
Gentry, Ark.....	25 00
L. M. Cottrell, six months at Cuyler Hill, N. Y....	12 50

The Corresponding Secretary reports 389 communications, nearly 100 reports and blank reports sent to workers on the field, the usual editorial work; also two trips during the quarter—the first to Northboro, Mass.; the second, to the Central, Western and North-Western Associations. He has also delivered several sermons and addresses.

The Evangelistic Committee reports labor of J. G. Burdick with the church at Jackson Centre, Ohio, and at Holgate and Stokes, in that state: sermons and addresses, 37; also prayer-meetings, visits and calls; added to the churches, 19. A new church building has been bought on the Stokes field and dedicated.

Mrs. Townsend reports 10 weeks' labor at Albion, Milton and Janesville, Wis.; sermons and addresses 38, visits and calls 100, besides papers and tracts distributed.

Rev. Madison Harry reports labor at Watson, Pine Grove, Crystal Dale and Christian Lake, N. Y. Sermons and addresses 30, visits and calls 75.

Rev. S. H. Babcock, of Albion, Wis., was sent up to visit our Scandinavian brethren in South Dakota. He labored with them about five weeks, and reports considerable interest in the meetings.

Several matters of business were referred to proper committees, and the meeting adjourned.

WM. L. CLARKE, *Pres.*

A. S. BABCOCK, *Rec. Sec.*

TREASURER'S REPORT.

Quarter ending June 30, 1902.

GEORGE H. UTTER, *Treasurer,*
in account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in treasury April 1, 1902.....	\$1,509 18
" received in April.....	803 39
" " May.....	630 94
" " June.....	970 04
Loans in April.....	500 00
	\$4,413 55

CR.

O. U. Whitford, balance salary, traveling expenses, quarter ending March 31.....	\$222 99
O. U. Whitford, advance in traveling expenses.....	50 00— 272 99
H. C. VanHorn, salary and traveling expenses, quarter ending March 31.....	27 32
G. H. Fitz Randolph, salary and traveling expenses, quarter ending March 31.....	157 87
R. S. Wilson, balance salary, traveling expenses, quarter ending March 31.....	\$ 84 65
R. S. Wilson, advance on traveling expenses.....	15 00— 99 65
W. L. Davis, balance salary for quarter ending March 31.....	\$ 10 00
W. L. Davis, labor in December, 1901.....	8 33— 18 33

Churches:

Westerly, R. I., quarter ending June 30, 1902.....	50 00
Niantic, R. I., quarter ending June 30, 1902.....	18 75
Greenbrier, Middle Island, Black Lick, W. Va.....	25 00
Berea, W. Va., six months.....	31 25
Preston, Otselic, Lincklaen, N. Y.....	50 00
Hornellsville and Hartsville, N. Y., quarter ending June 30, 1902.....	37 50
Boulder, Colo.....	50 00
New Auburn, Minn., quarter ending June 30, 1902.....	37 50
Welton Iowa, quarter ending June 30, 1902.....	25 00
Cartwright, Wis.....	50 00
Hammond, La., quarter ending March 31.....	31 25
Delaware, Mo., " " ".....	6 25
Providence, Mo., " " ".....	6 25
Corinth, Mo., " " ".....	6 25
Cumberland, N. C., " " ".....	6 25
Gentry, Ark., " " ".....	25 00
D. H. Davis, account of salary.....	\$50 00
" " " traveling expenses, Seattle to Rome, N. Y., \$11.91; to Central and Western Associations, \$7.96.....	19 78— 69 87

Money loaned by Anna H. and Ebenezer Ammoko to Peter H. Velthuysen, expenses incident to death and burial of Peter H. Velthuysen, sent to Ebenezer Ammoko, and postal note fee. 88 56

Evangelistic Committee:

M. G. Townsend, salary to June 30, \$200; traveling expenses, \$9.33.....	\$209 33
J. G. Burdick, salary to May 31.....	150 00
Madison Harry, salary to March 31.....	105 00
M. B. Kelly, advance on traveling expenses.....	25 00— 489 33
George H. Utter, seal of security.....	3 00
George W. Burdick, Welton, Iowa, traveling expenses.....	5 65
American Sabbath Tract Society, one-half subscription for 25 RECORDERS.....	18 75
American Sabbath Tract Society, proportion Annual Minutes, etc.....	112 27
Interest.....	34 47
Loans paid.....	900 00

Cash in treasury, June 30, 1902:

China.....	\$952 67
Debt.....	5 00
Available for current expenses.....	701 57— 1,659 24

\$4,413 55

E. & O. E.

GEO. H. UTTER, *Treasurer.*

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota was held with the church at New Auburn, commencing June 20, at 2 P. M. Introductory discourse was preached by Eld. Geo. W. Lewis. Theme, The Ruining of the Christian Race.

H. Bailey, the Moderator, then took charge. G. G. Coon was elected Clerk, and Eld. G. W. Lewis, Mrs. W. W. Bigelow and Eld. E. H. Socwell were appointed as Program Committee.

Eld. D. B. Coon, pastor at Little Genesee, N. Y., being present, was requested, by unanimous vote, to participate in the deliberations at each and all of the sessions of the meeting.

Persuant to report of Program Committee, Sabbath evening session opened with short praise service, conducted by Frank Hall, Jr., chorister of New Auburn church choir. This was followed by a short sermon by Eld. Socwell. Theme, Persevering endurance necessary to salvation. Text, "He that endureth to the end shall be saved," after which he conducted a very interesting conference meeting.

SABBATH MORNING.

10.30. Sermon by Eld. D. B. Coon from 1 Kings 3: 3. Bible-school, conducted by Frank Hall, Jr., the efficient superintendent of New Auburn Bible-school.

3 P. M. C. E. meeting conducted by Dea. E. H. Sanford.

8 P. M. Praise service led by the New Auburn male quartet and choir, followed by a heart-searching sermon by Eld. Lewis. "For I am not ashamed of the gospel of Christ."

FIRST-DAY.

10 o'clock. Business session. Report of E. H. Socwell, delegate to Iowa Yearly Meeting. Letter from Dodge Centre church read.

Eld. G. W. Lewis was elected delegate to Iowa Yearly Meeting for ensuing year. Dea. E. H. Sanford was elected Moderator, and Mr. Frank Tappen was elected Recording Secretary.

By vote, the meeting requested the said officers, together with D. T. Rounsville (Corresponding Secretary) and G. G. Coon to act as Executive and Program Committee.

Sermon by Eld. D. B. Coon. The love of Christ constraineth (holdeth) us together.

On Sunday at 3 P. M., Eld. Lewis preached, and at 8 P. M. Eld. Coon also preached, after which he conducted a very interesting conference meeting, and the Semi-Annual Meeting adjourned to assemble again with the Dodge Centre church at the call of the Executive Committee. G. G. COON, *Clerk.*

Woman's Work.

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

AN HOUR WITH THEE.

MARY WHEATON LYON.

My heart is tired, so tired to-night—
How endless seems the strife!
Day after day the restlessness
Of all this weary life!
I come to lay my burden down
That so oppresseth me,
And shutting all the world without,
To spend an hour with Thee,
Dear Lord;
To spend an hour with Thee.

I would forget a little while
The bitterness of tears,
The anxious thoughts that crowd my life,
The buried hopes of years;
Forget that man's weary toil
My patient care must be.
A tired child I come to-night
To spend an hour with Thee,
Dear Lord;
One little hour with Thee.

The busy world goes on and on—
I cannot heed it now;
Thy sacred hand is laid upon
My aching, throbbing brow.
Life's toil will soon be past, and then,
From all its sorrows free,
How sweet to think that I shall spend
Eternity with Thee,
Dear Lord;
Eternity with Thee.

At a meeting of the National Council of Women, held in Holland not long since, thirty-two societies were represented. This was a good showing for an organization only three years old, and in a country where the organized work of women is comparatively new. Some of the proceedings are worthy of note.

Those women decided that they would use all lawful and possible means to have all public institutions of learning opened on the same conditions to boys and girls alike.

One evening was devoted to a consideration of the social evil from a Biblical, economic, legal and medical standpoint. The Council was desirous of presenting the subject from all standpoints, so made every effort to get speakers who should be in favor of the question, as well as those opposed to it. It is a fact that shows the trend of thought among the thinking class, that the committee in charge of the matter was unable to procure one person, either man or woman, who was willing to speak in favor of an evil so well known and so often winked at. The Council, as a whole, declared themselves as opposed to the system of state regulation regarding the matter.

If the women of America would thus publicly declare their opinions and privately stand for them, it would do much toward cleansing our fair land of the blot that now rests upon it, and hasten the day when we should not even consider the advisability of licensing sin and vice.

WOMAN'S HOUR AT THE WESTERN ASSOCIATION.

- Music.
- Devotional Exercises, Mrs. T. T. Burdick.
- Music.
- Paper, "Via Christi," Mrs. F. E. Peterson.
- Duet, The Prayer of the Wanderer, Misses Langworthy and Jordan.
- Our Women Missionaries in China, Miss Susie Burdick.
- Solo, The Watchers, Miss Bella Randolph.
- Paper, Some Things Our Ladies' Societies Can Do, Mrs. B. C. Davis.
- Offering, For Educational Work.
- Music.

The papers presented at this hour were brief, but they very plainly set before us several different phases of our work. First, the necessity for better information in missionary

history, and ways by which we may gain this among our home societies. Second, the work as carried on by our women in China; and third, some of the practical things which we, as individuals and societies, may do to carry forward the banner of Christ in the home fields.

The paper by Mrs. Peterson briefly outlined the plan for the course of study on missions as adopted by the Ecumenical Conference and recommended by our Woman's Board and which some of our societies have taken up. She also called to our minds the fact that the missionary spirit should, like other Christian training, be early instilled into the minds and hearts of the children, and that missionary books and literature in the home were essential for such teaching for the good of the children and older ones as well.

The address on Our Women Missionaries in China, prepared by Miss Susie Burdick, paid a loving tribute to the loving, self-sacrificing character and work of the dear sisters in that far-away land.

The last paper, by Mrs. B. C. Davis, presented some of the practical ways in which we could be helpful to the pastor and to those who need the practical presentation of the Gospel.

THE VIA CHRISTI PLAN FOR THE STUDY OF MISSIONS.

MRS. F. E. PETERSON.

The wave of prayer which began in a united effort in 1872 swept unceasingly on until it culminated in the Northfield Student Volunteer movement in 1886. As a result the missionary interest has increased many fold, and the study of missions in churches and colleges is bringing a new revelation of Christ's love and salvation for the world. Many churches and colleges have undertaken the whole or partial support of a missionary, and contributions of students to missions have increased almost tenfold, while there has also been a marked increase in the contributions of churches. And with the giving, prayer has increased and a deepening of the spiritual life has been seen.

Personal consecration for personal service is a conception of living that grows more attractive to a multitude of our finest minds. It should certainly stir our souls with grateful hopefulness that our colleges are now more imbued with the spirit of missions than in any other country or any previous age.

To have a real vital interest in missions we must study missions, for how can we have a love for a work about which we are not informed? Someone has said that the great foes of missions are prejudice and indifference, and that ignorance is the mother of both. When we remember how many of our greatest missionaries have, in early childhood, had their minds turned in the direction of missionary work by their parents, we can realize to some extent how serious a misfortune it is when the home influence is indifferent or exerted in the opposite direction. Rev. A. T. Pierson, editor of *Missionary Review of the World*, writes: "Missionary literature is fuel, but fuel does not make fire, but feeds fire. But when fire is there, with this fuel you can make the fire burn with far more intensity. I believe there ought to be education in missions from the cradle. And then, as the child's mind and heart are inspired with a desire for the uplifting of mankind, feed the fire with fuel appropriate to the child's measure of intelligence."

Rev. Jacob Chamberlain, missionary to India, says that from his earliest infancy he drank in the spirit of missions from his mother, and that she was instrumental in sending out eleven of her sons and daughters, nephews and nieces into the foreign field. Oh, mothers, do we realize the high privilege and duty that is ours in thus molding our little ones' lives for Jesus and his work! Our homes should be supplied with missionary books, pamphlets, maps and illustrated magazines for the children, to deepen the love of the entire household for missions. For the young, missionary meetings, bright, short, musical and spiritual, and lives of missionaries written for children would feed the growing love of missions.

Because of woman's prevailing influence at home and abroad, her responsibility in missions is great. Heathen homes open so much more readily to women, such as medical missionaries, teachers and other workers, that our duty to our sisters in darkness cannot be ignored.

The chief difficulty at home is the lack of information of the work abroad. There is no lack now of printed and written material. One hundred years ago there was but one strictly missionary periodical, while to-day there are not less than one hundred periodicals published, chiefly monthly, that are entirely devoted to foreign missions. We need to make careful and systematic use of missionary materials. Wherever missionary literature has been freely used there has been a steady advance in money contributions.

During the Ecumenical Conference in 1900 a plan was adopted to unite all women in the United States and Canada in mission study. A committee of six representative women were appointed to arrange a course of study covering several years. Via Christi, an introduction to the study of missions, is the first book of the series, and is already in use in many societies. To the majority of Christians there is little known from the time of Paul's missionary journeys until the close of the 18th century. Via Christi gives a comprehensive bird's-eye view of missionary work done during this vast period.

Up to the time of the Reformation, in the 15th and 16th centuries, missionary operations may be regarded as united effort, as the different denominations of to-day were then still united in the mother church. This study of the history and foundations upon which missions rest will enable us to better understand present situations and needs of our own times and of our own fields.

This committee have outlined a seven-years' course of mission study. For the first year's study Via Christi is outlined for seven monthly meetings. Next January will be issued the second book of the series, Lux Christi, a study of India extending from 1,500 years before to 1,500 years after Christ. For the next four years it is proposed to study the countries of Africa, India, China and Japan, where nearly every denomination has missions, taking one country each year. The seventh year's study is that each denomination shall take up its special localities, taking also as much of the special work in other denominations as time permits. It is proposed that these studies shall occupy seven monthly meetings during each year, the other five meetings being devoted to optional or denominational studies. Also, that the

monthly meeting, occupy an hour and a half, one hour of which shall be given to the study. The reasons for adopting this united plan are:

1. The inspiration of union.
2. Better, and probably more economical literature.
3. The added power and interest to be gained by bringing together the side readings pursued at home and the preparation of papers.

Mrs. J. T. Gracy, one of the committee, writes: "The study of Via Christi is awakening great enthusiasm. The power, extent and influence, month by month, we cannot calculate."

I know that I speak to mothers and housewives who lead such busy lives that they scarcely find time to read, or are too tired to read when there is opportunity. But for the sake of our loved ones, as well as for our own sakes, let us leave out some of the less important duties and take time to read, and for whatever time and strength we give to the study of missions, I believe we shall be repaid many fold in our own spiritual lives and in effectiveness for service.

TRACT SOCIETY.

Quarterly Report, April 1, 1902, to July 1, 1902.

F. J. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

To balance, cash on hand April 1, 1902.....	\$	379	91
Funds received since as follows:			
Contributions in April, as published.....	\$234	52	
" " " "	297	12	
" " " "	322	88	854 61
Reuben D. Ayers bequest.....			82 50
Interest:			
Seventh-day Baptist Memorial Fund.....	\$	13	03
Seventh-day Baptist Memorial Fund, D. C. Burdick bequest.....			68 03
Seventh-day Baptist Memorial Fund, G. H. Babcock bequest.....	1,571	67	1,652 73
J. P. Mosher, Manager, Publishing House Receipts:			
April.....	\$733	71	
May.....	592	34	
June.....	360	81	1,686 86
Sale of old motor at Publishing House.....			140 00
Loan.....			1,000 00
Total.....	\$5,796	61	

Cr.

By cash paid out as follows:

G. Velthuysen, Sr., Holland:			
April.....	\$47	08	
May.....	53	92	
June.....	50	50	\$ 151 50
A. H. Lewis, salary:			
April.....	\$166	67	
May.....	166	67	
June.....	166	66	500 00
A. H. Lewis, stenographer:			
April.....	\$	9	50
May.....		13	55
June.....		21	05
			44 10
George Seeley, salary:			
April.....	\$12	50	
May.....	12	50	
June.....	12	50	37 50
Postage, \$5, \$5, \$5.....			15 00
A. P. Ashurst, salary:			
April.....	\$40	00	
May.....	40	00	
June.....	40	00	120 00
Postage, \$5, \$5, \$5.....			15 00
J. P. Mosher, Manager Publishing House, sundry bills and pay roll:			
April 14.....	\$473	64	
" 28.....	398	15	
May 12.....	417	49	
" 26.....	360	69	
June 9.....	419	22	
" 23.....	343	19	2,412 38
J. P. Mosher, Manager, RECORDER subscriptions received from Woman's Board, \$12.00, \$3.00.....			15 00
Expenses of Delegate to South-Eastern Association.....			10 00
" " " " " " " "			8 46
Interest on notes, \$5, \$7.50, \$12.50.....			25 00
Notes paid, \$1,000, \$1,000.....			2,000 00
J. T. Davis, expenses to California, Tract Society share.....			55 00
Plainfield Gas & Electric Light Co., new motor.....	\$294	94	
Boxing and crating old motor.....	8	35	303 29
Moving Treasurer's safe after fire.....	\$6	00	
Repainting " "	4	00	10 00
Balance, cash on hand.....	\$5,722	23	
			74 38
Total.....	\$5,796	61	

There are notes outstanding at the present time amounting to.....\$1,000 00
Addition to Permanent Fund, gift of Paul Palmer, of Albion, Wis., Deposited in Dime Savings Bank..... 200 00
E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., July 2, 1902.

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH, }
WILLIAM C. HUBBARD, } Auditing Com.

Young People's Work.

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

A Pre-Conference Conference.

I have a very delightful proposition to make.

You know that for some time our people have been talking of having a kind of school for Christian workers either just before or just after the General Conference, and at some point near by.

Ho! For Northfield!

Ashaway is only a little over one hundred miles from Northfield. The Workers' Conference, so dear to the heart of Mr. Moody, will be in session August 1-17. The strong list of speakers include such names as F. B. Meyer, G. Campbell Morgan, A. C. Dixon, Len Broughton and Henry Varley. The music will be under the charge of D. B. Towner and George C. Stebbins. Now why may we not have our school for workers in connection with this, securing all its benefits with the additional advantage of having smaller conferences of our own among the thirty, forty or fifty Sabbatarians who shall be present? There are great possibilities in such a plan. Like the boy going to a picnic, I can talk of nothing else this week.

Young People's Institute.

Beginning August 12, for five days, John Willis Baer, Field Secretary of the United Society of Christian Endeavor, will hold an Institute for the study of Christian work for and by young people. This is in addition to the other advantages of the Conference. It would be inspiring to see about two score Seventh-day Baptist Christian Endeavorers sitting in solid phalanx at that institute.

One Week.

The proposal is that as large a number of us as can spend the week, August 12-19, at Northfield together. The last day we will have to ourselves to talk it all over, prepare for the General Conference, and lay plans for our own denominational work. This is a rare opportunity. It may not come again in years. Doesn't it thrill you, and will you not arrange to go?

The Expense.

This is an important item. Happily it will be small. The railroad fare in addition to the ticket to Ashaway and return will be about \$4—and perhaps less. Correspondence on the question is still being carried on. There is no charge whatever for the Conference itself. Board for gentlemen, including tent lodging, can be secured at The Camp for \$4 a week. A tent with cots and mattresses for four will be furnished for \$3 a week, and those who will bring equipments may board themselves. Locations are assigned free of charge to those who bring their own tents. Accommodations for ladies can be secured on the Seminary grounds near the auditorium. Board can be had there for \$5.50 a week.

Rest and Recreation.

"The Camp is situated in a grove called 'Cathedral Pines,' a maze of corridors pillared with proud majestic pines whose branches murmur gently," etc. Doesn't that entice you? It is on a hill overlooking the Seminary grounds from which it is about seven

minutes' walk distant. There is swimming, base ball and tennis for those who want them. Better still, for many a tired preacher or business man, there is the gentle stillness of the forest, broken only by the creaking of the hammock and the hum of conversation between reunited friends.

Who Will Be There?

Perhaps it will be interesting to see published here from week to week the names of those who expect to go, as fast as we learn of them. This is the first announcement, and only three names are at hand—the charter members, as it were. You will agree that two of them at least are splendid fellows. They are: E. B. Saunders, T. J. VanHorn, L. C. Randolph. No one need be in the least surprised to see fifty names added to this list within the next four weeks.

For Further Information.

Address me, or write to A. G. Moody, East Northfield, Mass. Mr. Moody says: "Final arrangements are already being made, and we hope to hear from you shortly regarding the prospects for your delegation, so that we may know how many to expect. We shall be pleased to aid you in any way possible, and we appreciate very highly all your interest and co-operation."

Dear friends, this may seem to some to have been written in rather light vein; but we feel deeply anxious about it just the same. Let us grasp every opportunity within our reach to become wiser and more effective workers for God in the great field to which he has assigned us. We have much to learn. Let us glean in all fields which are helpful. We have the finest lot of young people in the world; but they need to be trained. They are going to be trained, too. We must work untiringly toward that end; and with a "compact, disciplined people," a work will be accomplished which will surprise even ourselves.

A Yearly Training School.

Who can tell what will grow out of this? A yearly training school, I hope, at some convenient point and time. We are on the eve of better things. We need to be armed, alert and ready,—Bible-saturated, Spirit-filled. To this end God grant that the plan may be wonderfully used of the Spirit.

If you have any thought of joining this company, sit down and drop us a line at once. Ask questions, if you want to.

SOCIOLOGICAL ASPECTS OF THE SALOON PROBLEM.

Second paper in the saloon discussion at the Western Association, 1902.

Before we shall be able to make that headway against the drink evil which every lover of good order and morals desires, we must come to recognize in the saloon not merely a shop where so much damnable drink is passed over the counter, but we must see it as an institution which appeals to the social need of a large class of people, particularly in the larger cities. In other words, the social element of the saloon business which has in the past received so little attention at the hands of temperance people, and which is beyond doubt the largest function played by that institution, must be seen and met with a wholesome substitute put in its place.

The appetite for strong drink has a psychological as well as a physical basis. Any man whose life is passed for the most part in a

dingy workshop, perfunctorially discharging his monotonous duty, oftentimes subjected to excessive physical labor, if not to actual strain, suffers thereby a disturbance of the nervous balance which can be corrected only through some kind of mental stimulance. Diversion of some kind is absolutely essential.

Now, we people who, when our day's work is done, can think of a pleasant home, with wife or mother to give us a smiling greeting, or happy children, well clad, to run and meet us; home, with the supper table loaded with the bounties of nature skillfully and tastily prepared; home, with the clean and tidy easy-chair, with our papers too, our books and our magazines, with our spacious parlors, wherein to meet our friends; we who have our halls, our operas and our churches, in which to hear our lecturers and our pastors, find in all this precisely this mental stimulus which restores the balance and gives us zest and courage for the duties of life. Not often, however, are such blessings the good fortune of the class above referred to. To such places as the majority of these, our less fortunate brothers, afford, this home feeling, this domestic comfort, is totally lacking. To them life is destitute of every environment which is calculated to elevate, refine or furnish relief. Dirt, squalor and wretchedness furnish a poor substitute for that "home feeling," and make a poor antidote to hard physical labor, for tired muscles and weary heart.

Now, over against this squalor and miserable objection which constitutes the home environment of this unfortunate class there stands the saloon, well-lighted, warm, comfortable and spacious. Here he is welcomed; here he finds relaxation and at least a measure of comforting forgetfulness. Here is free and hearty communication with men of his own class. With these and other social attractions the saloon succeeds in gathering in large numbers of these social degenerates, who have come thither not so much for drink as for social diversion. The saloon has become the poor man's club-room. It has furnished about the only place where he can indulge the social instinct. At any rate, the saloon has offered the line of the least resistance.

I think it is not unfair to say that the mass of drinkers indulge themselves with a desire to experience the social feeling which is the effect of mild drinking. The anxious, monotonous life which is the inevitable lot of the abject poor, finds temporary relief in the relaxing and irresponsible feeling produced by moderate drinking. The hundreds of thousands of strangers who immigrate to this country find their destination for the most part in our great cities, and, so far, the saloon has been about the only institution which has provided a social factor for this class. In times of economic depression, when men are out of work, about the only possible resort is furnished by the saloon. Now, from this point of view, the saloon-keeper is a city philanthropist.

Mr. Stead, who is not a friend to the liquor traffic, points out in his little book, "If Christ came to Chicago," that the saloon has done much for the poorer classes, providing food for the poor and work for the unemployed.

I am not arguing, however, for the perpetuity of the saloon. What I am trying to impress upon our minds is, that the saloon is

more than a place for selling hot stuff. It is, I believe, a social institution, and drink is not the primary but the secondary purpose infrequenting such places. But what I maintain is this: Because the saloon has done the work, it has therefore had the power. I believe, therefore, that the deadliest blow which can be struck at this monster evil is the indirect one of

SOCIAL SUBSTITUTION.

The social feeling, which is, to say the least, but a natural and legitimate instinct, and for the expression of which for a large class of our fellow-men the saloon seems to have furnished the only opportunity of gratification, may be found and ought to be furnished in a manner less objectionable.

What is this more excellent way?

Why, a more practical and a less theoretical church. Not so much a preaching church as an active, doing church. Why not work for the establishment of city parks; every park robed in the beauties of kindly nature means death to the saloon business. Why should there not be provided better and cheaper restaurants, in connection with which innocent and healthful amusements shall be established, with free reading and free music? Provide universal opportunity for manual education for boys, and domestic science for girls. The education of no young woman, not excepting the poor girl of the great city, should be passed upon favorably until she has learned the science of home-making, until she can cook and sweep and sew.

The church should lend sympathetic encouragement to the formation and extension of workingmen's clubs. Class distinctions should be discouraged, and if possible wiped out. Efforts should be made in other directions to ameliorate the hard lot of the lower classes. Those classes which have social advantages should pass them on to others less fortunately circumstanced. The modern city is coming to be too exclusively an industrial fact.

When the church shall become thoroughly cosmopolitan in its interests, when it shall manifest as great concern for the unfortunate and the poor as it does for the respectable and the rich, when the church shall interest itself in the temporal wants of men to the extent that it shall meet the legitimate social needs of those whose tastes are low and uncultured as well as the educated and wealthy, the death knell will have sounded over every saloon in the land. Cut off the supply from the inside and conductless wasteful bombardments from without. The most rational method of campaign is to combat the saloon from the inside.

The whole island of New York was originally bought of the Indians for an equivalent of about twenty-five dollars. To-day New York has a population of about 3,500,000, which is exceeded by only one other city—London. Its wealth is enormous; its annual expenditures are more than twice those of the Republic of Mexico, and almost one-third as much as those of the German Empire, with its population of 53,000,000. And it has become the financial center of the world.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

Children's Page.

RAIN.

MARGARET DELAND.

O, the dancing leaves are merry,
And the blossoming grass is glad,
But the river's too rough for the ferry
And the sky is low and sad.

Yet the daisies shake with laughter
As the surly wind goes by,
For they know what is hurrying after,
As they watch the dim, gray sky;

The clovers are rosy with saying—
(The buttercups bend to hear)
"O, be patient, it is only delaying—
Be glad, for it's very near."

The blushing pimpernel closes;
It isn't because it grieves—
And down in the garden the roses
Smile out from their lattice of leaves!

Such gladness has stirred the flowers!
Yet children only complain:
"O, what is the use of showers?"
"O, why does it ever rain?"

—Congregationalist.

BABY'S BEDTIME STORY.

"Come, baby," said mamma, "it is time to go to Sleepy Land."

"My don't want to," said baby with a funny shake of her dear little head. "My isn't sleepy."

"Oh," said mamma, "you are like the little boy in a story I know. Come here and let me tell it to you."

Baby trotted over on tiny, pattering feet and stood by mamma's knee. Mamma lifted her into her lap and this was the story she told:

Once there was a little boy named Dickie who did not want to go to bed. His mother said he might stay awake if he could get some one to play with him. So Dickie ran out to the barn. The sun had set. All the low places around were overhung with mist, and it looked just as if the farmhouse were surrounded by a lake.

Dickie ran to the little calf's pen. "Little calf," he said, "come and play with me."

But the calf lay on the straw in a brown bunch. It raised its head and said in calf language: "Oh, no; the dark is coming. It is time to go to sleep."

Then Dickie went and peeped into the hen-house and all the chicken-coops. "Chickies, chickies," he called, "come out and play with me."

But the hens were sitting on their roosts like great feather balls, and all the baby chickens were cuddled under their mother's wing. They stirred a little and peeped drowsily in chicken language: "Oh, no. We don't want to play now. We hide under our feather-bed when it becomes dark."

"Well," said Dickie, "the little colt will play with me."

But the colt was nestling close to his mother's side and would not even lift his sleepy little head.

Then Dickie thought: "The pretty doves will play with me." So he ran coaxingly to his mother. "Mamma," he said, "come and watch me while I climb into the loft and get a little dove."

But the doves were very still, with their heads tucked under their wings. It was quite dark in the loft, and when they wakened and began to whirl around his head Dickie climbed down much faster than he went up.

"Won't the birds come and play with me, Mamma?" he said, for the air was full of bird callings, though not a bird was to be seen.

"No," said his mamma, "the birds are say-

ing good-night and putting their little ones to sleep."

"Won't the butterflies let me chase them?"

"No; they have folded their wings and are sleeping under the leaves."

"Anyway the crickets are awake, Mamma."

"Yes; but the crickets have to sing everything else to sleep. They cannot play now."

"Well," said Dickie, "I think I will go to bed and let the crickets sing me to sleep."

Baby gave a little cuddle, and reaching up she put her soft little arms around mamma's neck. "Mamma," she said, "my's sleepy. My wants to go to bed."

So mamma sang a soft little song which sounded very much like the lullaby the mother birds sing to their babies in their downy nests in the trees and hedges, and soon baby was fast asleep.—Child Garden.

LITTLE GOSH'S RIDE.

AUGUSTA KORTRECHT.

It was the first day little Gosh had felt lonely since they came to the country. He was alone, for Aunt Clara had taken the little girls to town to buy hats, and five girls made the carriage so full on a hot day that Gosh had willingly stayed behind.

Old Tiger was the only horse on the farm that Gosh thought he could ride without some bigger man in front to hold to; and the reason that Tiger was twenty-five years old, and had saved Uncle Ed's life in the war, and was not to be teased, was no reason at all, in Gosh's opinion, for being told not to ride him—for he had no idea of teasing him.

So he wandered out to the woods-lot, where Tiger stood temptingly near the fence, and there he decided that getting on when the horse was still was not riding, and next minute one fat leg went over, and plump! Gosh was astride the big horse.

Of course, there was neither bridle nor saddle, and when Tiger suddenly started off, Gosh clutched at the red mane in front of him, and said, "Whoa!" But the old horse had been free for years, and had forgotten what "Whoa" and "Gee" and all those man-words meant, and after a little surprised look over his shoulder, he paid not the slightest attention to Gosh or his commands.

Pretty soon they had left the cool shade of the woods-lot. Tiger ambled along at his own sweet will, occasionally lowering his head to nibble some dainty in the grass, at which times it was all Gosh could do to keep from pitching over his head. Out they went through the break in the snake fence, and down the hot country road. Then Gosh remembered that Lija had laughed, and said sometimes Tiger wandered off, and stayed for days at a time.

About two o'clock that afternoon the carriage stopped at the big door, and out tumbled all the girls in a bunch, calling loudly for Gosh.

"Come, see what we brought you," they shouted, but there was no answer; and up and down, high and low, they searched, but there was no Gosh.

Rhody-Cook was cross, and declared she didn't know whar Gosh wuz; and as it was dinner-time, Aunt Clara summoned Lija from the field, and told him to find the boy. She was not frightened, but the girls felt curious, one's only brother being a very precious thing in their eyes.

So Lija went off whistling, with his hands

in his ragged trousers pockets, and his eyes turned up to the sky with perfect unconcern, and surely would have passed the boy on the road had not a voice called out, "O Lija! I'm so glad you've come," which made him look that way.

There in a big brier-patch stood old Tige, as still as a wooden horse, and perched on his back sat Gosh. During the long hot day he had sat there, not a stone's throw from the house, the prickly briars keeping him from slipping down—for his city feet were very tender, and he was barefoot. He had wondered over and over what punishment Aunt Clara kept for disobedience.

And he did not quite understand why it was, when Lija carried him into the cool house, that Aunt Clara made him all "comfie" in her own hammock, letting the little girls bring his dinner and all their presents, and never even scolded, nor why she rubbed nice sweet cream from the dairy all over his red face.

But I think it was because she knew the skin was going to peel off his nose, which is quite a bad punishment of itself.—S. S. Times.

BUSINESS PRINCIPLES AN ESSENTIAL ELEMENT IN RELIGIOUS LIFE AND WORK.

REV. J. T. DAVIS.

The above title was the subject of an address by the writer, at the Central Association, held with the West Edmeston, N. Y., Seventh-day Baptist church, May 29 to June 1, 1902, and was requested for publication by different parties. Some of the principles involved were also embodied in a resolution which was discussed at the North-Western Association, and which, we understand, is to come more prominently before the people in the near future. We therefore yield to the urgent request of those interested to give the address for publication, or such portion as may be necessary to our views.

We speak from the standpoint of an observer, and as such we conclude that many religious lives, and much of religious work, lacks the element of business and therefore of success, and that these lives and this work will never attain what God designed until business principles are adopted. The individual who does not make a business of his Christian life is a failure.

We do not say a careless Christian may not be saved, for infinite mercy is not measured from the finite standpoint. Yet we are sure God intended more for man than that he be merely an object of divine mercy. "Ye are the light of the world," says Christ, and again, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

He whose Christian service is controlled by what is convenient will never shed a light that will lead men to glorify God.

When the fisherman of Galilee was called to discipleship, Christ said, "I will make thee a fisher of men." Paul admonished Timothy to "be instant in season and out of season, reprove, rebuke with all long-suffering and doctrine." 2 Tim. 4:2. He said also to the Romans, that they be "not slothful in business, fervent in spirit serving the Lord." Rom. 12:11. Are we to understand these scriptures as teaching, that we are to attend church and prayer-meeting only when it is convenient, or that we are to go only when the entertainment is better than at home? Do these

Scriptures teach that at church and on the Sabbath is the only time and place of religious duty or responsibility? No one can so interpret them, but rather that the means of grace, the sustaining of the appointments of God's house, and a constant daily service in our homes, in the field, in the shop, and the most of trades is the business of a Christian life.

But we take it that the assignment of this question was prompted more by a desire for a discussion of the relation of finance to a successful Christian life. Let us, therefore, turn our thought in that direction. No combination of men, whether the object be finance or otherwise, can succeed except on business principles.

They may exist, but not succeed. Neither can any organization accomplish what it should without a head—an executive head,—and whether that head be composed of one or many, it must be authoritative.

The United States Steel Corporation (known as the Carnegie Steel Trust) is what it is because built on these principles; or rather we might say, it has grown up, forced into life by business principles. A writer in McClure's (for November, 1901,) in speaking concerning its organization, says, "Many of the men who were prominent in the organization were unquestionably forced into it against their wills. If the truth were known, it is probable that Mr. Morgan himself undertook the task out of necessity, and that the responsibility of piloting the stupendous enterprise to success, knowing as he did that his reputation was at stake, must have weighed heavily upon him. Like the genuine Empire, the steel corporation was "squeezed" into existence. A number of mighty concerns, on the brink of war, were brought together because they dared not remain independent. Andrew Carnegie, the man of all men who were responsible for the steel corporation, had no desire for its organization." Thus we see business made it a necessity. Upon business principles it must stand or fall.

From this standpoint, as we look at the various religious organizations of our land, we are impressed that adherence to these principles has much to do with success, while ignoring them is fraught with stagnation, decay and death.

The power of the Catholic church lies in Rome. But from there she reaches out to every village and hamlet where her subjects may be found.

The Mormon church, whose marvelous increase is alarming many to-day, finds its power in the successor to Joseph Smith.

Methodism is what it is to-day because of its methods.

The invidious comparisons so often made between Seventh-day Adventists and Seventh-day Baptists can only be made, because one is authoritative, the other is not.

We admit the element of fear because of the doctrine of the end, but fear is not a staying quality in a Christian life. We admit the element of justice in the statement that everything they touch turns into a dollar, while every dollar we touch we give away; but that is the result of the two systems.

Were we to ask for an instance of successful church work under Congregational church polity, we would doubtless be pointed to Beecher and Talmage and their successors, and the power they have been in New York

and Brooklyn; Twing and Thomas in Chicago, and possibly Titsworth, of Milwaukee, might be added.

But we answer: As churches they are authoritative and as congregations they are one. They have an authoritative head. Their missions or other work are under the general control. This will do for a strong church, but for weak churches and the isolated individual it means decay and death.

Our own experience seems to justify this conclusion. We have a few strong churches that can care for themselves. But our strong churches are growing stronger, and our weak churches weaker. As a denomination, we make no provision for our weak churches; they must stand or fall for themselves. Don't misunderstand us. We are not speaking of our Missionary Society, the Evangelistic Committee, or any Board or Society that is reaching out and doing noble work.

We are speaking of the denomination. We are speaking of the people. We know the argument that the Boards are the servants of the people. We know of the effort made and the inducements thrown out to have the people identify themselves with the work. We have made the argument ourselves, that the work of the Boards was the work of the people, that the Boards were the servants of the denomination, and were but waiting to hear and know the will of the people, when they would gladly comply so far as possible. Yet time and time again have we felt that our position was doubted.

This doubt in the minds of the people is, we believe, largely responsible for the present condition of our treasuries. Many feel the work is the Board's, not theirs—that they are not in touch with it. Some of our smaller churches receive aid; they expect it, and are content. Others as needy struggle on without, and feel they are not cared for as others, and hence are not under obligation to contribute. Lacking that feeling of oneness, not feeling in touch with our Boards, we are saying, this is your work, not ours; you make the brick and furnish the straw. You may say this view is wrong, the position is unjust; and we admit it. But it is one thing to see the injustice; it is another to get others to see it.

It is hard to dissuade the common mind of this, when, perchance, if they attend the Anniversaries of our Societies they find the General Conference, the Missionary Society, the American Sabbath Tract Society, the Education Society, all independent, holding their sessions, receiving their reports, transacting their business independent one of the other. True, they may hear missionary topics discussed, the needs of certain fields presented to the General Conference, there may be recommendations and resolutions offered, but no authoritative action can be taken, and they instinctively feel they are not in touch with the Boards. Now, in what we have said we are not pleading for a pope, prophet or prophetess. We simply plead for a combination of interests upon business principles.

Neither Andrew Carnegie with his millions, J. Pierpont Morgan with his power to organize, nor William M. Schwab to execute, is the head of the Carnegie steel combine. They may be of the head, the organs of the head, if you please, but not the head; for we find in that executive body such names as E.

H. Gary, Daniel G. Reid, E. C. Converse, Marshal Field, and others—the best and brainiest business men of the nation. Can we learn from these men? We believe we may. When our General Conference shall become an authoritative body, in some way representing the various churches and Boards; when the churches and the Boards and the ministers of the denomination shall place themselves subject to the control of this body, or its Executive Committee, then we shall expect to see less pastorless churches; our small churches, when practicable, grouped together, and all cared for in some way.

We shall expect to see churches which wish a change able to have it without the official murder of the present incumbent—a man, possibly, loved dearly for his long and faithful service, but who they feel has served his time in that place. We shall expect to see our churches, yes, the small as well as the large ones, furnishing the straw while our Boards make the brick. Yes, we confidently expect to see this, when these conditions, or similar ones based upon business principles, have been met—and, to be frank, we do not expect to see it until some such change is wrought.

But, it may be said, the change is too radical; it can't be done. We can remember when it was said slavery can not be abolished; it is here to stay. But when the time was ripe, when the blood from the lash had been washed out with blood from the sword, the hand of Abraham Lincoln, guided by the Divine, with one mighty dash, wiped it out forever. When the people were saying we can never resume the payment of specie, John Sherman, of Ohio, said, "The way to resume is to resume."

Men are saying to-day, The saloon is such a recognized power in our land that it is here to stay; that temperance laws can not be enforced. But Sheriff Pierson has demonstrated that when men take their religion into political office their oaths become valid, and it can be done.

So we, as a people, when we shall sense the obligations that are upon us, will be ready to make such changes as the conditions demand.

But if it be objected that our income is not sufficient to meet the demands such a change would require, we reply, business principles will enable us to raise sufficient funds for the work to be done, and in a just and equitable manner.

Where is the government or successful business corporation that trusts to spasmodic or emotional contributions of its subjects or members? And echo answers, where? Not a government among all the nations of earth, not a corporation among all the modern combines, not a business man worthy the name, but recognizes the fact that the funds for carrying on the business must be regular, systematic and business-like, and that the work done must be planned in harmony with the funds raised. Neither would they expect to raise their funds by assessments per capita, but rather in proportion to their interest or benefits received. God's government, if you please, may be considered a great stock company. He is the Chief Executive, and issues stock to each according "to their several ability." His plan of assessment is on the joint-stock principle, or the benefits accruing to each. His plan has never been surpassed

by corporation, church or state. The charge that tithing is Jewish, and therefore not binding, is without foundation. If the fact that tithing is included in the law of the Jews makes it Jewish, and therefore obsolete, then the fact that the law of the Sabbath and of marriage was included would make them obsolete. For all three antedate the Jewish law, are included in it, and are acknowledged by Christ. Not that tithing antedates sin, like the Sabbath and marriage, and, therefore, in the same category; but if being in the Jewish law makes one Jewish it will the others.

Abram paid tithes to Melchizedek. Gen. 14: 17. It was required in the Levitical law. Lev. 27: 30. While Malachi says it is robbery to withhold the tithe (see Mal. 3: 8), and Christ says to the Pharisees: "Woe unto you, scribes, Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ye ought to have done and not to leave the others undone."

They were not hypocrites for paying the tithe. No, for this they should do. The hypocrisy was, in not doing the other, viz., judgment, mercy and faith. But it is claimed that Christ was speaking as a Jew and of a Jewish law. Grant it. But will you give us an instance where Christ changed a law? He corrected Jewish traditions and teachings, but it remains to be shown that Christ spoke falsely when he said, "I came not to destroy the law."

We conclude, then, that tithing is the divine ideal of raising funds. We do not claim that it is binding in the same way as it was on the Jews. But neither is the Sabbath nor marriage. Men are not stoned to-day for Sabbath-breaking or inconstancy to their marriage vows. But does that make the law less binding? If fear kept the Jew in obedience, love should keep the Christian. Else we must admit Jewish fear more effective than Christian love. But let us note some of the results of tithing. We have the first testimony to hear where tithing, conscientiously adhered to, has not brought a blessing to the person tithing.

Let us consider the results that would come to us as a people. We have failed to get the latest per capita income, but it is certainly not less than a few years ago when it was given at 55 cents per day. Our last Conference Reports give the total number of church members as 9,257; the total number of Sabbath-keepers, 10,575. Let us put it in round numbers and say, 10,000. Granting that our income as a people will equal the average, which we believe is usually conceded, our average income per year would be \$200.75 per capita; that multiplied by 10,000 gives us \$2,007,500. Taking the tithe of that we have \$200,750.00, while the money reported raised last year for all purposes was \$50,409.27. Now allowing \$400.00 per church for pastors, which is above the average even of those now supplied, we would have for the 116 churches reporting \$46,400. The Missionary Society reports as receipts for 1901 the sum of \$10,876.66, while the Tract Board reports \$14,451.48. We do not note receipts of Education Society because much of their receipts comes from friends of our schools who are not Seventh-day Baptists.

Taking, then, what would be necessary to supply all our churches with pastors and adding the total receipts of the Missionary and Tract Societies, we would have for pastors' salary \$46,400.00, for the Missionary Society \$10,876.66, for the Tract Society \$14,451.48, making a sum total of \$71,728.14. Taking this from the \$200,750.00 (our tithe as a denomination), we would have a surplus of \$129,020.86.

If it be objected that this is visionary and impracticable, that while a few of our churches and pastors might unite in some such plan as suggested, we could never get our Boards, churches and pastors unitedly to take up such a work, we answer we have no doubt there would be opposition. But when our Boards and even a small minority of our churches and pastors shall recognize the General Conference as authoritative, and come under this general control; when an estimate of the work necessary to be done shall be made, and an appropriation, as nearly as may be, placed upon the ability of our churches; when we as a people shall come to hold the principles we advocate as essential; when we shall teach tithing as a Christian duty, and that our vows to God and the church are as binding as our obligations to our fellowmen, whether individual, corporation or secret order (saying nothing against these); when we shall come to feel that to break our word with God and the church is as disreputable as to be false with men, then will it not be long until all our churches will be united, our treasuries filled, and our work carried to success as never before.

This we believe must be the result when business principles shall govern our life and work.

DEGREES CONFERRED.

At the Commencement Exercises of Alfred University, 1902, the following degrees were conferred:

H. Bertha Annas, Ph. B.; Maud Culver Babcock, Ph. B.; James D. Bennehoff, S. B.; Herbert L. Cottrell, A. B.; Fred E. Gleason, S. B.; Walter L. Greene, A. B.; Howard T. Lewis, S. B.; Norine H. Sullivan, Ph. B.; Grace L. Todd, Ph. B.; Eli Forsythe Looffboro, A. M., B. D.

The following Master Degrees were conferred: Charles B. Clark, A. M.; Fred Everett Sleight, A. M.; Waldo Alberti Titsworth, A. M.; Fred Carlton White, A. M.

The following Honorary Degrees were conferred: Of A. M. upon Prof. Stephen Babcock, and Rev. Herbert Lang; of D. D. upon Rev. George Buckle; of LL. D. upon Hon. Daniel Beach; Ph. D., Judge Peter B. McLennan; Ph. D., Hon. Daniel Lewis, Ph. D., M. D. and Hon. Melville Dewey.

CEASE to live in the atmosphere of your sin, by which I mean that you must see to it that your mind is occupied by thoughts as far removed as possible from those in which your temptation can take root. It is a great mistake to loiter around a sin to which one's nature is prone. Your moral strength will depend upon your spiritual tone.—R. J. Campbell.

HE who for love has undergone
The worst that can befall
Is happier thousandfold than one
Who never loved at all.
A grace within his soul has reigned
Which nothing else can bring.
Thank God for all that I have gained
By that high suffering.

—Lord Houghton.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

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

LESSON V.—THE TABERNACLE.

For Sabbath-day, August 2, 1902.

LESSON TEXT.—EXOD. 40: 1-13.

GOLDEN TEXT.—Enter into his gates with thanksgiving and into his courts with praise.—Psa. 100: 4.

INTRODUCTION.

To some the tabernacle may seem of very little consequence; but this is a mistaken impression, as may be easily seen from a study of the Book of Exodus. We have a minute account of the instructions which Moses received concerning the tabernacle and its furniture and its accompaniments; a record of the gifts and labors for the tabernacle; and then of the construction of the tabernacle, its furniture and accompaniments.

When everything was ready Moses waited for the divine command to set up the tabernacle and to begin the regular service which was to be associated with it. This was appointed for the first new year's day which the children of Israel spent in their journey to the Promised Land.

The tabernacle, with its holy and most holy place, and the pillar of cloud above it, was for the children of Israel a sign of the divine presence in their midst. With their lack of spiritual perception they could scarcely comprehend a God utterly invisible. Jehovah condescended to their lack and caused the tabernacle to be built.

TIME.—On the first day of the first month of the second year of the Exodus.

PLACE.—Before Mt. Sinai.

PERSONS.—Moses and Aaron.

OUTLINE:

1. The Tabernacle and Its Contents. v. 1-5.
2. The Court with Its Altar and Laver. v. 6-8.
3. The Anointing of the Sacred Things. v. 9-11.
4. The Consecration of the Priests. v. 12, 13.

NOTES.

1. *On the first day of the first month.* Supply "of the second year." Compare v. 17. They had begun their journey on the fifteenth day of the first month. Two months had been spent on their way to Sinai, and the remainder of the first year before this mountain. *The tabernacle of the tent of meeting.* The word "meeting" is a much better translation than "congregation," as in the Authorized Version. This was the place of meeting of God with his people. In some passages the tabernacle and the tent of meeting seem to be confused; but the tabernacle was strictly the structure of boards—thirty cubits by ten—with flat roof. This tabernacle contained the holy and the most holy place, and was covered by the tent of meeting. Compare Exod. 26: 7. The tent which Moses had before used as a meeting place with God was also called "the tent of meeting." Exod. 33: 7.

2. *The ark of the testimony.* This sacred chest contained the tables of the testimony or law. Upon the top of it was the mercy-seat and the golden cherubim. Compare ch. 37: 1-9. *And thou shalt screen the ark with the veil.* As soon as the ark was put in position it was to be shut out from the sight even of the priest by the veil or curtain which served as a partition between the holy and the most holy place. Ch. 26: 33.

4. *And thou shalt bring in the table.* That is, the table of shew-bread. This table was to be placed in the holy place of the tabernacle on the north side. *The things that are upon it.* For the table and equipment, see ch. 37: 10-16. The shew-bread, literally, "bread of the face" (that is, of the presence of Jehovah) was the sacred bread to be kept in the tabernacle, and daily replaced by fresh loaves. *The candle-stick.* Much better, "the lamp-stand." Our English translators of three centuries ago were familiar with candles and candlesticks, and this

word candlestick is preserved even by our American Revisers. It is possible that they would justify their rendering on the ground that this lampstand strikingly resembled a seven-branched candle-stick. Compare ch. 37: 17-24.

5. *The golden altar for incense.* This occupied the prominent place in front of the ark, but was separated from it by the veil; for this altar, like the table and lamp-stand, was in the holy place. Ch. 37: 25-29. *Screen of the door.* Instead of "door," it is better to translate "doorway." A curtain served to shut in the holy place from observation even of those within the sacred enclosure.

6. *The altar of burnt-offering.* This was the large offering upon which the sacrifices were to be offered. Ch. 38: 1-7.

7. *The laver.* A large basin of bronze or brass to supply water for the priest to wash their hands and feet. Compare ch. 30: 18-20. The ceremonial cleansings were an important part of the service.

8. *The court round about.* See ch. 27: 9-18. This court, containing the tent of meeting and the tabernacle, was a hundred cubits long and fifty broad. Like the tabernacle itself, this court had its entrance at the eastern end.

9. *And anoint the tabernacle and all that is therein.* Thus were all the holy things to be set apart for the sacred service of Jehovah. Directions for the composition of the oil are given in ch. 30: 23 ff. *And shall hallow it.* That is, consecrate it; set it apart for sacred use.

10. *All its vessels.* The word translated "vessels" means not only dishes but also utensils or implements. The shovels and flesh-hooks are included in this general term. *And the altar shall be most holy.* The altar most holy is not to be confused with the most holy place, the inner room of the tabernacle. The altar is called most holy, not because it was any more holy than the tabernacle and its contents, but because that any one who touched it was made holy. See ch. 29: 37. Similarly in ch. 30: 29 it is said of all the holy things that they are most holy so that whoever toucheth them shall be holy. The altar of burnt offering was, however, the only one of the holy things with which an outsider (any one besides the priest) would be likely to come in contact. For this reason it is perhaps specially mentioned here as most holy.

12. *And shall wash them with water.* Thus ceremonially cleansing them for the sacred office. Compare ch. 29: 4 ff.

13. *The holy garments.* These garments are described in ch. 39: 1-31. The priests also were to be anointed as well as the tabernacle and its furniture.

It is not distinctly said in this chapter that Aaron and his sons were actually anointed upon the first day of the first month of the second year. Some have supposed that Moses found that there was not time to complete the consecration of the priests upon this day, and so put off that ceremony until after he had given the law of sacrifices. See Lev. 8. But it seems hardly possible that Moses could have left the fully consecrated tabernacle without the fully consecrated priests. Lev. 8 is a later and fuller account of the institution of the priest's office, evidently from another author; for in that passage there is an anointing with blood as well as with the holy oil, and there is a distinction between the manner of consecrating Aaron and his sons. From v. 16 we can arrive at no other conclusion than that Moses carried out all of these instructions at once.

15. *Everlasting priesthood throughout all their generations.* This family was to be the priest family for Israel unto the end of the age. This priesthood and the offerings which they offered served their purpose until the coming of Jesus Christ, the great High Priest and Sacrifice. The types and ceremonies have found their completion in him. They served well as the shadow of the good things to come. Henceforth we need no priest nor sacrifice upon earth, for we have Jesus Christ in the heavens.

29. *And offered upon it the burnt offering.* Moses himself seems to have served as priest at the institution of the order of sacrifices and at the consecration of the priests. *Meal offering.* This is much better than "meat offering" as in the Authorized Version. It is probable that the translators of 1611 realized that this was not of flesh, and that they used the word "meat" as synonymous with food.

34. *Then the cloud covered the tent of meeting.* Thus signifying Jehovah's presence and his acceptance of all that had been prepared for his worship.

36. *And when the cloud was taken up, etc.* The removal of the cloud served as the signal to break camp and continue their journey. Its presence implied that the Israelites were to remain in their camp.

MARRIAGES.

MCCARTHY—WEBSTER.—In Albion, Wis., June 19, 1902, by Rev. L. A. Platts, D. D., Mr. William A. McCarthy and Miss Hattie Grace Webster, both of Albion.

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.

REYNOLDS.—Infant son of Mr. and Mrs. Charles Reynolds died of pneumonia, at Alfred, N. Y., July 3, 1902, aged two months.

Brief services were conducted by the pastor.

L. C. R.

EELLS.—Arthur Winfred, first-born son of J. Willard and Irene Burdick Eells, was born in Hartsville, N. Y., May, 1886, and died of diphtheria, in Alfred, N. Y., July 8, 1902.

Arthur had helped his father on the farm and attended the public school, from which he graduated this summer. He was a bright-faced, genial lad, and readily made friends. He was baptized a little over a year ago and became a member of the First Alfred church. Brief private services were held at the home by the pastor.

L. C. R.

SWEET.—In Milton, Wis., June 24, 1902, Mrs. Caroline Sweet, aged 76 years.

Mrs. Sweet came to Milton thirty or more years ago, and very soon became a member of the Seventh-day Baptist church. After her marriage to Perry Sweet, she moved with him to Cartwright, Wis., where they aided in organizing the church in that place, and were ever afterwards among its staunchest supporters. About eight years ago they came back to Milton, where Mr. Sweet died five years ago.

L. A. P.

STILLMAN.—Joel Perry Stillman, son of Joseph and Rebecca Stillman, was born in Sharon, Pa., March 14, 1848, and died at his home in Little Genesee, N. Y., May 19, 1902.

When eighteen years of age he was baptized and united with the First Genesee church. He lived in consistent fellowship with the church till called from earth. On Nov. 8, 1880, he was married to Miss Aroa Miller. They have always lived in Little Genesee. His wife and a brother remain to mourn their loss. Funeral services were conducted at the home by the writer.

D. B. C.

ROGERS.—In New London, Conn., May 15, 1902, Emeline, widow of the late Nathan Rogers, of Plainfield, N. J., in the 93d year of her age.

The funeral was held in New London, and the interment was in River Bend Cemetery. Mrs. Rogers was a native of New London, Conn. For more than thirty years she made her home with Mrs. Maria D. Jones, in New London. In spite of her advanced age, Mrs. Rogers was quite vigorous up to a short time before her death. She was stricken with paralysis. Mrs. Rogers was of an old Western family, being the daughter of Joseph and Elizabeth (Kenyon) Chapman. She was the youngest and last surviving of ten children. Mrs. Rogers was a life-long member of the Hopkinton Seventh-day Baptist church.

AS IT SEEMS TO ME.

W. D. TICKNER.

"O wad some pow'r the giftie gie us,
To see oursel's as others see us!
It wad frae many a bluner free us,
And foolish notion."

It goes without saying that to attempt to prove too much weakens any argument, however strong it may be in many particulars. The advocates for the observance of Sunday as the Sabbath seem to have ignored this fact in their zeal to establish their claims, and put forth arguments which mutually destroy one another. So apparent is this that it seems strange that the leaders in this matter do not call a convention and come to an agreement as to the reasons why men should sabbatize on Sunday.

The urgent need for such a convention is painfully evident when these arguments are compared one with another. Let us see.

1. The apostles changed the Sabbath from the seventh to the first day of the week.

2. Christ abolished the Sabbath by his death.

Conclusion: The apostles transferred an abrogated law from one day to another, producing no change whatever upon the character of either day. The whole transaction was therefore a farce.

3. Christ changed the Sabbath from the seventh to the first day of the week to commemorate the resurrection which occurred upon that day.

Comparing No. 1 and 2 with No. 3, we conclude that (allowing each argument to be true) Christ abolished the Sabbath and, after it was null and void, he then attempted to transfer the abrogated law from one day to another, neither of which he accomplished; and at a later date, the apostles succeeded in the transference; but No. 3 says he *changed* the Sabbath from the seventh to the first day of the week. What then becomes of No. 1? Why did it not stay changed if Christ changed it?

4. A seventh day after six days of labor is all that is required by the Sabbath law.

Comparing No. 3 with No. 4, we are led to a most astonishing conclusion. No. 3 says Christ changed the Sabbath from the seventh to the first day of the week to commemorate the resurrection which occurred upon that day, but No. 4 says a seventh day after six days of labor is all that is required by the Sabbath law. Therefore Christ changed the Sabbath from any seventh day, after six days of labor, to any first day, before six days of labor, and as the resurrection occurred upon this day, it follows, as a natural sequence, that the resurrection occurred upon any first day before six days of labor; or, in other words, in one day in general but no day in particular.

5. The earth being round, the day does not begin in all parts of the world at the same time; therefore it is impossible for all to keep the same seventh day.

Conclusion: If it is impossible to keep the same Seventh-day, it is equally impossible to keep the same First-day; but No. 3 says Christ changed the Sabbath from the seventh to the first day of the week to commemorate the resurrection which occurred upon that day. If then all cannot keep the same first day, but are required to keep it because the resurrection occurred upon that day, we are forced to admit that the resurrection occurred upon more than one First-day.

6. Sunday is the original seventh day.

If this be true, and arguments No. 1 and 3 be true, it follows that Christ and the apostles both changed the Sabbath from Sunday to Monday.

7. The Sabbath was founded in man's nature and, like marriage, was instituted in Paradise. (Schaff's Bible Dictionary, page 747.)

8. The Sabbath was only a Jewish institution.

If Nos. 7 and 8 are both true, it necessarily follows that, of all nations, the Jews alone possessed man's nature. Rather a harsh commentary on the rest of us.

So anxious do men seem to be to destroy the Sabbath of the Lord, that like the chief priests who sought false witnesses to put Christ to death, they too seek, by false arguments (?) to cast a reproach upon the day that God blessed and sanctified; but as these who witnessed against Christ failed to agree, so the enemies of God's Holy Day are put to confusion by their own testimonies.

Popular Science.

H. H. BAKER.

Scientific Explorations.

The sun having finished his journey north and is now on the way south to equatorial regions, therefore we wish to prepare for reports from both ends of the earth, expecting such will be of a highly interesting nature, believing as we do that reports from both will come near meeting us simultaneously.

We have on two or three occasions received reports from the unfortunate Andre, and his two companions in their balloon venture, undertaken five years ago, which we noticed in the RECORDER at the time. Now comes another statement by way of Winnipeg that they were massacred, and that their balloon landed and was seen, and has been described by the natives, also their instruments, especially their field-glasses. The King of Sweden, who was the friend and promotor of Andre's expedition, discredits the reports. We think if the last is true, some one thing, if not more, will turn up to confirm this report.

The three northern expeditions which were expecting to reach the pole this year were Peary's, Severdrup's and Baldwin's. Mr. Peary made an effort a year ago, but was turned back. He concluded to winter there again and try this year. Mr. Baldwin and Severdrup went last year and wintered there, to be in readiness to go to the pole this year.

Now if they have succeeded according to their plans and expectations, those three have seen the pole. At one time we felt a little anxious to be near the pole, as a spectator, and witness their arrivals; but since then we have become more composed, and now we are only anxious to hear from them.

Mr. Zigler sent a vessel (Frithjof) from Vardo, on the coast of Norway, about two weeks ago to take supplies to Mr. Baldwin and open communication with him, notwithstanding he took two vessels when he sailed with full supplies for two years.

Last week Mr. Harmsworth and others sent the Windward on her third voyage to the Arctic regions to meet Mr. Peary and, we hope, to bring him home, and if he has the pole with him so much the better; but he has spent years enough in that frozen, walrus country.

Mrs. Peary has already spent two winters up north, one of them entirely separate from her husband; but true as steel, she is now on the Windward and on her way to meet her husband, not knowing what may have befallen him, or what may befall her. The principles of heroism are plainly developed here. We are not quite so clear as to her husband's heroism, but as to his ambition we think it admirable; and having succeeded or not, he has developed additions to geography, hydrography, and climatology, and all other parts of scientific research in those frozen regions far away in the north.

We are in hopes to hear, on the return of the Windward, news from Mr. Severdrup, the Norwegian, who is also in that field, and would not mind being first at the pole. Peary, last year, broke the record of Dr. Nansen. Baldwin has the best outfit of any, and he may stay longer if unsuccessful this year. He has knowledge of those regions, and has been with both Peary and Wellman.

So much for our northern friends; now a word in closing as to the south pole searchers.

A British ship, called the Morning, is on its way, or is nearly ready to sail to Victoria Land, far to the south of New Zealand, to meet with supplies any one of the three Antarctic expeditions that sailed last summer, and are now in winter quarters there. These expeditions were sent by the English, German and Swedish governments.

Our own ship Windward, or the Norwegian ship Frithjof will come first to bring news, some time before those from the south. Baldwin may be heard from first, as his ship can reach a telegraph station first. Then Peary, then from the southern hemisphere, is the way we are looking for it.

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Special Notices.

North-Western Tract Depository.

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

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

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

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

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

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

I. L. COTTRELL, Pastor.
29 Ransom St.

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

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

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