

The Sabbath Recorder



REV. GEO. I. CRANDALL,
1839-1905.
Pastor Milton Junction Church,
1899-1905.

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N. O. MOORE, Business Manager.

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EDITORIAL

Our Greatest Need.

"As spirituality declines in the churches, machinery multiplies."

These are the words of a thoughtful, scholarly man who has been a careful observer of our denominational movements for many years, and who is a loyal friend to all branches of our work. He had fallen into conversation with Secretary on the train, and naturally enough their minds turned toward the questions of readjustment that have been prominent for two or three years.

Editor was deeply interested, and the opening words of this article set him to thinking. Then the pen began putting these thoughts in shape for RECORDER readers.

These men were looking to our future as they saw its forecast in the past and the present. The efforts at reorganization and the results thus far obtained are matters of remark wherever home-comers from Conference enter into conversation; and the question arises whether or not we have been too much absorbed in mere matters of outward organization to the neglect of the real spiritual life.

One thing is evident—there is general rejoicing over the sweet Christian spirit so prevalent in the Boulder Conference whenever the "Committee of Fifteen" called people together to discuss the "eleven propositions." It is a hopeful sign when brethren on both sides of great questions earnestly and prayerfully seek for the common ground upon which all can stand in har-

mony. This is especially true when that common ground is a good long step in advance. Nothing but the spirit of the Master in the hearts of men can bring this about; and the results at Boulder show that spirituality has not entirely departed from the hearts of our leaders.

We notice that when the Christ-spirit prevails, men are not so great sticklers for every point and detail in the proposed machinery of organization, but are more anxious to make such concessions as will keep them in the unity of the spirit. This disposition in Christians always brings the "power from on high," without which they can do nothing.

The dear brethren and yokefellows at Boulder seemed to realize that this power cannot abide with men who are haggling and hair-splitting over minor points in the plans of reorganization. Indeed spirit-filled Christians will not contend over such things, and one of the most hopeful signs in all this discussion for the past year or two, is the absolute silence with which some whose motives have been impugned and who have been misunderstood, have treated the attacks of opponents. It is a bad sign when a man treats those who differ from him, as if he suspected treachery in their every move, and to insinuate in every argument, that brethren have underhanded designs. Again, it is a good sign when brethren thus misjudged are willing to keep sweet and abide their time without ever hitting back. The more we cultivate this spirit, the brighter will be our prospects for coming years. But every evidence of a spirit of suspicion toward our leaders; every tendency to fight those whose opinions we do not like; every feeling of jealousy, is sure to cast a shadow over our prospects, and to destroy our present usefulness.

The words of our friend on the train suggest many valuable lessons. Indeed they are well worth our careful study. If we can have reforms in organization, and improved machinery for our work only at the expense of misunderstandings, misinterpre-

tations and misjudgments, with corresponding loss of spiritual power, it will be much better to go slow, and be content with such gains as we can make and retain the hearty co-operation, or at least the consent of all.

We believe heartily in the measures suggested for reorganization; and we know that the advocates of these measures are conscientious and sincere. They are men who love our cause with all their hearts; who have proved that love by years of consecrated service, and who are now anxious to do all they can to ensure the best results in our work.

We have been pained whenever we have seen any severe and uncharitable criticism of their work, and have sometimes feared that the loss by alienations and by sectional suspicions would more than overbalance the gain in the matter of better organization. Thank God, this danger now seems to be passed. There was nothing of the spirit of criticism manifested at Boulder. Every one seemed anxious to find some advanced step in which all could agree, and there was no lack of readiness to make concessions. These things revive our hopes for a coming brighter day. May all hearts unite to promote this spirit of fellowship and Christian unity, as the real source of denominational growth and power.

Would that we might realize this year, in all our churches, a genuine old-fashioned revival of religion—a deep, spiritual renewal of Christian life in the hearts of men. It would be worth more to us than any other thing for which we could work and pray. If this could really come, we would have all other needed things as a natural result.

Historic Ground.

Historic associations make any country interesting. America has as grand natural scenery as Europe; but two thousand years of history have given that land the charm of historic associations, which attracts pilgrims from every clime.

The one thing that has been most interesting to me during the few days spent in resting along the New Jersey coast near Asbury, is the historic associations in connection with the names of some of these little towns.

As the train approaches Long Branch on the shore line the name "Monmouth" sounds so familiar that we arouse from our sleepy reverie in an effort to recall something almost forgotten. For the moment memory does not catch it, and yet there is something about the associations of this old name that demands attention. We turn to the little guide map and look at the word. There it is, "Monmouth," sure enough! Where have we seen this name, and in what connection, that there should be such a charm about it now? It was not in connection with the historic deeds of the Revolution, although Monmouth might recall some of these. There must be some other charm about this old name, and this is not far to seek. One more glance at the little time-table map and we have it all. Three or four miles inland on the main line is "Shrewsbury." The very word has come to be full of interest to Seventh-day Baptists. By this time our trainmen call out the name "Deal Beach" and a glance at the map reveals the name "Shark River," and not far away to the south is "Manasquan"! What memories these old names recall! When the writer was pastor at Shiloh he spent weeks in searching old records in order to write a history of that church. Among many letters, some of which were more than a hundred years old, were some in which the brethren from Monmouth, Deal, Shark River, Manasquan and Shrewsbury wrote Christian greetings and words of cheer to the brethren and sisters in "Cohansey," now Shiloh. These letters were real church epistles, written in apostolic forms of salutation, and full of wise counsel, as well as descriptions of conditions in the church of the Shark River country.

Again, when we went to West Virginia, and the history of Salem Church must be written for the celebration of its one hundredth year in Salem, we found the old record book of this same Shrewsbury Church in Monmouth County, New Jersey, as the first book of records used in the church in Virginia. It is still in existence as a well guarded treasure, more than a hundred and fifty years old. From it we learn that this Jersey shore for miles around the present Asbury Park was once Seventh-day Baptist ground. Here, scattered over a territory ten or twelve miles in

extent, were many Seventh-day Baptist families, who had a church and a house of worship, sent delegates to Rhode Island, south Jersey and elsewhere; and who received missionaries and evangelists from those communities.

What caused the wholesale migration of this church to the mountains of West Virginia, nobody seems to know. They had a good pastor, Rev. J. Davis, who went with them, and became a consecrated missionary evangelist in that country. The records are brief in telling of the sale of the meeting-house, and the removal of eleven families in one week, in wagons bound for western Virginia. The old church-house has been moved from its ancient site, enlarged, and is still used as a house of worship. The old lot upon which it once stood is now grown up to briars, and nothing but an old broken tombstone is found to show where once stood a live church. This is in itself sad and suggestive. The same restless spirit that wiped out a church here, has made the territory from New Jersey to the Rocky Mountains a Seventh-day Baptist deserted burying-ground! An old broken tombstone in a briar patch is all there is left on this historic ground, to tell where once stood a church! This record has been repeated all too many times for our good; and still it is going on in more places than one.

To be sure there is always some good comes out of such removals. But we question sometimes, whether the gain is equal to the loss. What could have caused a church to leave this beautiful country and settle in a mountainous wilderness among Indians, is more than we can tell. But mountains and forests make strong men, and we have some noble descendants of these old Shrewsbury people now among the West Virginia hills.

What changes have come to this land since those eleven families took up their westward march by wagon road and Indian trail toward their forest home! If now they could return they would find this coast built up like a continuous city from Sandy Hook to Cape May. Villages and towns of beautiful cottages and hotels, furnish summer resting-places for thousands of weary New Yorkers and Philadelphians. Where once they tilled the soil and lived in

primitive simplicity, they would now find beautiful homes, with trolley lines and railroads covering the land like network, and the tourists auto cars the terror of all the people.

CONDENSED NEWS

The most heartrending reports of the ravages of cholera in Russia continue to fill the daily papers. The dead are carried in freight trains about an hour's ride from St. Petersburg, and trains of passenger coaches follow with the friends and mourners. Services are conducted without interruption night and day, and the scenes are most distressing. The coffins are made of spruce and thickly coated with tar, with numbers painted in white to identify them. So difficult is it to find grave diggers that in one instance a hundred and fifty coffins containing the dead had to be stored in an old shed, and mourners had to wait several days before their turn for funeral services came. Hospitals are so full that the sick have to be turned away and go without proper care. The epidemic assumes alarming proportions, and St. Petersburg is turning attention to sanitary reforms in the hope of bettering the conditions. Four hundred and twenty-four burials in one cemetery in three days, give some idea of the pall of sorrow hanging over the stricken people. Great precautions are being taken in all parts of Europe to prevent the spread of the disease. Messages have been sent the American battleships now in Naples, warning them as to the danger, and the fleet under Admiral Sperry has received orders to warn the sailors and marines against landing in places where the scourge prevails.

England With France.

Every sign indicates the purpose of Great Britain to stand by France in the Morocco affairs rather than by Germany. The efforts of the latter country to gain the good will of the new Sultan of Morocco seem too much like trying to steal a march on the other powers, and Germany has evidently lost ground thereby. The consultations in progress between Great Britain, France and Spain look now as if the first

two nations were planning to act together in order to secure pledges from Mulai Hafid to carry out the obligations of Morocco to the other powers, before he can receive recognition from these two leading powers. This will be a good move, for there is no hope of Morocco's fulfilling her promises unless some strong power compels her to do so. The records of this unruly country are too much like those of some of the South American countries to give any assurance that promises will ever be fulfilled unless some overmastering power compels them to make good.

Franklin's Paris Home.

In the early days of our nation's history Benjamin Franklin went to Europe for the purpose of cultivating friendly relations between France and this country during the Revolution. While there he built a house in which to live, where he held many famous receptions. After Franklin's departure, Napoleon I. occupied this house for a time, and when he separated from Josephine he transferred the property to her. This famous old house is now being negotiated for by Americans, and it will be a pleasure to know that it is owned by an American syndicate. It will ever be a point of especial interest to tourists from this country, visiting Paris, and will undoubtedly become a popular resort.

Francis E. Clark, D. D., father of the Christian Endeavor movement, is planning a campaign in Europe to begin October 1. We are glad to know that Father Clark is sufficiently recovered from his recent illness to go forward with this work. He expects to visit thirty of the principal cities in England, Ireland, Scotland, and Wales. In November the National Convention of Spain will be held in Barcelona, and Mr. Clark is to attend this.

A Century of Religious Journalism.

One hundred years ago the fifteenth of September, the *Herald of Gospel Liberty* issued its first number in Portsmouth, New Hampshire. This was the first religious newspaper published in America, and is still published under the original name; but its present home is Dayton, Ohio.

The proprietor of the *Herald* invited the leading religious papers to join in celebra-

ting the centennial of religious journalism in this country, and to fittingly commemorate that paper's own one hundredth anniversary. There are several religious journals now nearing their centennial anniversary. The *Christian Observer* began in 1813, the *Boston Record* in 1816, and the *Watchman* in 1819. Quite a number of the other religious weeklies have had seventy-five years of existence. Many of them had part in the centennial program which lasted from September 15 to 17 inclusive.

When we think of the growth of the newspaper business in one hundred years we can but wonder what the next century will bring forth. One of the most impressive object lessons that can be given would come from placing Franklin's old hand press beside one of the large perfecting presses of our day and let them both do their work of one hour.

To the Memory of Dr. A. C. Davis

ANGELINE PRENTICE ABBEY.

Our hearts are grief-smitten; what can we say?
A faithful soldier has fallen today,
One whom in thy battle our labor shared,
The one whom we thought could the least be spared.

Dear Father, the enemy threatens sore,
We see danger points our army before.
Oh, send us more soldiers! our force is small
And constantly weakens as comrades fall.

There's no time to spend in grieving and tears,
And no time to think of our quaking fears;
We must close the ranks of the strong and brave,
Fighting more valiantly thy world to save!

Though millions and millions in ranks of the foe,
Our Captain is wisest and strongest we know,
By following Him, one a thousand shall chase,
And too, (ah!) ten thousand shall drive from their place.

Young men and young women from near and from far,
Come forth from the world and enlist in God's war!

The earth and its glitter will soon pass away,
God's kingdom shall last forever and aye.

North Loup, Neb.

Happiness is not like a large and beautiful gem, so uncommon and rare that all search for it is vain, all efforts to obtain it hopeless; but it consists of a series of smaller and commoner gems, grouped and set together, forming a pleasing and graceful whole.—*Samuel Smiles.*

GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

Religious Training in the Home.

PRESIDENT B. C. DAVIS.

The subject of this paper would suppose the training to be for children, and children during largely, at least, that period when the development of the infant mind and nature is intrusted almost entirely to the parents or to those whose care and surroundings constitute the home.

Psychologists would emphasize as this period, the first six years, about, of the child's life, thus reaching the time when the average child comes actively and regularly in touch with children, teachers and influence in the school-life, and also when—although the moral sense may still be said to be incomplete—he nevertheless, has learned through experience, that some things are right and some are wrong. No one I fancy, would believe that the training of the home ceases when the child begins to receive instruction from teachers outside its boundaries or would underestimate the importance of its sympathetic inspection of, and co-operation with such instruction.

Neither would he underestimate the importance of home training in connection with any of the influences which bear upon the child's life during these sensitive, formative years, which follow those of almost exclusive home environment.

Haslett claims that "Every new experience of a child will be interpreted by what he is, mentally, morally, religiously and physically," and that "Mental relation is golden." And as at this time the child is sure to make unconscious but practical use of his mental, moral and religious impressions in forming new impressions, and as such previous impressions are largely responsible for his attitude toward new experiences, we are not likely to overestimate the training for which parents alone are responsible.

We may sometimes forget or underestimate the importance of that culture which impresses the delicate and sensitive organism of the unborn child and renders him especially susceptible to good or evil; makes him strong to resist or weak to suc-

cumb; assists the infant mind to be bright and active, or renders it dull and inefficient.

The characteristics which we call tendencies and which we are either pleased or pained to trace to their sources; that which we call heredity and is given to the child as his physical, mental and spiritual capital is strongly influenced by loving and thoughtful care, or by careless and ignorant neglect. One writer has gone so far as to affirm that "If a child ever has to be beaten like a criminal, it is because something went wrong between his parents and God before he was born."

Important and implacable as these truths are, every father and mother must still face the fact well stated by Openheim that "The child will fashion himself after the pattern that he sees, he does not grow according to some hard and fast rule that has been implanted in him before he is born."

The unsympathetic hand of the stranger to its loveliness, soon mars the purest of blossoms—so the little child, heir to the sweetest of natures and truest of tendencies may be distorted by simply the atmosphere of an unlovely home.

More than anything else during these early years, are children imitators. Precept is too often couched in terms beyond the grasp of the infant mind, but example forms impressions on the delicate brain structure which will influence the life of the child, long after he has forgotten the experience.

Many a mother has recognized with a pang, her own nervous or impatient expression in the querulous tone or sharp reproof of the little child intrusted to her care; or with joy untold, may have discovered some womanly act in her little daughter which she may dare claim as her own; or received some delicate attention from her baby boy surely copied from his own and every boy's ideal—his father. Little things to be sure, but God has given no surer indication of the future, no truer guide for the present, to the thoughtful father and mother.

The danger is that in our rush and stress

these indications and guides will be unheeded; that by their very frequency and our familiarity with them, they lose their significance and importance to us.

Nevertheless, it surely remains true that a most important element in the training of the child during these early years, is the atmosphere of the home. All this you may say is not under the head of religious training, but it seems to me that all that tends toward true manhood and womanhood, that helps train children into useful, influential Christian people comes, at least, under the religious duty of parents.

To be sure, personal neatness and refinement of manners are things that may be acquired in later years, but unless absorbed from the home life, they can hardly be the easy, natural part of the child himself. In spite of the fact that double negatives and popular slang too often seem to predominate as soon, seemingly, as the child can have heard them, the home talk usually conquers, and becomes the natural speech of the child.

The child who is obedient and respectful in the home is a long way on the road to useful citizenship and Christian manhood.

The parent who insists upon some regular duty and responsibility for the children of the home, is guarding against inefficiency and cultivating manliness and womanliness.

The home that tolerates the slighting jest at the expense of its pastor, its church, or Christianity in general, is sowing seeds of carelessness and indifference, if not absolute distrust toward things holy. While the child in the home where God's word is read and revered; where family prayers are habitual and spiritual, where God's Sabbath is honored and loved; where the interest in all Christian activities is real—for no one detects sham quicker than the child—the child in such a home should receive strong impetus toward like attitude. To children of such homes, conversation in regard to religious and church affairs should not be strange or awesome, but natural and free as should be also matters of church membership and Christian living. If in such conversation it be taken for granted that the child will in due time, take his place in the church, share its blessings and its responsibilities, I think the child who

does not fulfil these hopes will be the exception. Although children may have been accustomed to attend the regular services of the church with their parents—and the attending such appointments, of children and parents together is certainly an important part of religious training—although we say—children have been accustomed to such attendance from early childhood, there comes into the life and experience of each, upon becoming an actual member of the church, a feeling of personal interest and responsibility that should be carefully nurtured.

While we all realize this in a greater or less degree in regard to the strictly religious appointments, we are a little apt perhaps because it is easier to do so, to shoulder all financial support without regard to the training of the child, who needs to be taught to be just, generous and benevolent.

The treatment of the subject of giving for the child, however, is not different from the treatment of the same subject for older people, with the exception perhaps, of the amount that children are usually able to give; and that with children, the habit of systematic giving must necessarily be one in state of formation; while with the adult it is one hoped to have been already acquired.

The former difference is of slight importance, but upon the latter depends very largely whether or not the man and woman grown shall be thoughtful, conscientious and just wherever their influence over the use of money may be concerned. When the average child first identifies himself with the church, he is keenly alive to its workings and its methods, and he feels more responsibility for them than many who have been longer in the work and to whom these may have become routine, may realize.

To him who is watching, this is made evident in many ways. For instance, distribute copies of the church constitution. How many adult members will read and preserve it? I will venture that eight out of every ten children will prize it as a thing of importance, will study it with interest, will question about the things they do not understand and respect it as pertaining to the organization to which he belongs and of which he is a part. This fresh interest

and enthusiasm of the child does, however, need careful cultivation or it will surely be captured by newer and foreign interests.

The child's penny a week may not lift the church debt or contribute largely to the running expenses, but it is almost sure to keep the interest of the one who gives it for the purpose contributed, and help to form a habit both of thought and action which must result in growing power.

There are at least two ways by which the child may contribute directly to the church treasury. The money may be given to the child, the envelope prepared by either child or parent and placed regularly upon the plate by the child himself. The plan is not without value, as it helps to form a habit and a good one, but it also has its disadvantages, as it places but slight responsibility upon the child himself and in no large way prepares him to grow into greater responsibilities.

Should the contribution be taken from a regular allowance, while something of self-sacrifice enters into the gift, it still lacks the important element of intelligent appreciation of value. The child is not unlike the adult in that this appreciation can hardly be gained without the actual experience of giving. It is almost a self-evident fact that the child must understand and appreciate the value of that for which he has worked, as he cannot that which is simply placed in his hand, representing no thought or effort of his own. No child mature enough to become a member of the church is too young or too helpless to assume some—it may be small—duties and responsibilities of the home for which he may receive regularly a small remuneration, with the distinct understanding that a certain portion shall be given to the Lord's work, in which it has become his privilege to have a part.

For instance, if a child of eight or nine years of age may be allowed to have ten cents a week and should give one cent to the church, one to the Sabbath school and one to the Christian Endeavor, besides occasionally from three to five cents to benevolence such as Thanksgiving collection for the poor; if when he is eleven his duties are increased and he is allowed fifteen cents, five of which go into church, Sabbath school, and Christian Endeavor treasuries; if at thirteen, eight of his twenty-five cents

are given regularly to these same church organizations, it is a poor mathematician who does not see some three times the regulation ten per cent. giving from the child's earnings into the treasury, and rather a blind theorist who cannot see that the child should at least be learning in a very practical way that with increased privileges come increased responsibilities.

I know that there is an objection to this plan in the minds of some who feel that the child should be taught freely to give of his labor in the home without regard to remuneration. But I think after all you who have tried it will agree that the objection is really more theoretical than practical, and that the child is usually proud to feel that he is really helping and that the outside help is really given more gladly because of knowledge and training gained through regular work and responsibility.

All machines, I suppose, need oiling to prevent friction, and upon the parents must rest the responsibility of the smooth running of such a plan. Pastor and teacher may aid by advice and example, but provision for the giving and constant promptings of the child must be the work of the parents. No slight responsibility, yet one gladly assumed I believe, when seen necessary for the "growing up in all things to the highest possibility."

Religious training in the home is therefore dependent in the last analysis, first, upon the religious character and zeal of the parents; second, the intelligence, faithfulness, persistence, system, and hopefulness of parents.

The Christ Spirit in the Home.

MARY MUNCY CHURCH.

Readers of current fact and fiction cannot fail to note the increasing number of subjects pertaining to every phase of modern home life. No cottage is too humble and no mansion too well guarded to attract these ambitious and ubiquitous authors. Their motives are undoubtedly sincere and their work productive of less harm than good. Nevertheless one cannot help feeling moved at times to join our good friend Mr. Dooley in his vigorous protest against the methods employed by Upton Sinclair and writers of his class in obtaining facts under false pretences. He longs for the good old

times "whin iv'ry man's house was his castle and the public did not expect to know what he ate fur breakfast nor how many coats he wore in wan day."

One instinctively shrinks from a full discussion of our present subject since it involves so apparent a sitting in judgment on the homes of our neighbors. However, it is not necessary to enter the majority of homes in disguise or to remain very long therein without discovering the presence or absence of the Christ spirit. At least so thinks Joel Chandler Harris. In one of his charming editorials he relates a bit of personal experience. "Some time ago, the farmer was invited to dine with a friend, a young fellow whose father had been his chum and playmate in the remote past that is interesting to poets. . . . He has a beautiful wife and three handsome children and he has surrounded them with every luxury that money can buy or extravagance suggest. But the moment the farmer entered the door of his house he was conscious that something was lacking. A chilly feeling, starting at his spine, persisted until it spread all over him. The day was a warm one, but he never felt the need of a fire more in his life. The dinner was of the best and the servants moved about as noiselessly as shadows; the children behaved beautifully and everything was just as it should be with the exception of one single little thing that society in its rounds never takes time to note the absence of. The substance of a most beautiful home was there, but the spirit, the essence, was missing. It was some time before the farmer discovered what it was that had given him a dumb ague. It is a bald way to put it, but the house had no soul."

Seldom does a popular writer prove himself so sensitive a spiritual thermometer as the lamented editor of *Uncle Remus*, nor is it likely that there are many such homes as the Snap Bean Farm to which so much of his life was devoted.

We Americans are wont to boast of our Christian homes. Let us, then, be honest enough to give the Master credit for "whatsoever things in them are lovely and of good report" and to ask ourselves earnestly why all things are not always of the same order. Surely it is a most painful paradox for a Christian home to send forth into the world

either inmates or influences that misrepresent Christ. Rather let all such homes prove their right to the name by producing an abundant crop of the "fruits of the spirit," nine of which Paul mentions in Gal. 5:22-23.

These fruits, like their material counterparts, keep best when home-grown; but, continuing the parallel a little, the quantity and quality of the figurative fruits varies as much in different homes as that of the literal sort.

In some households it is served fresh or cooked in such a manner as to resemble as nearly as possible its natural state. In others it is spiced and pickled and preserved into an unrecognizable and indigestible compound. Still others allow it to rot in the cellar, while in some cases one sees only the form thereof in the elegant painting on the dining room wall or else done in wax and covered with a glass case.

Paul found it necessary to warn Timothy against "Those having a form of godliness but denying the power thereof," and describes with great plainness their methods of ruining homes. All the letters of Paul, as well as those of Peter and James, abound with good advice in family matters—enough in fact, if universally followed, to solve the divorce problem and lighten the labors of the juvenile courts.

After studying these epistles carefully and admiring the Christlike spirit of the authors, one is apt to be conscious of a most disheartening lack of it in his own life. It is not enough merely to know about those who have possessed this spirit themselves, so one eagerly turns to Him who is the source and who giveth it freely to them that ask. Thorough familiarity with all facts pertaining to the historic Christ, may not be a necessary qualification for the possession of His spirit, but it is hard to understand how any one of His would-be disciples can be satisfied without exhausting all available sources of information concerning him. Many a puzzled parent has undoubtedly wished that Jesus might have established an earthly home and left a record of its inner life. Even if the early history of the home at Nazareth had been more fully preserved it would be eagerly studied. Since so little is told, it is certainly justifiable to consider each point a

vital one and to linger lovingly on the few domestic details of our Lord's brief life on earth.

The period of eighteen years intervening between his boyhood journey to Jerusalem and the beginning of his public life is covered by Luke in thirty-eight concise words, stating his growth in wisdom and stature and favor with God and man, and throughout all, entire subjection to his human parents. For a little more than three years Jesus spoke and acted as one having authority, while nearly nine times as long He had obeyed Joseph and Mary. Does not this indicate His estimate of parental authority and its importance in the development of character? He learned to obey; then winds, waves, and demons obeyed Him.

On one occasion, at least, we find Him exerting actual authority to avert domestic discord in the home of His friends. Kindly but firmly He assured Martha that the good thing her sister had chosen should not be taken away from her. How often He was called upon to settle disputes between His jealous disciples! Sometimes with gentle words He rebuked their self-seeking desires. Sometimes He would set a little child in their midst for an object lesson, or again He would wash their feet Himself as a forcible example. But whatever method He used, His decisions always conveyed the same impartial justice and absolute finality that arrested anger or appeal.

It is not difficult to conclude from Christ's own words how little room for His spirit there would be in the home where either anarchy or tyranny prevailed. It is this same spirit, however, that will give the prayerful parent power to maintain the happy medium of wise authority which is an important function of the home. It is indeed one of the truest expressions of love, but one which, happily, needs not to be constantly showing its teeth.

Love has manifold other methods of manifesting itself in the home where the Christ spirit abides, even as it had of old in the favored homes where Jesus was a frequent guest. When fond mothers would show the warmth of their welcome by placing in his arms their dearest treasures, the disciples objected to their troubling the Master with children. When Mary in silent

adoration wanted only to sit at His feet, her sister tried to interfere. Afterward at the feast in Simon's house the same full heart sought to pour its richest possessions on the dear head and feet—and Judas criticized. Always the Lord condemned the critics and approved the act, not from any partiality toward the doer but because He understood the love that prompted the deed. Had there been a reversal of conditions and motives and Mary had said, "Master, bid my sister stop bustling about and sit down here with us," it is easy to imagine Him replying, "Let her alone; she has chosen a good part which shall not be taken from her, for she is laboring to refresh my weary body after the long journey." Jesus undoubtedly appreciated Martha's carefully prepared meals. That He was not indifferent to common physical attentions is shown by His conversation while dining with Simon the Pharisee. He gently reminded the host of his failure to give the customary kiss and to care for the comfort of the feet. To the weeping penitent woman who was braving so much scorn to perform these tender offices the Saviour's words of pardon and appreciation must have been wonderfully cheering. Of their effect upon Simon nothing is told. It is simply one of the incidents which shows how Jesus invariably resisted any attempt to place restrictions upon the manifestations of love. The cold, critical spirit that stops to count the cost or to condemn an unconventional demonstration of affection He unsparingly rebuked. It is possible that the little child who had been placed before the disciples as an object lesson on humility was frightened by their frowns. At any rate the Lord found it necessary to say in solemn warning "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Surely there could be no worse offense against the little ones than to keep them away from Christ. Their absolute confidence and spontaneous devotion were very sweet to Him. He never misunderstood their motives, never ridiculed or criticized or ignored their smallest token of love. A sad and dangerous thing it is to chill the first tender buds of affection. Many a child has been started on the road

to self-repression and cynicism because some thoughtless grown-up did not show any honest pleasure over his simple little gift or desire to help. No one with any sort of a heart can fail to pity the little boy in the story who suffered an ignominious punishment because the new step-mother did not understand the presence of three small slimy fish on her dressing-table. How few of us "children of a larger growth" have wholly escaped the pangs of "love's labor lost"! To pour forth one's soul in a prolonged effort to please some dear one and then to find the result received with indifference or criticism is a painful experience. Possibly it is only thus that one can attain even the slightest understanding of how Jesus suffered from the defection of Judas, the denials of Peter, the doubting of Thomas, the dullness of Philip and the drowsiness of all. "Having loved His own which were in the world, He loved them unto the end," but He sometimes addressed to them most pathetic queries, "Simon, son of Jonas lovest thou me?" "Have I been so long time with you, and yet thou hast not known me, Philip?" "Could ye not watch with me one hour?"

Only love can interpret and measure love. Some of the Master's bitterest denunciations were against the unloving and cold-hearted. He commended Mary Magdalene because she loved much. The supreme measure of devotion He stated in these words, "Greater love hath no man than this, that a man lay down his life for his friend." The more one seeks to comprehend the Master's marvelous love for His own the more hopeless it seems to copy it. Yet this is precisely what He told His disciples to do. "This is my commandment that ye love one another, as I have loved you." Surely He would not demand the impossible and He helps to make it possible by giving frequent utterance to His intensest devotion in terms of our natural human relationships and experiences, "Whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother." How tenderly He cared for His own mother may be judged by His thoughtful provision for her welfare even in the midst of His last agony. In that pathetic lament over the holy city one can almost detect the empty outstretched arms and passionate

wail of disappointed motherhood, "O Jerusalem, Jerusalem that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

Home love to be thus brooding and tender need not be mere sentimental gush or weak indulgence. It must be a very solid thing of infinite length, breadth and thickness in order to bear all things and cover a multitude of sins. Too often, alas! family charity appears to be barely broad enough to keep a single shortcoming decently covered.

In the ideal home, love never faileth to radiate its warmth and glow nor is it a feeble flame like that of the tallow candle which the crafty Colonel Sellers used to keep in his little box stove to be lighted whenever an inquisitive caller began to shiver. The sacred fire on the altar must be kept constantly blazing if the home is to manifest the spirit of the living Christ. This does not mean some mysterious presence or influence to be expected only on the Sabbath, or during family devotion, or in times of trouble or affliction. Does not the miracle at the wedding in Cana teach that Jesus would have our home life richer and fuller of all that is innocent and entertaining? He should be welcomed in our joys as well as in our sorrows for He said, "I am come that they might have life and that they might have it more abundantly."

The Christian home, then, means one that is well ordered and subject to a wise and just central authority; where love reigns supreme and finds unrestricted expression; where warmth, comfort, and good cheer abound and where one obtains the strongest foretaste of heaven that this old earth affords. It is not an impossible ideal, for it has been realized in many a home. Sometimes a frail woman, compelled by stern necessity to assume the entire burden of breadwinner, housekeeper, nurse, and general manager has borne it nobly and kept sane and sweet through all. Such homes as these are eloquent witnesses to the power of the Christ spirit and constant reminders of what all homes may become if they will only let Him in. He is the very same Jesus today. Why then should any one

think Him more willing or able to calm the sudden storms of Lake Gennesaret, long ago, than he is to settle a modern chaotic kitchen or riotous nursery? Even in the best regulated households there will come occasions when the pressure of so many things to be done all at once makes it well-nigh impossible for the mistress to keep patient and serene. Though she may succeed in holding back the fatal, fretful, words, an anxious expression, or absence of the accustomed gentle manner will often disturb the domestic atmosphere and bring on storms of childish temper. How quickly all this dreaded nerve-tension finds relief when the tired woman realizes that only one thing is needful and that she does not have to desert her post of duty and go to her closet to pray in order to get it. The presence of the living Christ is the one thing needful to straighten out the tangles and He never fails to do it for those who let Him. Many, indeed, never give Him a fair chance because their faith is not of the practical, implicit sort. It is also evident that nerves worn out by social dissipation, whether of the worldly or churchly sort, are not likely to be very responsive to the divine touch. Neither is it reasonable to expect the Christ spirit to abide long in a home whose mistress considers it less worthy of her personal attention than some club or public philanthropy. One might as well expect a heavy shower to fill the cistern when the supply pipes are clogged or disconnected.

The woman who would spend much time and energy in church or Sabbath school work should first consider carefully whether her efficiency in the home will be thereby impaired. Though she may long ever so earnestly for the growth of Christ's kingdom in the earth, let her be assured that she may help it on most effectively by keeping that corner which is under her care thoroughly cultivated and watered. Thus she may become a channel through which streams of grace shall ceaselessly flow. If, instead of seeking merely to quench its own spiritual thirst, every Christian home should become what God would have it, a reservoir of the Water of Life, then would there exist force and attractiveness enough to make the "desert rejoice and blossom as the rose." Then, "Instead of the thorn would

come up the fir tree and instead of the brier would come up the myrtle tree, and it should be to the Lord for a name, for an everlasting sign that should not be cut off."

Where Heaven Can Be Found.

A pastor had preached an eloquent sermon about heaven. A wealthy member of his church met him the next day, and said: "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah," said the pastor, "I am glad of the opportunity of doing so this morning. I have just come from the hilltop yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little children are sick in the other bed, and she has not a bit of coal or a stick of wood, or flour, or sugar, or any bread."

"Now, if you will go down town and buy fifty dollars' worth of things—nice provisions—and send them to her, and then go and say: 'My sister, I have brought you these provisions in the name of our Savior,' ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray, you will see heaven before you get through."—*The Watchman.*

Legends tell that when the Emperor Justinian had built the Byzantine Church with a view to his own aggrandizement and glory, on the day of dedication he looked in vain for his own name on the memorial stone. Angel hands had obliterated it, and substituted for it that of the widow, Euphrasia, whose only merit was that out of a pure devotion she had strewn a little straw in front of the beasts that drew the heavily laden trucks of marble from the quarry to the sacred pile. The motive of our service is what counts with God.—*Selected.*

"Who can ever measure the longing that Christ has for his own people? His heart drew him from the heavenly abode to earth because he longed for his own. No physical hardship was too severe, no mental strain too great, no sorrow too bitter, to keep him from his beloved. The hatred of enemies, the treachery of friends, the cruelties of the cross, seemed only to intensify his longing for the fellowship and service of his own redeemed people."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I love the Lord because he hath heard my voice
and my supplications.

Asahel's Reason.

At forty years, "Too old," said Asahel,
"Am I to plant the palm or dig a well,

"For long ere they will answer to my needs
I shall be dead. To younger men such deeds."

At fifty years, faint on the desert sands
Lay Asahel, and raised to heaven his hands,

And vowed he would the traveller's wants supply,
If Death, this time appeased, would pass him by.

At sixty years, unto his field and well
He added flocks and herds—hale Asahel,

And begged the weary pilgrim, at fourscore,
to pause for food and drink beside his door.

And when yet wiser, at fourscore and ten,
He planted trees while smiled the younger men.

"Great Allah gives the hand to plant," he said,
His children still will need though I be dead."
—Annie M. L. Hawes.

Report of Conference Department of Woman's Work.

The meeting was called to order by the chairman, Mrs. J. H. Babcock, Recording Secretary of Woman's Board, in the Art Hall of the Chautauqua grounds.

There were forty-five women present. After prayer, the object of the meeting was explained, and earnest, thoughtful women presented problems of mutual interest.

The paper, "Fouke, and the needs of the Southwest," by Mrs. G. H. F. Randolph was considered at some length. Deciding it to be true missionary work to assist the noble efforts of Rev. and Mrs. Randolph in their unselfish struggle to educate and Christianize the children and young people of the Southwest, a motion was made asking the Woman's Board to contribute at

least \$200 to the Fouke school during the coming year.

Motion carried.

One of the questions suggested for discussion was, "Shall our young ladies and little girls be encouraged to form separate organizations in the interests of missions and denominational work, or shall they be asked to join with the societies of the older women?"

The opinion was generally expressed that it were better to urge our societies to increase their numbers by the addition of the younger women. There is to be no age limit in this part of the Master's work.

The next question claiming attention was, "Shall we separate, or unite the social and financial duties of our societies?" Very many helpful thoughts were expressed on both sides of this question that is coming to be of so much importance to the interests of Woman's Work.

An extended experience and testimony meeting resulted in the adoption of the following resolution:

Resolved, That we recommend to our Ladies' societies the plan of voluntary contributions for the purpose of raising funds for benevolent work, thus tending to separate the financial and social work of our societies.

Attention was called to the Missionary and Sabbath programs prepared by the Woman's Board. Several societies reported having used these programs with good success. Others secured copies for use.

The Secretary was instructed to send the greetings of love and sympathy of the women of this department meeting to our missionaries in China, in Java, and to the school at Fouke, Ark.

The Boulder Committee on the "Friendship quilt" reported expenses of meals for Convocation amply provided for from that fund, and extended thanks to all contributors, as more than enough blocks for the quilt designed for Dr. Palmberg are already donated, and others still coming in. It was decided to send the second quilt to Mrs. D. H. Davis, our missionary in China, and that any surplus funds from blocks be sent to the Fouke school through the treasurer of the Woman's Board.

In view of the fact that the Woman's Board have sent their resignation to Con-

Facts About Sunday.

REV. A. H. LEWIS.

The amount of loose and inaccurate writing concerning Sunday challenges one's faith in the actual knowledge of a certain class of "theological writers." Many of these writers make no actual quotations from the New Testament. They give a few figures representing "chapter and verse" as though there were so many others, that the general reader can find them without trouble.

Such generalization and apparent confident assumption mislead the average reader and result in positive deception. Whatever may be the purpose of these glittering generalities which pervert facts and foster wrong conclusions, the results are seriously deceptive. The following full quotations and facts deserve the careful attention of our readers:

SUNDAY IS USED AS EQUIVALENT TO "FIRST DAY OF THE WEEK."

Sunday is mentioned in the New Testament but eight times. Six of these times are in the Gospels, and all refer to the same day. These references are as follows (Revised Version):

"Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28: 1.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen." Mark 16: 1, 2.

The day is also named in Mark 16:9, which is an addition to the genuine Gospel. Nevertheless we count it as one of the eight times.

"And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Luke 24: 1.

"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb." John 20: 1.

"When therefore it was evening, on that day, the first day of the week, and when the

ference, it was moved that we request that the Nominating Committee retain the Woman's Board at Milton, Wis. The motion was carried unanimously.

The question as to how shall we express our best thought and intention on missionary and temperance movements, was met with the most unanimous expression that, without saying so, other than by faith and works we stand, always, for all that is productive of the highest good of all.

After the meeting closed groups of women lingered to admire the quilts and to talk over the subjects that had been discussed. The question was informally asked, "What can we leave undone that we may find more time for study concerning spiritual things, and for the doing of more active Christian work?"

One sister replied, "I have, perforce, learned to let go many of the beautiful trifles that so delight a woman's heart." Personally we have known this same woman as an active member, for years, of the Relief Committee of a large circle of King's Daughters. The moral is plainly seen.

A special meeting was called on Sunday at 1.00 P. M., at which time the matter of increasing RECORDER subscriptions was brought up. Also the women were urged to support the Editor of Woman's Page by liberal contributions from all the societies, for her use. Mottoes for the page were suggested.

A resolution to extend our sympathy to Mrs. T. J. Van Horn, former Corresponding Secretary of Woman's Board, who is in ill health, was presented and adopted.

Thus this meeting of Woman's Work at Conference closes with the prayer that God will bring rich fruitage from seed sown—even in weakness.

Let us not be as those who sit idly waiting for results. Shall we not rather say, "What wilt thou have me to do?" and expectantly listening for the answer find our work all about us, at every point of every day contact.

MRS. J. H. BABCOCK.

Boulder, Colo., Aug. 28, 1908.

Home is the grandest of all institutions.
—C. H. Spurgeon.

doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

All these references are to one and the same day. They show that on that day the news of Christ's resurrection was brought to the disciples. They show nothing more. They do not state that Christ rose on that day; even the added passage, Mark 16:9, only states that Christ, being risen, appeared on Sunday morning. On the contrary Matt. 28:1 states definitely that when the first visit to the sepulchre was made "late on the sabbath day," Christ had risen already. This accords with the prophetic test of his Messiahship, which Christ made in Matt. 12:40.

The Bible never associates Christ's resurrection with the observance of any day. It says nothing about commemorating the work of redemption by observing any day. It makes no comparison between the "work of Redemption and the work of Creation," as to which is the greater or more important. The reasons which men give for observing Sunday are not found in the Bible. They do not come from God's Word, nor from his Son, our Lord and Saviour.

SUNDAY IN THE BOOK OF ACTS.

The first day of the week is mentioned but once in the Book of Acts.

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." Acts 20:6, 7.

The popular supposition is that this meeting was held on Sunday evening, and that the breaking of bread was a "celebration of the Lord's Supper." There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, now called "Saturday" evening, and hence Paul and his companions traveled all the next day. If to avoid this dilemma, the Roman reckoning be supposed then the main item

of the meeting, viz., the "breaking of bread," took place after midnight, and hence on the second day of the week.

The time when this meeting was held is thus given by Conybear and Howson, *Life of St. Paul*.

SUNDAY IN THE EPISTLES.

In all the Epistles of the New Testament there is but one mention of Sunday. Here is the lone passage:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:1, 2.

This is claimed by some as an order for a public collection, and hence indicative of a public meeting on that day. There is abundant evidence to the contrary from scholars of repute. We make place for one quotation.

Meyer says, *par heautoo tithetoo* cannot refer to the laying down of money in the assembly. His translation is: "Let him lay up in store at home whatever he succeeds in," i. e., if he has success in anything, let him lay it up, i. e., "what he has gained thereby," in order that gatherings be not made when I shall come." Comments on 1 Cor. 16:1.

No translation has been made, or can be made, which indicates this as a public collection.

And this is all the New Testament says about Sunday.

IT CAME IN ON A NO-SABBATH BASIS.

To show how the way was prepared for the introduction of Sunday, the reader is asked to recall the fact that separation began between the Jewish and the Gentile elements in the Christian church early in the second century. The latter element soon became prominent, and a corresponding corruption of Christianity took place. This corrupting process was especially destructive in the matter of the Sabbath, through a system of no-Sabbathism born of heathen philosophy. The central idea in this no-Sabbathism was that Jehovah—God of the Jews, and Creator of the material world—was a weak and inferior deity. As such he could not make laws

that were binding on any but the Jews. Therefore the Ten Commandments and the Old Testament were of little or no account to the "true Gnostics," as the so-called "Christian Fathers" styled themselves. From this conception of the God of the Old Testament sprang no-lawism, no-Sabbathism and anti-Judaism. These taught that there was no sacred time under the gospel, and thus a gradual undermining of the Word of God, and of the Sabbath, was carried on.

Sun-worship is the oldest and most widespread form of Paganism. It abounded in Asia and Egypt centuries before Christ, and was very popular in the Roman Empire during the first four centuries of the Christian Era. The Sun's-day festival was growing in favor and prominence among the Romans when Christianity began its course westward. As no-Sabbathism broke down regard for the law of Jehovah, it was easy and natural that the heathen Christians should find an analogy between their long-standing worship of the rising sun and the worship of the risen Christ. Out of this analogy grew a combination of the Pagan Sun's-day festival, and the resurrection festival, the latter being a product of sentiment and philosophy, and not of Scripture. No claim was made for a divine law in favor of Sunday, nor for it as the Sabbath. No-Sabbathism gradually destroyed the one, while Paganism popularity exalted the other.

Justin Martyr stands as a prominent representative of this no-Sabbathism, and also as an apologist for Christianity, who sought to soften the fury of the heathen persecutors by claiming a similarity between Christianity and heathenism. He is the first writer who describes Sunday observance in any way, or gives any reason therefor. Absolute dates connected with Justin cannot be fixed. Emperor Antonius, to whom this "Apology" is addressed, reigned from 138 to 161 A. D. Hence his description of Sunday represents the state of the case at the middle of the second century. The entire passage concerning Sunday is as follows; only a part of it is usually quoted by writers who assume that Sunday was introduced as the Sabbath:

"On the day which is called Sunday, there is an assembly in one place of all who

dwelt either in towns or in the country; and the Memoirs of the Apostles, or the writings of the Prophets, are read, as long as time permits. Then, when the reader hath ceased, the President delivers a discourse in which he reminds and exhorts them to the imitation of all these good things. We then all stand up together and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought; and wine and water; and the President in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by every one and a portion is sent by the deacons to those who are absent.

"Each of those also who have abundance and are willing, according to his choice, gives what he thinks fit; and what is collected is deposited with the President, who succors the fatherless and the widows, and those who are in necessity from disease or any other cause; those also who are in bonds, and the strangers who are sojourning among us; and, in a word, takes care of all who are in need.

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day also Jesus Christ our Saviour rose from the dead. For he was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples and taught them what we now submit to your consideration." (Apology for the Christians to Antonius Pius, sections 87-89, Chevalier's translation, pp. 224-5; also Clarke's Ante-Nicene Library, Vol. 2, pp. 65, 66.)

The foregoing extract will be better understood if the reader remembers that the author was a philosopher who accepted Christianity, after reaching manhood, and who retained many of his heathen notions and sympathies through life. The days referred to, Saturn's and the Sun's are designated only by their heathen names, and the reasons which are given for meeting on Sunday are at once fanciful and unscriptural. The passage shows Justin in his true place as an apologist, who sympa-

thized with both parties, and sought to soften the feelings of the emperor by indicating those points in which Christianity and heathenism might be supposed to agree.

The first reason given is a direct product of the gnostic philosophy. No student of the Bible needs to be told that it is not drawn from that book. The second reason is equally unscriptural.

Robert Cox, one of the most able and scholarly writers of this century on the Sunday question, gives the following summary of the reasons for observing Sunday which were given down to the close of the third century. After declaring that no one associated Sunday with the Fourth Commandment or with the Sabbath, he says:

"On the contrary, they give sundry other reasons of their own, fanciful in most cases and ridiculous in some. The best of them is that on the first day the Saviour had risen from the dead; and the others chiefly are, that on the first day God changed darkness and matter, and made the world; that on a Sunday Jesus Christ appeared to and instructed his disciples; that the command to circumcise children on the eighth day was a type of the true circumcision, by which we were circumcised from error and wickedness through our Lord, who rose from the dead on the first day of the week; and that manna was first given to the Israelites on a Sunday. From which the inevitable inference is, that they neither had found in Scripture any commandment—primeval, Mosaic or Christian—appointing the Lord's day to be honored or observed, nor knew from tradition any such commandment delivered by Jesus or his apostles."

CIVIL LEGISLATION.

After the opening of the fourth century, Sunday was crowded forward and sustained by civil law, through the Emperor Constantine the Great. He began to favor Christianity as an element of social and political power. He shrewdly seized upon it as the most vigorous element in the decaying empire. He neither appreciated nor loved the truth for its own sake. He hoped to strengthen his political power by using Christianity for personal and political ends. He saw that idolatry had outlived its political supremacy in the empire. As high priest of the Pagan hierarchy it was within

his official duties to prescribe religious festivals for the empire. Constantine was a man of fine personal appearance, in which he took great pride. Constantine was as cruel and unprincipled as he was beautiful and ambitious. He is charged with seven murders during the first seventeen years of his efforts to ally Christianity with his political power and plans. His conservative friends try to shield him from some of these, but none attempt to deny that he was guilty of three murders between A. D. 324 and 326, the years in which he was controlling the creeds and practices of the Christian church through the Council of Nice, and in many other ways. The best that can be said of him is said by the late Dr. Phillip Schaff, a noted historian of our own time. Dr. Schaff says:

"The very brightest period of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, cannot excuse. After having reached upon the bloody path of war the goal of his ambition, the sole possession of the empire; yea, in the very year in which he summoned the great Council of Nicæa, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy. (324.) Not satisfied with this, he caused, soon afterward, on political suspicion, the death of the young Licinius, his nephew, a boy of hardly eleven years. But the worst of all is the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracy, and of adulterous and incestuous purposes toward his stepmother, Fausta, but is generally regarded as innocent."

Knowing the character and antecedents of the man, the reader is better prepared to judge concerning the motives which led to the passage of his "Sunday Edict," the first act of legislation which directly affected the Sabbath question. The edict runs as follows:

"Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should

not be allowed to pass, lest the provisions of heaven be lost."

This was issued on the seventh of March, A. D., 321. In June of the same year it was modified so as to allow the manumission of slaves on Sunday. This edict makes no reference to the day as a Sabbath, as the Lord's day, or as in any way connected with Christianity. Neither is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, to refrain from their business on the "venerable day" of the god whom he most adored, and to whom he loved in his pride to be compared. There are three distinct lines of argument which prove that this edict was a Pagan, rather than a Christian, document.

His edict speaks of the day only as the "venerable day of the Sun," a title purely heathen. It does not even hint at any connection between the day and Christianity, or the practices of Christians. Similar laws concerning many other heathen festivals were common.

Sunday legislation began as an institution of Paganism pure and simple. Civil legislation in religious matters is wholly opposed to the spirit of Christianity. Christ taught very clearly: "My kingdom is not of this world." Paganism, as we have said, made the emperor *Pontifex Maximus* in matters of religion. Constantine held this title as great high priest of the state church Paganism to the day of his death. When he determined to adopt Christianity as a state religion, he naturally assumed that he was the head of the church, and was at liberty to legislate as he would. Sunday was sacred to his patron deity, the conquering, and unconquering Sun. From that day to this, Sunday laws have been a prominent power in suppressing the Sabbath and in exalting Sunday. Thus Sunday came into the church.

TO THE READERS OF THE SABBATH RECORDER—BELOVED IN JESUS CHRIST:

After correspondence with Rev. A. H. Lewis, E. B. Saunders, and J. G. Burdick, I went to Berlin, N. Y., on Fifth-day, Sept. 17, to visit the Christian Sabbath-keepers

there. I had been a lone Sabbath-keeper since A. D., 1894, having met in those fourteen years but a very few times with Sabbath-keepers in public worship, and then only with Seventh-day Adventists, whose vagaries I could not even think of accepting. You who have always had true Sabbath privileges can hardly, if at all, understand the joy this visit has brought me, through kindness of Christ, "Lord of the Sabbath," and His people here.

Everything that Pastor Burdick and his dear wife could do for me was done in the name and the spirit of Jesus, and in this they were most efficiently helped by the Sabbath-keeping congregation. I'm glad to say, also, that Bro. M. A. Richardson, pastor of the Baptist congregation here, and many other Sunday-keeping Christians have been very brotherly and kind. In spite of wide difference of view on the Sabbath, we are one in Jesus Christ, of course.

By invitation of Brother Burdick, and by inworking of the Holy Spirit, I spoke to the Sabbath congregation on Sabbath evening and morning. Also spoke in Methodist church-house Sunday morning, and in Seventh-day Baptist church-house again on Sunday evening, the 20th, for the Woman's Christian Temperance Union. In all these meetings Jehovah God witnessed to his word.

After the sermon on Sabbath morning, I had the joy of being publicly recognized by the Sabbath-keeping assembly as their brother, in that congregation, as I had for so long been their brother in our Lord. I joy to be thus united with you who love the "Sabbath of Yaweh," in fellowship and service. Of course you will pray that I may be given life to spend myself fully with you in His service. My covenant with God has long been this: By His grace, nothing shall stand between me and my very best for Christ. By helping me, especially in prayer, to see where, and how God wishes me to serve with you, and by praying for the fulness of His spirit in me, you will efficiently aid me in keeping this covenant.

The social gathering on Third-day evening, the 22d, was a precious season. Others will tell you of it, I think. I will only say that Pastor Burdick's readings were very fine. Congregations would do well to use him in that way, as well as use his other gifts of the spirit.

I find in Berlin, as almost everywhere, warmth of love for Christ, and also coldness of apathy; the clear outlook of faith, and also lack of vision; the Christ offering His strength to be "made perfect in weakness"; the danger and hardness of the conflict, the offered peace and joy of victory through the Holy Spirit. Victory abides for us in Him.

I go to Boston, God willing, to edit the *Christian* for a month, to relieve the almost worked-out editor. About the end of October God will provide work elsewhere; where and what is not now shown, but the excellent honor of working in His service is assured. Some of you may be led to show me the field. Till October 23, I may be addressed at office of the *Christian*, 211 Tremont St., Boston, Mass. After that at my home, Cummington, Mass.

For Christ and His cause,

J. FRANKLIN BROWNE.

Rather a Crowd Than a College.

A contemporary observes:

"The state universities almost everywhere are growing to such an extent, that they threaten to undo the very purpose for which they exist—education.

"It becomes a hard matter to maintain discipline, to any extent, over thousands of young men and young women, who, full of ardent ambition and life, are flocking to the great educational centers. The advantage there sought, namely, contact with truly great teachers of reputation, is more than counterbalanced by the practical certainty that the size of the classes will forbid all personal touch with these great teachers and will compel the student to learn from a tutor.

"This hallucination of seeking 'great teachers' is therefore usually early dispelled in the university experience of the student.

"The numbers are too vast and the danger of this multitudinous herding of young men and women together is beginning to worry the heads of these institutions themselves."

President Angell, of the University of Michigan, is quoted as saying:

"I am inclined to think that most of the state universities are suffering from excessive attendance. It is apparent to me that one of the greatest problems before the uni-

versities of the nation during the next twenty years will be how to administer these rapidly growing institutions properly."

The *Chicago Record-Herald* says:

"The day of the smaller college is coming again. Of course the special inducements offered by state universities as public institutions will always make them popular, but may there not be some relief because of the preference which many people now express for small colleges? The country has scores of these colleges, and not a few of them enjoy an excellent reputation. They can give as fine a discipline as any of the larger institutions, have the advantage of bringing faculty and student close together and are freer from distractions than the big rivals. . . . A professor in one of those vast state institutions told us some time ago that he would never entrust his son to it for training. To our question as to the ground for this strange remark, he said oracularly: 'The gains are too little and the possible losses too great. I prefer the smaller college.'"—*Christian Advocate*.

Telling Character by Laughs.

"You can tell people's character by their laughs. Did you ever hear a stingy man laugh? There are two kinds of stingy man laughs. One is the querulous squeak of the miser, the other, the hard, unsympathetic, and unwilling noise, without wrinkles, of the tight-fisted, self-made coin-squeezer. The generous man's laugh is the healthy roar rising from a chuckle that comes right up out of good, healthy intellect. He's the fellow who isn't afraid of disturbing the meeting. Then there's the titter of the harmless youth whose fingers are yellow, indicating no special claim on greatness; the giggle of the gushing girlie who sighs at the problem-play matinees; the indulgent chuckle of the motherly matron who tells the family all about the show at the supper table; the staccato laugh, coupled with a half-frown, that belongs to the neurotic; the wheezing demonstration of the asthmatic gentleman who has to go to the mountains in hay-fever time; the calculating laugh of the landlady, that sounds as though she has just made some one take more prunes. Oh, every laugh has its distinct character!"—*The Watchman*.

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

Treasurer's Report.

July 10—Sept. 15, 1908.

MRS. S. B. EVERTS, *Treasurer*,

In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

DR.

To balance on hand, July 10, 1908	.....	\$323 47
To Cash,		
Plainfield, N. J.	.....	\$25 00
Welton, Ia.	.....	10 00
Alfred, N. Y.	.....	10 00
Leonardsville, N. Y.	.....	5 00
Milton Junction, Wis.	.....	10 00
Independence, N. Y.	.....	5 00
New Market, N. J.	.....	5 00—
Mrs. A. C. Davis, Jr.	.....	1 25
Mr. and Mrs. R. C. Burdick	..	10 00
Mrs. H. B. Crandall	.....	25
Mrs. M. L. Twombly	.....	75
A. C. Potter	.....	25
A. L. Davis	.....	1 75
W. S. Whitford	.....	18—
		14 43
		\$407 90

CR.

By Cash,		
Missionary Society,		
China Missions	.....	\$ 10 00
Dr. Palmberg	.....	222 50
<i>West Winfield Star</i> , En-		
deavorer, May and June	...	44 30
A. L. Davis, Sec., expenses	..	6 08
Mrs. S. B. Everts, expenses	..	2 53
<i>West Winfield Star</i> , En-		
deavorer, July and August	..	41 75—
Balance on hand, Sept. 15, 1908	.....	80 74
		\$407 90

INTERESTING POINTS FROM ANNUAL REPORTS.

The American Sabbath Tract Society.

REPORT OF THE CORRESPONDING SECRETARY.

The reports of the business manager and treasurer, already before you, are so full and plain that additional reference to the financial and business interests of the society is not demanded in this connection. It is a source of pleasure, however, to call attention to the economical and efficient

management of those who have in charge the business of the denomination represented by the Tract Society and the Publishing House. I find corresponding pleasure in commending the eminently successful work of Dr. Gardiner as editor of the *RECORDER*, and of Prof. Corliss F. Randolph of Newark, N. J., who has prepared the historical and illustrated matter for the monthly numbers of that paper. The general work of the society outside the denomination has been limited for lack of funds. What has been done is shown in former portions of this report.

WORK OF THE SECRETARY.

When I was relieved from the editorship of the *RECORDER*, September 16, 1907, I turned at once to the preparation of a book, the central thought of which is "Spiritual Sabbathism," although the exact title of the book is not yet determined. I have also given much time and thought to the Sabbath reform material for the "Monthly" numbers of the *RECORDER*, aiming to discuss fundamental principles and issues connected with the larger phases of the Sabbath question, together with current events and issues touching Sunday observance and Sunday legislation. The general indifference of public opinion concerning the Sabbath question makes it difficult to choose themes for that number of the *RECORDER*. It is like selecting food for a patient "who has no appetite." This literary work was not much interrupted for the first five months of the Conference year. Other demands appeared in February and March, 1908, such as preparing a memorial against Sunday legislation by Congress, speaking at a hearing concerning a Sunday-Law Bill, before the legislature of New York—on an invitation from the Jewish Sabbath Association, of New York City—the preparation of denominational statistics for the Census Department of the United States, etc. The census work demanded so much correspondence and research touching details not found in our Year Book, that I must call attention to the need of improvement in those features of denominational records.

Another form of special work deserves notice here. For a number of years past, calls have come to your secretary for information to be gleaned from the files of

the RECORDER, the *Sabbath Outlook*, from Conference Minutes and from other sources, touching denominational history and work. The calls that have come during the present year have emphasized the necessity of more adequate means of making our denominational literature available. We have spent several hundred dollars in securing and binding denominational literature for preservation and reference. We have established libraries of such literature at four places in the denomination, so that geographical demands are fairly adequate. But our people have little or no knowledge concerning what may be found in this material. Considerable research is necessary, on the part of some one, to secure any single fact, and much more, to secure any important series of facts. The secretary has frequently spent many hours, sometimes days, in searching files, reports and records, in order to answer an inquiry made in a single sentence. A descriptive index is greatly needed that will show the more valuable and important material that now lies buried in our denominational files. Such an index, put in good shape and distributed among the people, would be of great value to every one who has occasion to inquire about the men and measures, the projects and transactions of our people during the last three hundred years. I have been called upon so often in this direction, and am so deeply sensible of the need, that I suggest the preparation and publication of such an index, within the next Conference year, unless the "Memorial Volume," soon to appear, shall make an index unnecessary.

Although the book on which the secretary is at work has been the most important feature of the work of the year in point of thought, research and anxiety, he has done no small amount of field work. In November and December, 1907, he visited Battle Creek, attending the National Social Purity Congress and looking into the situation of our people there. He also visited Chicago, Milton and Albion, preaching sixteen times within three weeks. He has also preached at Plainfield, New Market, Shiloh and Marlboro, Alfred and Alfred Station, and attended the Eastern, Central, Western and Northwestern Associations. This has given an aggregate of forty-five sermons in Seventh-day Baptist

and Seventh-day Adventist pulpits. The year has not been wanting in hard work and strenuous endeavor.

In answer to a request from the Theological Seminary last year, the secretary was placed on the list of "Annual Lecturers" before the theological students. This pleasant service was rendered May 11 to 18, 1908. Sabbath, May 16, was spent with the church at Alfred Station. Since the interests of the Tract Society could be well served thereby, Dr. Gardiner represented it at the Southeastern Association, May 21 to 24, 1908.

SPIRITUAL SABBATHISM.

Farther consideration of the book that I am writing belongs here, not because of any merit the author may give it, but for the vital importance and timeliness of the subject it considers. The comparative or absolute indifference of most people touching the Sabbath question and Sabbath observance, is a prominent and lamentable fact of these years. This indifference pervades all classes and finds expression in numberless ways. Christian history has entered a fourth and radical transition period touching the larger question of Sabbathism and Sabbath observance, from whatever point those issues are considered. This indifference is greater and more inert than it has been at any time before since the origin of our denomination in the English Reformation. The crucial issue in the prevalent situation is materialism and holidayism over against the religion of the spirit and spiritual Sabbathism. The book in hand is called out by this epoch transition, and the author dares to hope that it may become "an epoch-making book," under the blessing of God. The lines are drawn clear-cut and definite in the field of Sabbath observance and reform. Higher and more spiritual Sabbathism must come, according to the standard set by Christ, Lord of the Sabbath, or the church and the world will wander farther and sink deeper in the morass of Sabbathlessness. No-sabbath seed has been sown far and wide, and present results prove that "Whatsoever a man soweth, that shall he also reap." Evil rejoices at each sweep of the sickle.

In preparation for so important a task, I have read and re-read the best available books on the "philosophy of religion," the

sources and development of spiritual Christianity as a whole, and of spiritual Sabbathism in particular. I have also sought aid through extensive correspondence with Seventh-day Baptist pastors and with teachers in the leading theological seminaries, in the United States. I am gathering help and suggestions from all sources—books, correspondence, and personal interviews. Spiritual Sabbathism has never been carefully considered nor widely discussed in modern times. The high spiritual standards that Christ set up are but slightly apprehended and are much disregarded. This fact makes my task doubly difficult, and me doubly anxious to make the book worthy of the demand for it.

The most critical period of Sabbath reform in Protestant history is at the door. Seventh-day Baptists are directly involved, above all others. They have double need of divine guidance and the indwelling divine presence, that they may hear and heed the call of God pleading with them to rise to higher conceptions of their place and mission and to more spiritual Sabbath observance. Fervently and often does the writer pray that his heart and pen may be guided from above.

DEEP AND FAR-REACHING.

Those who have not studied the question with more than ordinary devoutness and care cannot understand how much the issue of spiritual Sabbath observance has to do with all deeper Christian experiences, and with higher spiritual life. Roman legalism, Jewish ceremonialism and the political influence of the state-church have burdened and entangled both the Sabbath and the Sunday until there remains in the public thought but faint traces of the half-smothered but eternal spiritual values out of which true Sabbathism and Sabbath observance spring. These influences have awakened conscience and made the currents of faith turbid and shallow, when they ought to be deep living fountains. Low estimates, superficial definitions and non-spiritual theories have fostered benumbing indifference until Sabbath reform is paralyzed by the poison of a "No-account issue." Public opinion—greatest of human factors and influences in reformatory movements—has flung Sabbath observance into the scrap

heap of useless ceremonies, when it deserves first place among richest and most vital eternal spiritual verities.

The book I have in hand aims to uncover the deep foundations of the Sabbath, while it also points out and calls to those high spiritual conceptions, and eternal values that are vital to Christianity and of supreme importance to Protestants at this time. All I have ever done in connection with the Biblical, historical and controversial phases of the Sabbath question seems like minor tasks compared with the problems that confront our work, the writing of this book and the larger issues of Sabbath reform at this time. But for faith in the triumph of eternal truth and confidence in God's promises, I could never put pen to paper again. As it is, I work on with joy, confidence and the calmness of confident hope. We have not wrought in vain. Somehow, somewhere, some time, spiritual Sabbathism will be attained. How or when matters little to us, if we are loyal, faithful and unwavering, at this critical period in our history.

Spiritual Sabbathism includes the entire field of higher spiritual life. A higher estimate of spirituality in religion, over against prevailing materialism, worldliness and indifference is the one crying need of the twentieth century. The attainment of that higher life must come—can come only—through higher and clearer conceptions of the Sabbath, its deeper, eternal meaning and value, and its spiritual observance. Hence the scope of the book goes far beyond the ordinary ideas that Seventh-day Baptists and Protestants in general, have of the Sabbath.

HINDRANCES.

If we measure by highest standards and consider hindrances, the greatest of these are within ourselves. Our standards of Sabbath observance are too low. Our spiritual life is too feeble. We do not appreciate the value of the Sabbath as an unfailing source of spiritual strength whenever it is rightly apprehended and observed. The beginning of Sabbath reform is in our individual hearts. That need is great and vital. We are drifting too much with prevailing tides and tendencies. We are too worldly and non-spiritual. We do not fully welcome God and make Him an abiding guest. Too often the pierced hand knocks

in vain because keyless locks and rusted hinges shut Christ out, although he waits with spiritual treasures we sorely need, but for which we care too little. He calls, but the clamor of worldliness and the laughter of folly drown the divine voice, and we remain unblest. Eternal life in our hearts struggles like half-blossomed flowers in the poverty-stricken soil of an unwatered plain.

What then? Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that next day may find each in his place again. Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood cannot always usurp the throne and the seat of Justice. God standeth ever behind his own, even though they see him not. Our faith must see Him in spite of darkness. Our souls must feel His presence though disappointment heaps hindrances on every hand. We must not falter. God helping, we will not.

RISE TO HIGHER VALUES.

One pressing vital need surrounds us all, the need of finding higher and holier values in the Sabbath and its observance. Only thus can we gain "higher life" as a whole. We do not need temporary and superficial emotions nor ecstatic psychological storms. These endanger more than they help. We need to see the Sabbath, and ourselves its waiting minority, in right relation to eternal verities and spiritual values. True spiritual Sabbathism is calm and everlasting life in the midst of time and earthly incompleteness. Because we need this in greater measure, our faith is weak, our hopes are dim and our practices are inconsistent. Men neglect the Sabbath and the church of Christ, because they do not value them. They neglect God and disobey Him, because they do not love Him. If one be entrusted with diamonds, he is alert and obedient to the owner's commands. If he comes to think that the diamonds are only common pebbles, he grows careless and indifferent. We are in danger of deeming Sabbath diamonds to be valueless pebbles. We must revise our estimate of the Sab-

bath, its observance and its eternal spiritual and religious values. It is man's main point of spiritual contact and communion with God. That is the path of hope, and the road to victory; spiritual victory.

Some years ago I walked up Boulder Canon, where the sun was out of sight in mid-afternoon. A chill like the breath of death came from the darkening depths farther on. Brethren, the world wanders in the Boulder Canon of Sabbathlessness and drifts into deeper shadows that are chilled by the breath of death, year by year. We must keep out of the canon. We must climb the heights of spiritual Sabbathism from whence we can more effectually call others out of the shadows into the glorious light of the Sabbath-keeping sons of God. The vital demands embodied in true Sabbath reform are spiritual. When these are fulfilled ceremonialism and evasion flee, and spiritual Sabbathism comes in, bringing joy, peace, glad obedience, and all higher spiritual life with God, and in God.

In behalf of the Board and by its order,
A. H. LEWIS,
Cor. Sec.

Blessed Forgetfulness.

A father sat by the bedside of his dying son, a young man to whom this life had given great promise, yet, yielding to the will of God, his beautiful faith had filled his sickroom with the fragrance of heaven.

When the father saw his son was rapidly going, he asked him to bear a message to his sainted mother, and this was the reply: "I will, father, if when I see Jesus I do not forget everything else!"

And there are those even in this world who, while bearing burdens of care and sorrow, turn aside to their closets, and there on their knees get such a vision of Christ that they, too, forget everything else. Blessed forgetfulness, what usoul rest it gives, what strength and what courage to go forth again to duty!

Jesus, the very thought of Thee
With sweetness fills the breast,
But sweeter far Thy face to see
And in Thy presence rest.

—*N. Y. Christian Advocate.*

HOME NEWS

MILTON JUNCTION.—The people of Milton Junction began their welcome to Pastor Bond several weeks before his arrival in their village. It manifested itself in the complete renovation of the house so recently given the church for a parsonage, the work of which was nearly all donated by the willing hands of the church members.

But the official welcome was reserved for Sabbath morning, September 5th—his first Sabbath with this people. It was a beautiful day and a large congregation gathered to greet him. The services were in charge of Dr. Daland, who after the opening exercises, presented for Pastor Bond and wife their letter from the Friendship church with request for membership, after which he extended to them the right hand of fellowship. He then in behalf of the church gave him their welcome. He said that it gave him a keen and genuine pleasure to represent the church in extending to the new minister their cordial welcome. He said that we welcomed him as a flower in the glad springtime welcomes the sunlight; as the parched meadows welcome the refreshing rain; as a household in a remote region welcome a kinsman from the distant homeland; as a bride welcomes the bridegroom who comes to claim his own. We welcome him to our homes, at our tables and by our firesides; there he will always be a favored guest. We welcome him to our pleasures and our prosperity which we hope to share with him. We welcome him also to share our sorrows and the sweet discipline of adversity when borne in the fear and love of God. We welcome him to our church, where we wish to be loyal to him, as the reverent and devout minister of grace. He is to be our counsellor and our friend, the guide to us and our children. He will not find us an ideal church or perfect in any respect; we do not expect to see in him a perfect man. It is a man with human failings who can best sympathize with us. But we believe that here among us, and in our hearts the kingdom of God is to be found, and we believe that in the coming of Pastor Bond, in very truth, the kingdom of

God is come nigh to us. As a herald of that kingdom, as a Christian minister, as our pastor and friend we welcome him.

Rev. O. S. Mills, superintendent of the Sabbath school, then welcomed him in behalf of the Sabbath school, to its classes, its privileges, and its work. Recognizing its power for good to the church that the Sabbath school might be toward the promotion of respect for the Bible, a love for its teachings, and a reverence for the Holy Word of God, he asked for his hearty cooperation in that work.

The president of the Endeavor Society, Mr. Phillip Coon, gave him a hearty welcome in behalf of the young people of the church. He said they were going to lay special claim to him, because it was such a short time ago that he had to battle with the temptations of youth, and they felt he could help them in their struggles. They wanted him to be their leader and counsellor, and together with him they would strive to ever bear in mind their motto, "For Christ and the Church."

Carroll West, as president of the Junior Endeavor Society, brought a greeting to him from that society. They, too, welcomed him, and were glad he had come to the church. They hoped he would like their society and give them work to do.

Pastor Bond replied that it gave him great pleasure to listen to the words of welcome from the church and its different organizations. He said one thing that helped him to decide the question of coming here was the thought of the young people; he could not work in a church where there were no young people; and he earnestly hoped by the help of God that all working together, might make for righteousness and peace in our homes, our church, and our village.

On the next day occurred the thirty-first anniversary of the dedication of the church. This year the event was of more than usual importance on account of the coming of Pastor Bond at this time. An interesting program was given, consisting of music, both instrumental and vocal, a paper giving a history of the church by Mrs. N. M. West, and a poem written by Mrs. Fanny Kelley and read by Mrs. A. S. Maxson. After a bountiful dinner, served in the basement of the church, the time was given to

an informal reception for Pastor Bond and wife, and in social intercourse with friends from Milton, Albion, and Rock River, who had come to enjoy the happy occasion. Later every one was invited to inspect the parsonage, which has so recently come into the possession of the church through the generosity of the Misses Sarah and Lavantia Burdick, lately deceased. It is conveniently located and is only a short walk from the church and is a well-built eight room house. It is a most acceptable gift and thoroughly appreciated by the church.

N. M. W.

Historical Sketch of the Seventh-day Baptist Church of Milton Junction, Wisconsin.

The Milton Junction Seventh-day Baptist Church was organized November 15, 1875, with eighty-four members who had separated from the Milton Church. Its first officers were S. G. Burdick, Chairman; F. C. Buten, Clerk; and Orin Vincent, Treasurer. The membership was soon after increased by the addition of eighteen or twenty from the Rock River Church. At first it was expected that the two churches would unite to form one, and that the church building at Rock River would be moved to Milton Junction. But the plan did not meet with sufficient favor, and early in 1876 steps were taken to build a new house of worship. This was nearly completed that same year, but not until the following year, on September 6, 1877, was the new building formally dedicated. The dedicatory sermon was preached by the Rev. Nathan V. Hull; he was assisted in the exercises by the Rev. A. R. Cornwall, who was serving the church as supply at that time. The building was then in appearance very much as at the present time with the exception of the belfry tower which was not built until 1888. The bell that now calls us to worship was the gift of the Ladies' Society and was hung soon after the completion of the tower. The Ladies' Society also presented the church with the communion set now in use, and as the wise-hearted women of old brought of their gifts for the furnishing of the temple, so have the loving hearts and hands of the women of this church ever been willing to contribute of their means toward mak-

ing beautiful and comfortable our house of worship.

For the first few months after the organization of the church its meetings were held in the Congregational Church at Milton; then as the greater part of its members lived this side of Milton, its services were held in the M. E. Church of this village, until the erection of the present edifice gave them a church home.

A few months before the completion of the building, a Centennial Tea Party was held under the management of the Ladies' Society, the account of which, taken from the pages of the SABBATH RECORDER in August, 1876, is given below:

"Last evening the friends of the Seventh-day Baptist Church at Milton Junction gave a large and interesting Centennial Tea Party and social gathering in their new church which is nearly completed. It was the largest church social ever seen at the Junction, and under all the circumstances connected with the organization of the society of that place, the affair has a significant importance.

"The church was most elaborately decorated for the occasion. Flags, evergreens, pictures, etc., covered the walls. On either side of the room were lines of booths; thirteen in number, representing the original States, occupied by twenty-six young ladies, who did a thriving business in vending ice-cream, lemonade, etc., to the eager crowd. In the farther end of the church, and on what will be the pulpit platform, was a well arranged and finely equipped New England kitchen, presided over by Mrs. L. C. Rogers. This representation was true to the condition of things in the 'days of our fathers.' There was the fireplace with the time-honored crane, the old-fashioned table without a covering, and spread with dishes as old as the Republic, the spinning wheel, and other articles in use in olden time. On the walls of the kitchen hung a gun and a sword, which were used in the Revolutionary War, a warming-pan as old as the Constitution, brass candle-sticks, spoons, hoops, pans, and the like, all a century old. In this interesting department of the festival were Aunt Polly Goodrich, eighty-four years old, presiding at the table, and Aunt Olive Vin-

cent, eighty-four last May, who displayed her skill at the spinning wheel.

"The basement of the church was used for a dining-hall, in which tables were placed accommodating eighty persons at a time. The seats were filled several times, and all present enjoyed one of the most sumptuous suppers ever provided at a festival. While these festivities were going on below, the scene above was equally as interesting and attractive. A piano was placed in the room, and the multitude was favored with some of the choicest music both instrumental and vocal. Among those who sang inspiring songs were the venerable Father Cheney and wife, of Emerald Grove, who have gladdened the hearts of thousands with these sweet melodies they render with such remarkable effect.

"The Milton brass band under the efficient leadership of Will Ferris, discoursed most excellent music, which contributed much to the enjoyment of the occasion.

"Many appeared in costume of 'Ye olden time,' among whom were Mrs. L. C. Rogers, and Mrs. E. H. Carey, president of the evening. Father Cheney and wife represented George and Martha Washington; Elisha Coon, John Hancock; Irving B. Clark, William Penn; Joseph Goodrich, John Chinaman; Charles Ogden, Mrs. Abby Pierce, and Mrs. Eliza Crandall were the representatives of Poor Lo.

"The company remained until after eleven o'clock enjoying as rich and as entertaining a social reunion as was ever held at the Junction.

"The attendance was at least three hundred and fifty, and probably the number can be placed at four hundred without exaggeration."

Nearly four months after the organization of the church, on March 6, 1876, the Milton Junction Seventh-day Baptist Society was organized with W. G. Hamilton, S. G. Burdick, James Pierce, George S. Larkin, Christopher S. Vincent, and H. B. Crandall as its first Board of Trustees, now all of blessed memory with the exception of George S. Larkin who since his removal to the Piscataway Church has been a prominent member there.

The Rev. L. C. Rogers was the first pastor of the church, coming with the other members from the Milton church. After

a few months of service he went into the employ of the American Sabbath Tract Society. The Rev. A. R. Cornwall of Albion was then employed to supply the church, it being thought best not to use money for the salary of a pastor, when they so much needed it for the building of the church. After the church was dedicated in October, 1877, the Rev. Nathan Wardner was called to the pastorate. He served the church thirteen years. The Rev. George W. Hills then became pastor in 1890. He resigned in 1893, to accept a call from the Missionary Board to become its missionary evangelist in the southern field of the Carolinas and Alabama. The Rev. George W. Burdick then came to us from Little Genesee, N. Y., and was our faithful undershepherd until 1899, when the Rev. George J. Crandall was called to the pastorate. For six years his loving service greatly endeared him to the hearts of this people and then his health failing him, the church granted him a three months' vacation with full pay. He was deeply touched by the kindness of the church and at the time said to his wife, "They have broken the alabaster box of ointment for me and the whole place is filled with the odor of the ointment. It may be for my burying." Perhaps it was for his burying, for in less than two months he was called from the church militant to the church triumphant. In November, 1905, the Rev. George W. Lewis was installed as pastor of the church, which position he occupied until 1907, when he offered his resignation, soon after which, and until the present time the Rev. W. C. Daland has most ably and acceptably supplied the church for us. Our new pastor, the Rev. A. J. C. Bond, whose term of office begins at the present time, comes to us greatly beloved by the people of his recent charge in the Friendship church, and we are praying that God will bless his efforts with us for the advancement of His kingdom in our village.

The church was received into membership of the General Conference in 1878, and of the Northwestern Association in 1881. It entertained the General Conference in 1898, and the association in 1888 and in 1904.

On the church record during the time of

the pastorate of the Rev. Nathan Wardner, we find the following:

"Voted to give four weeks of Pastor's time to serve the Mission Boards, if he pleases."

"Voted to take up a collection on the first Sabbath of each month alternately for missions and Sabbath cause, and on said days the prayer-meeting be a concert of prayer for said objects, so that our alms and prayers go together."

How long this was kept up we cannot tell, but we know that from the mission and Sabbath reform work sustained by this church, with the blessing of God upon it, has developed the Holland Mission, and as an outgrowth of that, the Sabbath has been carried to other continents and to the islands of the sea.

It is noted with regret that this church has never ordained any ministers, although we find that on September 13, 1891, George B. Shaw was licensed to preach the gospel, and by the request of this church, the Northwestern Association in June, 1885, examined and ordained Brother E. Ronayne to the work of the gospel ministry. We also find that four deacons have been ordained by this church; three of whom are serving the church at the present time. Our senior deacon, Loander Allen, was one of the constituent members, and has served the church continuously since its organization.

Besides those who have served the church as pastors, there are many who have done much for the good of the church, and whose names will ever be held in loving remembrance, among whom are Mr. and Mrs. Orin Vincent, Walter G. Hamilton, Mrs. Hannah Hamilton, Deacon W. L. V. Crandall, G. N. Coon, S. G. Burdick, Mr. and Mrs. James Pierce, Mrs. Olive B. Wardner, Mrs. Martha Hill, Mrs. E. A. Crandall and doubtless many others whose names you may recall.

Like many another church, the raising of its finances has been a serious problem, and many a time has the burden of debt hung heavily upon the hearts of its members, and many have been the expedients resorted to for the raising of money. Collections were taken up on different Sabbaths for certain objects, committees were appointed to solicit funds; suppers, socials, and festivals have all been tried; and for many years it

was customary to raise at the time of the anniversary of the dedication of the church, the money necessary to pay the expense of our delegate to Conference. But now we believe a better way is taking the place of the old. The raising of funds by the plan of Systematic Benevolence is doing away with those unbusinesslike methods and is making more simple the solving of the difficult problem of money-raising.

Of the eighty-four constituent members of the church twenty are still members with us, and all but one are living in this vicinity. It would be interesting to know the total membership of the church from its organization until the present time, but this we cannot tell. We cannot say what have been the mistakes of the church, neither can we tell of all the good that in the providence of God has been accomplished by the church, but we pray that God may forgive where in our weakness and blinded judgment we have erred, and that for many years to come He may use us for the advancement of His kingdom.

NETTIE M. WEST.

*Milton Junction, Wisconsin,
September 6, 1908.*

Poem Written on the Thirty-first Anniversary of the Dedication of the Milton Junction Seventh-day Baptist Church.

MRS. FANNY KELLY.

Thirty-one years ago today
We gathered here to sing and pray
In Christian fellowship and love,
And dedicate to God above
This building with its service pure,
Long as its structure shall endure.

The Reverend Nathan Hull stood here,
And spoke in words devout and clear
Of truths embodied in God's word,
That might be lived as well as heard;
And that to live, this little flock
Must build upon the solid rock.

Then Reverend Cornwall at his side,
As shepherd o'er us, thus replied:
We bring this gift to God today
With every cumbrance cleared away,
Then Dr. Hull with wisdom mete,
Our dedication did complete.

Although the time does not seem long,
Of pastors we've had quite a throng;
Our first, ere dedication day,
Reverend L. C. Rogers, went away.

Soon Dr. Wardner and wife appears.
They served us well for thirteen years.
They are resting now within our sight,
This man and wife of godly might.

DEATHS

BRACKITT—At the County Poor Farm near Boulder, Colo., Aug. 4th, 1908, Thomas Brackitt, in the 76th year of his age.

Mr. Brackitt came to Colorado in an early day. He united with the Seventh-day Baptist Church of Boulder, Colo., about twelve years ago and has led a Christian life ever since. He loved Christ, enjoyed the religion he professed, and died in full faith. F. O. B.

HAWK—Died at Ward, Colo., Sept. 6, 1908, Mrs. Clara Augusta Hawk, aged 56 years, 10 months, and 12 days.

Mrs. Hawk was born in Germany and came to America when 12 years of age, living in Buralo, N. Y., for a number of years. She was married to C. D. Hawk of Cleveland, Ohio, 35 years ago. Not long since Mr. and Mrs. Hawk came to Colorado to make their home. A husband and six children survive the deceased. All but the husband and one daughter were permitted to be present at the funeral, the husband being too sick to attend and one daughter living too far away. Interment in Boulder. F. O. B.

BABCOCK—Nancy Brown, wife of Henry Dwight Babcock, was born at Leonardsville, N. Y., September 27, 1846, and died September 7, 1908, at the same place.

Mrs. Babcock was the daughter of Isaac and Elizabeth Fitz Randolph Brown. She was married to Mr. Babcock in 1868, and they commenced living in the house that has ever since been their home. Their home was gladdened by five children, all of whom are still living—Agnes, Fredrick H. and Sarah R., of Leonardsville, J. Robert, of Dallas, Texas, and I. Allen, of Denver, Colorado.

Mrs. Babcock was educated in the public school, at DeRuyter Institute, and at Alfred University.

She was baptized and united with the First Seventh-day Baptist Church of Brookfield, at Leonardsville, March 17, 1866, under the pastorate of the late Rev. James Summerbell.

The same year sixty-one persons were added to the church.

For the past five years Sister Babcock has endured the disappointment and sorrow of having to gradually give up the duties and burdens of life. During these years of trial, everything in the way of medical skill and nursing has failed to stay the disease and restore health. Brother Babcock and daughters have been untiring in their care, seeking to lighten the affliction and defer the approaching end, which seemed at last to hasten, and come almost as a surprise.

Most of her life, until her last sickness, she has enjoyed good health and has been a strong, active woman in the duties of life. She has been a worker in the church and society, a teacher in the Sabbath school and was one of the constituent members of the Woman's Benevolent Society, of which she has also been president; but her greatest work has probably been in her home,

And then from Alfred's distant clime,
Came Elder Hills in manhood's prime
With Martha. Though soon called away,
Their teachings live with us today.

And then in answer to our call
Reverend George Burdick came that fall.
For six long years, from ninety-three
He was as true as true could be.

Then Elder Crandall to us came;
A godly man in deed and name.
We'll ne'er forget the Christlike life
Of our lost pastor and his wife.

Then came to this church at its request
Reverend George Lewis from the West.
He fed his flock with bread from heaven
Till church and pastor's ties were riven.

Then sought we the aid of President Daland,
Who ably instructed this shepherdless band.
He served us as a brief supply;
To help us all did bravely try.

There are many names not mentioned here,
Who have gathered with us year by year,
And have been pillar, prop and stay
Unto our church in every way.
Now as we close this service meet,
A new pastor we come to greet.
May we to duty's call respond,
And loyal be to Pastor Bond.
And here with fervent hearts elate
Our parsonage we dedicate.
We hope the donors we may meet
And walk with them the Golden Street,
Where mortal feet hath never trod,
Within the City of our God.

*Milton Junction, Wis.,
September 6, 1908.*

Correction.

MR. EDITOR:—In the SABBATH RECORDER for September 18, on page 341, near the close of the last column, my article, "Tradition versus the Bible," is made to say, "Grammatically 'day' is the substantive word telling what day," whereas I wrote: "Grammatically, 'day' is the substantive word, and Sabbath is the modifying word telling what day."

By thus helping the reader to supply the omitted words you will confer a favor on

Yours truly,

C. A. BURDICK.

If you wish your neighbors to see what God is like, let them see what he can make you like.—Charles Kingsley.

where her labor has been unremitting and her self-reliant character and executive ability have made her an efficient helper and leader. A devoted wife, a loving mother and good friend now rests from her labors and her works do follow her. The death of Mrs. Babcock, preceded by only a few days, by the death of Mrs. R. E. Wheeler, has caused general sorrow in the community. They were own cousins. They were both born in this place. They were both members of the same church, with which they united the same year. Here they had reared their families and spent their lives, "and in their death they were not divided." I. L. C.

CRANDALL—At Nile, N. Y., Sept. 16, 1908, Mrs. Eliza M., widow of Dea. John Crandall, aged ninety years.

Sister Crandall was born in Steuben County but had lived nearly all her life in Allegany County, holding membership in the Alfred, West Genesee, and the Friendship churches. Her husband of blessed memory, Dea. John Crandall, left her widowed some twenty-four years ago. She, like her husband, was of a quiet, undemonstrative nature but staunch and firm in the faith, ever loyal to Christ, his Church, and his Sabbath. One friend told the writer of this at her grave: "I shall always remember when as a girl I attended covenant meetings, how dear Sister Crandall used to close her testimony by saying, 'I hope that I may so live that when I come to die, I shall go with joy and not with grief.'"

The funeral services were held in the church at Nile, Sept. 25, conducted by the Rev. O. D. Sherman of Richburg, assisted by the pastor, J. L. Skaggs, of the Nile church. Burial at Obi (West Genesee), N. Y. O. D. S.

BERRY—Lewis Berry, the middle one of eleven children of John Berry and Mehetabel Hungerford Berry, was born in Stephantown, Rensselaer Co., N. Y., April 25, 1820, and died at his home in Independence, N. Y., Sept. 16, 1908, aged 88 years, 4 months, and 21 days.

In December, 1846, he was married to Mary Saunders, of West Almond, who died in May, 1873. To them was born one daughter, Nettie, now Mrs. Theron Chase, of Whitesville, N. Y.

June 25, 1874, he married Miss Abby W. Bliss, of Little Genesee, N. Y., who survives him. They adopted two boys from the Home of the Friendless, in New York City, Harry Ellis, who lived with them for 6 years; and Henry Fulton, who lived with them till he died, on May 23, 1895.

Only one brother and one sister are left of Mr. Berry's immediate family.

When about 20 years old Mr. Berry joined the Baptist Church of Almond. About 1885 he joined the Seventh-day Baptist Church of Little Genesee, N. Y. Soon after this they moved to Whitesville, N. Y., when he joined the Independence Church of which he remained a faithful member till death.

Funeral services at the Independence Seventh-day Baptist Church, Sept. 18. Interment in his family lot in the Bolivar Cemetery. A. G. C.

VAN HORN—Malinda Van Horn, daughter of John Davis, was born in Sullivan, Sullivan Co., Ind., June 28, 1850, and died in Welton, Iowa, Sept. 18, 1908.

When she was but a child her parents moved to Iowa, locating at Welton.

When about thirteen years of age she professed faith in the Savior and united with the Welton Seventh-day Baptist Church, retaining her membership in that church through her life. In her Christian life she was faithful and consistent. As a neighbor she was respected by all. She sympathized with those in trouble and was always ready to minister to the sick.

June 6, 1868, she was united in marriage to Marion Van Horn, who died in 1902. To them were born eight children—four sons and four daughters. One of the daughters died in young womanhood. The other children survive. The sons are Alva, of Milton, Wis., Leonard A. and Willard, of Welton, and Rev. Edgar Van Horn, of Alfred Station, N. Y. The daughters—Mrs. Rachel Davis, of Albion, Wis., Mrs. Myrtle Furrow, of Garwin, Iowa, and Miss Orra, of Welton.

With the exception of a number of years' residence at Marion, Iowa, and most of the last two years' residence at Milton, Wis., Mrs. Van Horn has made Welton her home.

On Sabbath afternoon, September 19, the funeral services were held in the Welton church, conducted by her pastor.

The very large attendance gave evidence of the esteem in which she was held in the community. C. W. B.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 24. The Joy of Forgiveness. Psalm 32.
Oct. 31. Absalom Rebels Against David. 2 Sam. 15.
Nov. 7. David Grieves for Absalom. 2 Sam. 18.
Nov. 14. The Lord our Shepherd. Psalm 23.
Nov. 21. Solomon Anointed King. 1 Kings 1:1-2:12.
Nov. 28. World's Temperance Lesson. Isa. 28:1-13.
Dec. 5. Solomon Chooses Wisdom. 1 Kings 3:4-15.
Dec. 12. Solomon Dedicates the Temple. 1 Kings 8.
Dec. 19. Solomon's Downfall. 1 Kings 11:4-13.
Dec. 26. Review.

LESSON III.—OCTOBER 17, 1908.

DAVID'S KINDNESS TO JONATHAN'S SON.

2 Sam. 9.

Golden Text.—"And be ye kind one to another, tender hearted, forgiving one another." Eph. 4:32.

DAILY READINGS.

First-day, 2 Sam. 8:1-18.

Second-day, 1 Sam. 20:1-16.

Third-day, 1 Sam. 20:17-29.

Fourth-day, 1 Sam. 20:30-42.

Fifth-day, Eph. 4:17-32.

Sixth-day, 2 Sam. 16:1-4; 19:24-30.

Sabbath-day, 2 Sam. 9:1-13.

INTRODUCTION.

It is to be noted that the events of David's reign recorded in the Second Book of Samuel are not arranged in exact chronological order. The chapter between last week's Lesson and this has a miscellaneous record of David's wars. With ch. 9 our author begins anew with a rather more orderly record of the principal events of David's reign. This section extends through ch. 20.

The narrative of our Lesson seems to find an appropriate place at the very beginning of David's reign over all Israel. It might come very well immediately after ch. 4:4, or after ch. 6:23.

It is pleasant to notice that David did not forget the generous love which Jonathan had shown toward him, and that he early seeks opportunity to show favor to Jonathan's son. This is in vivid contrast with the ordinary conduct of an Oriental king of a new dynasty. Such a monarch would make it a matter of

wise precaution to rid himself of the presence of any lineal descendants of the late king. David however himself so far yielded to popular opinion as to put to death seven of the sons of Saul upon the petition of the Gibeonites. See ch. 21.

TIME—In the early part of David's reign.

PLACE—At the court of David.

PERSONS—David, the king; Meribbaal, the son of David's friend Jonathan; Ziba, the servant of the house of Saul.

OUTLINE:

1. David Seeks out the Son of Jonathan.

v. 1-8.

2. David Makes Provision for the Son of Jonathan. v. 9-13.

NOTES.

1. *Is there yet any that is left of the house of Saul?* Some have imagined the appropriate time for David to ask this question was after he had given the seven sons of Saul to the vengeance of the Gibeonites. Ch. 21. It seems however that it would be natural for him to think of showing kindness to the family of the late king when first it would be possible for him to do so after the death of Ishbosheth. *For Jonathan's sake.* It was not by any affection for Saul that David was thus moved, nor by any general sympathy for a royal family in distress.

2. *A servant whose name was Ziba.* We are to imagine that he was not a bondsman, but a sort of overseer or feudal prince having charge of the estates that belonged to the royal family. *Thy servant is he.* "Thy servant" is a very polite substitute for the pronoun I.

3. *The kindness of God.* Not the kindness which God shows, but rather the kindness which God requires at my hand in view of the solemn obligation into which I have entered. Compare 1 Sam. 20:14. *Lame of his feet.* Crippled of feet. His lameness was caused by a fall when he was a child. See ch. 4:4.

4. *In the house of Machir the son of Ammiel, in Lo-debar.* This friend of the stricken house of Saul seems to have been a man of wealth and prominence. Compare ch. 17:27. We may infer that David's act of kindness recorded in our Lesson brought him the friendship of this man, and that thus David came to a rich reward for his generosity at a time when he himself was in sore need when his son Absalom had started what seemed to be a successful rebellion. Lo-debar was evidently in the vicinity of Mahanaim near the brook Jabbok on the east side of the Jordan.

5. *Then king David sent and fetched him.*

David was not content to send gifts or offers of aid. He wished to give his personal attention to the needs of this son of his friend.

6. *Mephibosheth*. In Chronicles he is called Meribbaal which is evidently his true name. We are to understand that in the early period of the history of Israel the word *Baal* might be used in a good sense as a common noun meaning *lord* or *master*, and might even be applied without dishonor to Jehovah. But after a while it became associated with the Phœnician god Baal and was therefore in bad repute. Pious men strove therefore to obscure its presence in proper names, and frequently substituted for it, *bosheth*, shame. In the name before us they changed also the first element. Instead of Meribbaal—Baal advocate, we have Mephibosheth—which means One who disperses Shame. That the original form of the name is preserved in the later book is accounted for by the theory that the correction was made before Chronicles was received into the canon. *Fell on his face*. Perhaps he greatly feared David, and thought that he was summoned to David's presence to be put out of the way. At all events he intended to show David that he was no rival of his, and wished to offer his allegiance.

7. *Fear not*, etc. David proceeds at once to reassure Meribbaal, and to tell him what he intends to do for him. *And will restore all the land of Saul*. It is possible that David when he became king of all the land had seized the estates of Saul as now belonging to him, but it is more likely that in the absence of any representatives of Saul other claimants had quickly arisen. Possibly Ziba claimed the land as his own.

8. *Such a dead dog as I am*. Meribbaal is certainly very humble. A dog is always an object of contempt to an Oriental; a dead dog would be an especial object of loathing.

9. *All that pertained to Saul*, etc. David sees to it that Ziba is at once officially informed that all the estates formerly belonging to Saul are now the property of Meribbaal.

10. *And thou shalt till the land for him*. Ziba is to retain possession of the land, and cultivate it, rendering the income to Meribbaal. *But Mephibosheth * * * shall eat bread at my table*. Thus was Jonathan's son not only amply provided for, but also very highly honored. *Now Ziba had fifteen sons and twenty servants*. He was evidently a man of considerable prominence, and was probably wealthy.

11. *According to all that my lord the king*

commandeth. Ziba thus acknowledges himself a loyal subject of king David and steward for Meribbaal.

12. *And Mephibosheth had a young son, whose name was Mica*. It seems very probable that this verse and the next are a later addition to the preceding narrative. If David showed this kindness to the son of Jonathan early in his reign, (and it seems hardly credible that David would wait for years after becoming king of all Israel before expressing his regard for Jonathan in a practical way), Meribbaal would be scarcely more than thirteen years old.

13. *So Mephibosheth dwelt in Jerusalem*. This verse like the preceding must be later addition to the narrative or else the time of the whole chapter is several years after David was established as king of the nation. *And he was lame in both his feet*. Our author seems to think that it was rather surprising that David would tolerate a cripple at his court.

The student should not fail to read the passages assigned for the reading of the Sixth-day. It is plain that either Ziba or Meribbaal was a little lacking in sincerity. It is an interesting problem to discern the characters of these two men. Some say that Meribbaal was rather over humble in his replies to David in the chapter of our Lesson.

SUGGESTIONS.

We do well to imitate David in remembering friendship. Some might have thought that when Jonathan died that there was an end of the friendship of David and Jonathan. But not so. David was eager to show kindness to Jonathan in his life time and now that he is dead, he seeks for some one to whom he may show favor for Jonathan's sake.

Some people like to satisfy their sense of obligation toward fellow men by giving money through some charitable or benevolent society. But he who gives best gives himself. David was not satisfied to give Jonathan's son a pension, and to let him live at Lo-debar. He wanted him to eat at his table and to be reckoned with his sons.

Meribbaal seemed a most unfortunate youth. He was an orphan and a cripple unable to help his friends or to defend himself against foes. Yet he had a rich inheritance since his father was a kind and generous man.

Some people think that it is hard enough to have to give away our property to those who apply to us for help, but the really benevolent man will seek out those that are needy.

The New Leaf.

We may make mistakes. We all do. But we can try again. Heaven is not promised to those who never fell. It is the man who is down that Christ came to raise. It is the one who is wrong that he came to right; the one who is lost that he came to find. To mope on the highway to glory is a poor compliment to one's faith in God. If the old page is blurred, turn over a new leaf and see how white it is. Opportunity lies on the new page.—*United Presbyterian*.

"Charity becomes bribery as soon as you use it as a bait."

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

ADVANCE NOTICE!

THE WOMAN'S HOME COMPANION, one of the greatest, biggest and best magazines published, will probably advance to \$1.50 in the early fall. We especially recommend that our subscribers renew their subscriptions NOW, in order to get them through at the exceptionally low rates now in force. All subscriptions will be extended one full year, from date of your last subscription.

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REVIEW OF REVIEWS \$3.00	
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