A Safe Place.

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

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

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

A Good Fight.

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

It is not necessary to disparage the pacific one for whom no shield will protect his life. There is a place for John Milton in the church of Christ even though he cannot fill the duties required of a Cromwell. We need the loving and spiritual-minded John to see with a keener vision the walls and gates of the heavenly city; but we need also some one who shall stand in the presence of the rulers of this world and preach of "righteousness, temperance, and a judgment to come."

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

A good fight means good methods. The time no less than peace is subject to its own laws.

PRAYER is not always commendable. Silence is sometimes better. Egotism and bitterness are prominent features of some tirades and boasting which go under the name of prayer. Prayers are great revealers of character. A spirit that does not commend itself to God is no better in the form of prayer than in the form of comment on our fellows.

There are too many who pray the familiar prayer:

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

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

All things have language. All things convey ideas, or, at least, awaken them. Words are human language. Birds and beasts have theirs. Trees, landscapes, rivers and oceans speak. We are as ignorant of their language as they are of ours—perhaps more so. Whoever is able to hear and read what God says through material things is a seer, and with his seer's eyes, he can see the birds, earth, air and sky—has many sources of enjoyment, and many means of education not available to those less favored. We pity the man who cannot join in worship with the birds at daylight, and be made the better by it for all the duties of the day. He who sees the sunset sky as only patch color, and does not read it as he would a poem, or look upon it as a beautiful picture painted by angels' brushes, is at once dull and unfortunate. When Bryant said "The groves were God's first temples," he told a double truth. On another page will be found "My Vacation Garden." There is something in it for the dweller in the city and the dweller in the country, for the farmer, the busy, overworked man of affairs, the overworked preacher, the tired lawyer, and the housekeeper, with weary hands and the heart ache. Read it.

The plea which some of the most thoughtful reformers in New York School House. City are making for the opening of the public school buildings on Sunday for the entertainment of children now on the streets, is one which should be heeded. In all our great cities thousands of children attend the schools of vice on the street, and elsewhere, because of the leisure of Sunday. The time ought to be hastened when churches,
on week days, and school-houses on Sunday and other holidays, should be placed at the service of the public. The best interests of society and of religion demand this.

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

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

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**THE SABBATH RECORDER.**

Prayer-Meeting Column.

**TOPIC FOR JULY 18, 1902.**


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

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

1. If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and consolations(2) make full my joy, that there be of the same mind, having the same love, be of one accord, of one mind: (3) doing nothing through faction or through vainglory, but in lowliness of mind, with meekness and humility.

2. Having regard to each one of you to his own things, but each of you also to the things of others. 5. Have this mind in you, which was also in Christ Jesus: 6. who, existing in the form of God, counted not his equality with God a thing to be grasped, 7. but emptied himself, taking the form of a servant, being made in the likeness of men; 8. and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. 9. Wherefore also God highly exalted him, and gave unto him the name which is above every name;

10. that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, 11. and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *

1 Cor. 15: 20-28.

20. But now hath Christ been raised from the dead— the first-fruits of them that are asleep. 21. For since by man came death, by man came also the resurrection of the dead. 22. For as in Adam all die, so also in Christ shall all be made alive. 23. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming.

24. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. 25. For he must reign, till he hath put all his enemies under his feet. 26. The last enemy that shall be abolished is death. 27. For he put all things in subjection under his feet. 28. But when he saith that all things shall be put in subjection, it is evident that he is excepted who did subject all things unto him. 29. And when all things have been subject unto him, then shall the Son also himself be subjected to him that subjected all things unto him, that God may be all in all.

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

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

Address delivered in Wessely, III., by Rev. S. H. Davis, May 10, 1902.

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

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**THE SABBATH Recorder.**

[Vol. LVIII. No. 27]

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

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Even though the great and good are too soon forgotten, when death calls them home, all are not so soon forgotten by those who hon ore their memory and emulate their virtues. Hence it is that we reprint Dr. Nobles' Tribute to John Henry Barrows, on another page. The writer remembers it as a blessing that he was permitted to know Dr. Barrows personally, and, at his request, to preside at a session of the Congress of Religion in World's Delight. His presence was a benediction, and his memory enfolds the hearts of those who knew him with a sort of heavenly halo. When he was buried students in Oberlin College, in relays of eight, bore the body of their beloved, to its last place. In the Christian Endeavor World of June 19 Will Carleton has pictured that scene in verse:

"Slowly the teacher wends his way Through the paths of a summer day; 'Till the balm of the June's sweet breath Into the tomb-demanded Death. Silence there in the gateway stands, Ready to clasp his faded hands; Mounds of grasses and headstones dim Long have waited to welcome him.

He will not knock at a stranger's door; Teacher of men, who so long have gone purpose right and ends righteous. All real good lies in that way. But if success be worshiped for its own sake, or for purposes questionable or evil, such worship is ruinous.

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**PLEASURE is among the most beautiful and enviable of Idols.** She intoxicates the souls of men, fills them with longings, and makes them strong to do under the impulse of fierce desires. If all these turn toward holiness and high living, there is true worship. Where there is no sympathy between parents and children, the former can teach more and better concerning the vital and important questions of life than any college professor, or eminent specialist can do.

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**SUCCESS and Pleasure**

are among the most beautiful and enviable of Idols. She intoxicates the souls of men, fills them with longings, and makes them strong to do under the impulse of fierce desires. If all these turn toward holiness and high living, there is true worship. Where there is no sympathy between parents and children, the former can teach more and better concerning the vital and important questions of life than any college professor, or eminent specialist can do.
obligation to observe it still rests upon Christians everywhere.

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

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

He recognized and observed the Sabbath as a memorial of his Father's work, and therein did honor to his Father's name. Had he refused to observe the Sabbath, or had he broken it, he would not only have broken the Fourth Commandment, and thereby lost the keeping of the Sabbath, but he would have broken the Fifth Commandment, which says, "Honour thy father and thy mother." In all the history of the race we have no other name by which the Sabbath is spoken, but in the close of his ministry he asserts that against the law he himself has not sinned, which assertion he could not have truthfully made had he ceased to observe the Sabbath. The ceremonial code, that had to do with those ceremonies which were types of Christ, must necessarily pass away at his death. But concerning the moral law embraced in the Ten Commandments, was not done away. And near the close of his ministry he asserts that the law he himself has not sinned, which assertion he could not have truthfully made had he ceased to observe the Sabbath. The ceremonial code, that had to do with those ceremonies which were types of Christ, must necessarily pass away at his death. But concerning the moral law, which is the same as the Jewish, and in the New Testament made the slightest mention of the Sabbath, is certainly under that law and under obligation to keep it.

But if it is written on the heart of the believer only, then it must be the unbeliever who is under the law, and not being under the law has no sin, and regards the Sabbath as idle.

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

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

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

And after an able reasoning concerning the law and the gospel in Paul's letter to the Romans, he says in the third chapter and the thing which he has received now last in this passage, I submitted his translation to a number of Greek scholars, all of whom agree with the authorized translation.

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

He says further, that the original Greek text could possibly mean anything else than the first day of the week, and that all the exponents, "chiefest, foremost, and most important," ignore this fact. In conclusion, he says that the sense of the
verse is exactly that given in the Revised Version, which reads: "As it began to dawn toward the first day of the week."

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

Under date of April 30 he says: "The interpretation suggested is not new, but it has failed to commend itself to scholars.” So it appears that with scholarly men, Mr. Gamble’s Greek Testament of Scripture carries no weight whatever as an evidence that Sunday was recognized in the New Testament as a Sabbath.

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

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

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

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

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

The Sabbath was naturally a prominent feature of the Jewish Christians’ creed and practice. The Gregorian prelates of the Latin Church, and the Gentile Christians which have been termed Jewish by the Gentile Christians was a special point of attack, and soon a strong no-Sabbath sentiment grew up in the early church. Rabbi Judah ha-Nasi, the Prince of the Sages, and other leaders of the early Church, emphasized this fact in a very scholarly address on the subject of "Sabbath and Sunday," in which he accounts for the departure of the early church from Sabbath-observance as the result of hatred of the Jews, and prejudice against anything that savored of Judaism.

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

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

The custom of Sunday-observance was early adopted by the Catholic church, which claims the responsibility of changing the Sabbath from the seventh to the first day of the week, but does not claim any other than church authority for so doing. Indeed the ducators among the Catholics positively assert that all that is seen on Sunday is Sunday-observance, and ridicule the position of Protestants who deny the authority of the Roman Catholic church, profess to take the Bible as their rule of faith and practice, and yet seek to find Scriptural ground for the unscriptural practice of Sunday-observance. Early in the fourth century Sunday began to be recognized and upheld by law under the reign of the so-called "Christian emperor," Constantine. In 306 A. D., he became one of the four associate rulers of the great Roman Empire. He had one ambition, to be the sole and absolute emperor. His associate rulers were heathen. Heathenism was then beginning to decay, the heathen nations being disunited. Christianity was growing and its followers formed a strong, united party. With keen eye Constantine recognized in that party the fittest instrument for attaining his ambition. In lending his influence to Christianity, therefore, he was not guided by moral or religious consideration but by his desire for political aggrandizement. As a result he encouraged Christianity for selfish motives, he remained a Pagan worshiper most if not all of his life. Among other heathen gods he worshiped particularly Apolo, the "sun god." As high priest of the Pagan Hierarchy it was within his domain to prescribe the religious holidays for the empire. And in discharge of his prerogative he passed the first "Sunday edict," on the 7th of March, 321 A. D., and so worded it that while it should win favor from the Gentile Christians, it was at the same time a heathen edict, creating a heathen festival, under the guise of sanctifying it.

It read as follows: "Let all Judges, and all city people and all tradesmen rest on the Venerable Day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass lest the provision of heaven be lost."

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

Shall we obey the laws of God, or follow the traditions and commandments of men? But we are asked by the advocates of Sunday, is not the first day of the week spoken of in Scripture as the "Lord’s-day," and does not this give to Sunday divine recognition? No, neither the Jews nor the Roman Catholics, in any one of the 1400 years since the day of the Lord’s-day used in the Scriptures applies to Sunday. In fact the evidence is decisive to the contrary.

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

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

How many Sundays have rolled by since that prophecy was made? In 1 Cor. 1: 7:8 we read:

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

The reference here is certainly to the end of the world and not to the first day of the following week. In 1 Cor. 5: 5 we read: "To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

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

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

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

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

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

"That he may perfect that which concerneth you without offence unto the day of Christ."

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

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

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

"Waiting for and hastening unto the com-
ing of the day of the Lord, by which the heavens being on fire shall be destroyed," etc.

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

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

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

John says in Rev. 1: 10: "I was in the spirit on the Lord's-day," and in chapter 4, verses 1 and 2, he gives us the key to this expression when he says, "After this I looked and beheld a door was opened into heaven," and a voice said to him, "Come up hither and I will show you the things which must shortly be hereafter." Let us ascend in the spirit with John, through the door into heaven; and then we find that he was ordered to write in full his vision of what was to take place on and antecedent to that, the Lord's-day, which is the day of judgment of the earth.

It is as if John had said: "I was carried by the spiritual vision to the great and notable day of the Lord in heaven, and there ordered to write of the things I beheld, which must shortly come to pass." He must say, "we observe the Lord's-day; we do not keep the Sabbath, but observe the day of judgment."

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

Now the great majority of the world's inhabitants are still heathen. Is that any reason why we should follow their example? The majority of Christians are Catholic, either Roman or Greek. Should we all become Catholics to be with the majority? The majority of people in our large cities drink intoxicating liquors; should all the inhabitants of the country, including the Lord's-day? Must the minority who seek to remember the Sabbath-day to keep it holy therefore join with the majority in Sunday holidays? No! A thousand times No!

You remember that Gideon's army of 300 was a very small minority compared to the hosts of Israel who went not to the battle. But God had a great work for that little group, and they have evidently a work to do. A great work has God to perform for Seventh-day Baptists, for which he has called us into being as a separate people, and in which he will honor us if we honor him.

LET US PRAY.

Prayer opens wide a fountain gate, Through which a crystal stream doth flow; Along the banks of life it flows, The tree of life is bound to grow. The leaves from which will never yield The worst spot a soul can feel.

H. H. B.

NEWS OF THE WEEK.

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

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

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

An important decision has been handed down by the Supreme Court of Wisconsin which will be of deep interest to other states, because of the high standing of the Wisconsin Judiciary, and because of its bearing on the labor question. The core of that decision is that a state law which prohibits any employer from discharging anybody because he does not belong to an organization is contrary to the employer's constitutional rights, and therefore void. Such a decision will aid greatly in settling disputed points and must have a bearing on "strikes" and other features of the labor question.

To do is to succeed. —Schiller.

"IN THE LAND OF THE LIVING." R. C. THOMS, PH. D.

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

The train was speeding north at the rate of about thirty miles an hour. On one side were cornfields which the owners had reaped and failed. Partial failure ever since the harvesters were in possession of the broad reaches of prairie. On the other were cornfields which the year before had. been worked, with the result that the owners had harvested a poor crop. And a small, half-deserted cabin was seen squatting upon the bare prairie, and not far from it an excuse for a barn.

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

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

Getting home. There lies the secret. In that town upon the prairie was his business, his interests, his treasure, his home, his wife, his happiness. He was not, like those around us "in the land of the living," "God's country."

No wonder that our Lord said, "Lay up for yourselves treasures in heaven." How else can life be a homeward journey and death arrival in the "land of the living." —The Standard.

BETTER WORK LATELY.—A very homely man in Chicago has a daughter. One day she was sitting on his knee before a looking glass. She contemplated the reflection of their two faces and then asked: "Papa, will God make me better and taller?" he replied. "And did he make you?" "Yes.

Looking again in the mirror she drew a long breath and sighed, "I wish I could turn out better work lately, isn't he?"
THE SABBATH RECORDER. [VOL LVIII. NO. 27.

Missions.

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

ASSOCIATIONAL gatherings do more than arouse the evangelistic spirit and lead sinners to Christ. If they do that, it more than pays all the trouble and expense of having them. But these gatherings also make our people to apprehend and understand more fully their mission as a denomination. That is something our people should more deeply know, and be imbued with its spirit and purpose.

These gatherings also establish our people in the faith and ground them in Seventh-day Baptist doctrine. It is spiritually unhealthy for people to be keyed up high on evangelistic fever and ecstasy, rapturous exaltation. They must and will come down to the every-day experiences of life, and to stable living, in which there shall be an enduring and growing faith and love. It will not do to grow the limbs of a tree all on one side. They should grow on all sides and make a symmetrical tree. So should a Christian life be developed, and grow symmetrical, strong and beautiful. Evangelistic fervor and ecstasy alone will not do. There must be indoctrination, discipline of soul, the overcoming of obstacles, the resistance of temptations, and the wearing of the yoke of hard service. Every revival effort, every gathering in of precious souls by evangelistic labor should be followed by wise-directing forces and wise pastoral work. So every one shall be led into faithful Christian living and into a good continuous service for the Master.

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

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

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

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

JOHN HENRY BARROWS.

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

I desire that the last words which I speak to this parliament shall be the life and hope and all things; who recognizes all contradictions, pacifies all antagonisms, and who from the throne of his love, directs the universe and claims and answers all unwavering omnipotence of redeeming love—Jesus Christ, the Saviour of the world—Dr. Barrows' Farewell Words to the Address of the Parliament of Religions in 1882.

The Man We All Loved.

REV. W. A. NOBLE, D. D.

The announcement of the death of Dr. Barrows fell on me like a sharp and cruel blow. I throw over the landscape which up to that moment had been smiling with beauty, and put a note of unutterable sadness into all the sweet June singing. It was only through sobbing which but half expressed the heartache that it was possible to say, "This day in Boston the world is in mourning."

The tap-root of whatever was most characteristic in Dr. Barrows' love was his other rare qualities, but this was central and controlling. He was loving. He was lovable. All about him he made an atmosphere of love; and godliness easier for everybody else to be good-natured and considerate when he was present. Edward Everett Hale, at the great reception which was tendered him, said that he had never had but one enemy in his life, and who was he who had long since forgotten.

One runs little risk in taking it for granted that Dr. Barrows' record in this particular would be one better than that of Dr. Hale's. In his home circle, in his church, in committees, among his associates in every relation of life, in his dealings with the poor and afflicted, with the tempted and struggling, Dr. Barrows was habitually tender and affectionate. Apparently it was as natural for him to love as it is for a living fountain to give out waters.

In his sympathies and appreciations Dr. Barrows was one of the most genuinely catholic men that I have ever met. He had a heart big enough to contain the universe and all who were in it. There are two reasons for this. One is the great love just mentioned with which his heart was always kept warm; and the other is the quick eye he had to see the good in all who have any good in them. But his broad catholicity was not at the expense of his own loyalty to truth. He held fast to all the essentials and fundamentals of the evangelical faith, and never anywhere when occasion called for it did he hesitate to state his views and stand by his convictions. In doing so, however, he gave no offense; and he took the right and proper path where those methods which he knew to be wrong and which he could not wholly accept. With a sincerity beyond question he was equally at home with Joseph Cook and Lyman Abbott; and he could work on terms of heartiest fellowship in all that concerns the common life of mankind with Bishop Peabody and Jenkin Lloyd Jones.

It was this breadth of catholicity—this capacity to co-operate with men of all shades of religious opinion, which gave to Dr. Barrows his unique fitness to be at the head of the movement for the advancement of what methods they might be, if he could not wholly accept. With a sincerity beyond question he was equally at home with Joseph Cook and Lyman Abbott; and he could work on terms of heartiest fellowship in all that concerns the common life of mankind with Bishop Peabody and Jenkin Lloyd Jones.

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WOMAN'S WORK.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

THE SABBATH RECORDER.

Woman's Work.

All as God wills, who wisely heeds and follows, and knoweth more of all my needs than all my prayers have told! Enough! beyond blessings undeserved, have received, and never more, thank God, whereof my feet have escaped, his chariot turning me back. That more and more a Providence of love is understood! Making the things of time and sense sweet with eternal good.

That death seems but a covered way, which opens into life, wherein no blind child can stray beyond the Father's sight.

That care and trial seem at last, through memory a sunset air, like mountain range overpast, in purple distance fair.

That all the jarring notes of life seem blending in a psalm, and all the angles of the life Slow rounding into calm.

And so the shadows fall apart, and the stars pursue their way.

And all the windows of my heart open to the day.

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

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

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

UNITED STUDY OF MISSIONS.

Mrs. E. A. Whittred.

Bend of the Eastern Association.

At the Ecumenical Conference held in New York in April, 1901, the long-contemplated plan to unite all Women's Boards of Missions in the United States and Canada in a thorough study of missions, took definite shape. At a meeting held at the close of the Conference, a representative committee was appointed and given power to arrange the course of study and provide the method of its pursuits. An Introduction to the Study of Missions, is the first of a series proposed by the committee, and will be followed by studies of India, China, Japan, and other countries, beginning in each case with the nineteenth century. From Statement of Central Committee.

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

It is not full enough for scholars, but as stated before, was written for busy women, and contains as much as the average woman can remember. The work is a very concise history, beautifully written, covering the period in time from Paul to 1800, in six chapters.

Many young people form habits which cripple and handicap them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now," thinking they will put the book, the tool, the letter, away, and do it later. It takes no more time or effort to put a thing where it belongs, in the first place, than it does later.—perhaps less; and the chances are that, if you do not do so at the proper time, you never will.

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

DON'T DO IT "JUST FOR NOW." Many young people form habits which cripple and handicap them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now," thinking they will put the book, the tool, the letter, away, and do it later. It takes no more time or effort to put a thing where it belongs, in the first place, than it does later.—perhaps less; and the chances are that, if you do not do so at the proper time, you never will.

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

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

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

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

ALPHABET OF SUCCESS.

Attend carefully to details. Be prompt in all things. Consider well, then decide positively. Dare to do right, fear to do wrong. Endure trials patiently. Fight life's battles bravely. Goodness is power. Hold integrity sacred. Injure not another's reputation. Join hands only with the virtuous. Lie not for any consideration. Make few special acquaintances. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Questionable things are not. Respect the counsel of your parents. Sacrifice money rather than principle. Touch not, taste not, handle not intoxicating liquors. Use your leisure for improvement. Venture not upon the threshold of wrong. Watch carefully over your own words. Extend to everyone a kindly greeting. Yield not to temptation. Zealously labor for the right, and success is certain.
I saw, the other day, in a little newspaper or magazine intended for young people, a picture, which, with the title which it bore, was one of the saddest things in the world,—sad pictures of barefooted poverty, and title so are natural, and in most circles wholesome, no criticism or comment. The picture was of a gray-hair old man in his shirt-sleeves showing a little boy a gun, of whose doings in battle he was presumably telling the story; and the title of the picture was, "The American Patriot." The sad thing about the picture was that it was a fair measure of our civilization—or, if you please, the measure of our barbarism—up to date. There is little doubt, let us freely concede, that the old man and his gun had been engaged in distinct and praise-worthy patriotic service. The sad thing about it is that most of our people recognize the gun as the natural emblem or instrument of patriotism,—the boys and girls, taught in false ways, instantly feel it, and do not recognize the other things among the elements and instruments just as real, just as fitting, and far worthier.

We read in the newspapers that Congress, "in a great wave of patriotism," appropriates fifty million dollars, or a hundred millions, for new forts and guns and gunboats; but it has nothing to do with the editors, or with other people, to speak about "a wave of patriotism," or to think of patriotism, when New York or Philadelphia appropriates millions of dollars for new schoolhouses; when Chicago or St. Louis appropriates millions for an expanded University; when Boston builds her million public library; when good roads are built for hundreds of miles where before there had been poor roads; when men are working to preserve for the people the forests in the Adirondacks or in the North Carolina mountains; when Mulberry Bend is turned into a battlefield instead of a menace to the thousands of poor families living round about it; when a great new university is planted, or an old one made rich by some generous benefactor, when it has long struggled with poverty; or when strong and just men come together to say that good wages shall be paid in the factories and mines, and that injustice shall not be done by rich and heart-hardened despots to thousands of struggling men unable to speak effectually for themselves, and barely able to earn their daily bread.

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

"One thing," he said, "of which I would remind you, this leaving-taking is, I fear, a word which needs often to be spoken in our American institutions, and that is that all your scholarship, all your studies, need to be connected with patriotism and with service of country. The idea of liberty which the American has always held before his mind has been that of political independence, and our ideal of patriotism has been he who helps forward the cause of political freedom. The time has come when we should realize also that the union of the states is not a mere political thing, but that the soldier; that the engineer serves his country, if he work in the right spirit, as truly as the statesman. The American youth has not yet learned to look on scholarship as part of the service of his country, and of much more real patriotism,—the boys and girls, barely able to earn their bread, and many of them despots to thousands of others, are building something which has to do with the nation's life in every aspect. It is for everything that makes men the wide world, destruction, something which has to do simply with the spirit and honor of their country. The picture just stated, but which so many young men went into in 1861 to battle in the Civil War, and the indifference which so many privileged men often show to the commonest and clearest political duties, that "a country which is going to save its worth saving all the time." That is an imperative and timely word, President Pritchett's word to the graduates of the Institute of Technology in Boston. What our young men and women need to know is that they must be patriots all the time,—patriots in peace more than in war. Let them prove their love for their country by doing their part to keep the police of their country pure and strong; let them make their own cities what they ought to be; let them be jealous of the repugnance of the world to the Legislatures; let them be anxious to make the Republic the great world-power for peace, for humanity, for everything that makes men the wide world over more prosperous, more free, more just, and more bulwarked. If we were only patriotic in the constructive things, and destructive things would rapidly disappear from the world.

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

Yet how lavish and unquestioning we are in spending our millions on armaments and wars! how sagaciously and carefully with the thousands which to educational and constructive ways, would make the wars unnecessary and impossible! We could all know that Seth Low, training students in a university or maintaining good government in the great city; that Booker Washington, in his noble work at Tuskegee, and Mr. Frisettle at Hampton; that Jane Addams, at Hull House, in Chicago, and Helen Gould, planning anxiously how she will spend her M.D. and do a better; Albert Smiley, organizing at Mohonk his conference to help on the cause of peace and arbitration in the world; John Fiske, writing his histories; Howells, writing histories of social reform; and Edward Bellamy, preaching about love of country, about a permanent international tribunal, or about the kingdom of God,—that these men are also patriots, just as truly as the others, and patriots on a vastly higher plane, and using vastly nobler instruments.

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

James Russell Lowell once said to the young men of Harvard, speaking of the alacrity and heroism with which so many young men went out in 1861 to battle in the Civil War, and the indifference which so many privileged men often show to the commonest and clearest political duties, that "a country which is going to save its worth saving all the time." That is an imperative and timely word, President Pritchett's word to the graduates of the Institute of Technology in Boston. What our young men and women need to know is that they must be patriots all the time,—patriots in peace more than patriots in war. Let them prove their love for their country by doing their part to keep the police of their country pure and strong; let them make their own cities what they ought to be; let them be jealous of the repugnance of the world to the Legislatures; let them be anxious to make the Republic the great world-power for peace, for humanity, for everything that makes men the wide world over more prosperous, more free, more just, and more bulwarked. If we were only patriotic in the constructive things, and destructive things would rapidly disappear from the world.
once be generous and ambitious and truly patriotic as we ought to be concerning our schools and libraries and churches and newspapers and workshops, the time would soon come when the true patriot would need to give little thought to armies and navies.

-S. Times.

THE SALOON: ITS RELATION TO THE LAW.

P. P. Lyon.

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

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

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

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

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

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

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

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

Such are the facts where it lives by permission—where Christian men, by voting for the license system become accomplices in the crime before and after the law; where the state is bamboozled into receiving one dollar for the license and paying ten dollars for the pawns and criminals it produces and the courts and juries it necessitates.

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

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

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

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

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

They are so much afraid of it that they have offered Pearson $5,000 to quit. Mr. Pearson, on the other hand, has offered $200 spot cash to anyone who would show him an open liquor-selling place in Portland.

We have then the pictures of three methods of applying the law to the saloon. Express permission—which is Fizzle with a big F, and Fizzle that is a cover for the surreptitious wishes of the saloon-keepers. The half-way anarchistic method of passing a prohibitory law and electing men who are instructed not to enforce it. Or the logical method of passing a law to prohibit it, and electing men through the channels of a party pledged to the destruction of the traffic whose business it shall be to enforce the law.

With the three pictures we have three objects lessoned in the New York, Kansas and Maine.

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

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

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

THE BIBLE AS LITERATURE.

The Koran is literature, and is said to be sublime in style by those who can appreciate the Arabic style. One would call the Koran a literature, for it consists only of a single literary type, the outpouring of a single author. But within the bounds of our Bible we have some sixty different books, the product of almost as many different writers, coming from many different ages, and exhibiting examples of almost all literary types. Some of the books are in Hebrew, some in Greek; but the Hebrew books stand apart from the rest of Hebrew literature, the Greek books from the rest of Greek literature and all from the vast accumulation of works in all languages which these canonical books have called forth. Thus, in a survey of the whole world's civilization the Bible stands as a literature in itself. And it differs from all other complete literatures in the fact that its completeness is a spiritual unity. There is an underlying framework of history—the history of the people of Israel as presented by themselves; the history of the New Testament church as presented by itself. Into this are fitted stories, songs, prophesies and oratorical discourse, philosophical and political essays, as modes of expression for the soul that animates the body of the history. Finally, the closing book of the New Testament has the function of emphasizing the unity which has bound the whole together; laying down that the testimony of Jesus is the spirit of prophecy, recalling the symbols that have been presented through the varying books in order to consecrate them in a new symbolic vision, summing up the whole of history as the kingdom of Christ.—Prof. Richard G. Moulton.
Young People's Work.

Leona U. Randolp, Editor, Alfred, N. Y.

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

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

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

Without a Purpose.

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

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

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

Not Our Own.

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

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

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

Successful Men.

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

Don't Flinch.

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

Don't indulge yourself in self pity. It is one of the most debilitating habits. Self pity is a deadly thing. Whatever crosses your life may hold, whatever unmerited tasks, ungenial associations, grief or hardships are ours, let us not fall into the habit of self-commiseration. It is a habit easily, almost unconsciously formed, and it will grow until it crowds out all lifefulness, and some times even reason itself. The soul brooding over its own bitterness loses all power of discrimination, and sees all things in a distorted light. Every commonplace happening becomes a peculiar misfortune, and troubles, which to others are common lot of all, are regarded as unique and unequalled."

The trivial happenings of life become conspiracies against our welfare.

"Face your trials honestly, call them by their own name, and bitter if you can't deny that you are living through them as Jesus did with his friends, for any long breathing. Suffer you must, but you need not brood. Give your sympathy to others, but light for your life against the luxury of self-pity."

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

A Present Reality.

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

One night a child of a young woman who knew not Christ was walking toward the evening meeting with a friend who was an earnest Christian worker. The friend was pleading with her to make the great decision.

"How can I be sure that I will hold out?"

"As the oak called together across the velvet turf under the spreading trees, the audience began to sing in the great auditorium:

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

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

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

WHAT THE JUNIOR SOCIETY WILL ACCOMPLISH.

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

ROLL CALL.

"Corpsed Drew!" the orderly cried;
"Here!" was the answer, loud and clear,
"From the lips of the soldier near—
And "Here!" was the word the next replied.

"Cyns Drew!"—then a silence fell;
This time no answer followed the call;
Only his rear man had seen him fall,
Killed or wounded, he could not tell.
There they stood in the falling light,
These men of battle, with grave, dark looks,
As plain to be read as shining books.
While slowly gathered the shadows of night.

The torn in the hillside was splashed with blood,
The blood in the streets grew thicker.

Were redder stains than the poppies knew:
And crimson-dyed was the sod.

For the dead had crossed from the other side,
That day, in the face of a murderous fire:
That swept them down in its terrible ire;
And their life-blood went to color the tide.

"Herbert!" the voice cried;
At that call there came
Two stalwart soldiers into the line,
Hearing between them this Herbert, Kline, Wounded and bleeding, to answer his name.

"Kern! Kern!" and a voice answered "Here!"
"Hiram Kern!"—but no man replied.
They were brothers, those who had winds aflame,
And a shudder crept through the cornfield near.

"Ezra!" the voice called;
"Ezra!"—then a soldier spoke;
Ezra earned our respect, he said;
When our ensign was shot, he left him dead,
The sentry of the enemy took his place.

"Close to the roadside his body lies;
I paused a moment and gave him drink;
He murmured his mother's name, then sank.
And death came with it and closed his eyes.

Two was his victory; yes, but it cost us dear;
For that company's roll, when called at night,
Of a hundred men who went into the fight,
Numbered but twenty that answered "Here.
—Nathaniel P. Shepard.

THE ENTERTAINMENT PROBLEM.

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

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

Alfred, N. Y.

A. E. Main.
Children's Page.

THE INDIAN LEGEND OF THE ARBUTUS.

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

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

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

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

"I breathe," said the maiden, "and the violet, the wind-flower, and all the lovely sisterhood spring up to greet me." "I shake my white locks," said the old man, "and snow covers the ground." "I shake my curls," said the maiden, "and from the clothespins on the line, each little drop bringing freshness from heaven to the tiny roots that are waiting for it."

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

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

So they talked until, as it grew warmer and warmer in the tent, the old man's eyes grew heavy, and as they knelt beside him and waved his hands gently above his head, he began to grow smaller. A tiny stream of water flowed from his mouth, and soon there was nothing but a small mass on the ground, and his clothing had all turned to dust. Then he said, "The maiden took from her dress the most lovely white flowers and hid them all about under the green leaves. As she breathed on them she said, "I give thee my most precious treasure and all my sweetest breath, and all who would pick them must do so on bended knee."

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

BOW-WOW.

WHILE EDWIN HUNT.

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

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

"Put him on the head, Jack," said papa.

"Bruno won't hurt you. He was only saying, 'Hello, little fellow!' in the dog language."

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

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

"Come up to Jack,'s papa, Bruno," said the man.

"Let me put your head so Jack may see that you are brave."

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

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

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

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

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

"Are you sure, mamma?" asked a little voice from behind the chair. "Yes, dear, for Bruno is a good dog."

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

Pretty soon the little boy came slowly out. Then the man said, "He looked as if he was afraid of meven then, but at last he was on papa's knee, with one of his feet resting on my back; and then, very gently, he put down one hand until it just touched one of my ears. Then the papa, he didn't try to bite me a little bit!" cried Jack, in great glee.

"No, of course not; and now you may play with Bruno all you wish to. But never try to hurt him, Jack."

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

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

HIS RIGHTS.

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

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

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

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

And then in spite of all their care, he was always feeling that he didn't have his rights! Don't take Tom for a model, boys, if you want to have friends and go through life pleasantly.

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

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

TWO LITTLE GIRLS.

Mary Elizabeth Carpenter.

This little girl is very poor. She has troubles, she finds, she can scarce endure. And yet, my dear, she has plenty—Dolls as many as two and twenty, Houses and new little picture-books, something pretty whenever the lucks. Yet half the time she's puzzled to know What to do with the wonderful plenty. Tired of dollars two and twenty, And bored with her various toys a plenty.

That little girl is very rich. With an old doll like a perfect witch, A broken chair and a bit of doll. And a wee cracked cup on the closet shelf. She can play with only a row of pine; Houses and gardens, arks and itns. She makes with her chubby fingers small, And she never asks for a thing. Usen round about her the fairy's stray, Giving her bright thoughts every day.

Poor little girl and rich little girl. Now how nice it would be if in Time's swift whirl You could—perhaps not change your places, But catch a glimpse of each other's face. For each to the other one thing giving, Which would make the child life sweeter to live. For both could give and both could share Something the other had so bare. — Harpers' Young People.

WHAT IS Sin.—Recently a neighboring pastor was preaching to the children in our church. After asking many questions and impressing on the minds of these children that they must be saved from sin, he asked the question, "What is sin? " A bright little girl, about three years old, at the thought, replied, "Chewing, smoking, cursing, adding tearing your pants." — The Homiletic Review.
Our Reading Room.

"Hence then as we have opportunity, let us be working at once, not only as the servants of the household, but as men who are to rule with discretion in the household of God, according to the strength which God furnishes, whether it is to us as rulers or as persons who serve others." 1 Cor. 4:1-2. 14th. vol. 8.

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

Processional.
Organ Recitation, Marian Thomas.
Recitation: "Loving and Giving," Eva Greene and Marion Thomas.
Paper, "The Open Door," Miss Clara Hall.
Recitation, "A Visit to the Bible," Miss Mary Hall.
Song, Miss Minnie Powell.
Recitation, "I Have a Pealess Casket," Ellen Whitford.
Solo, Boy D. Greene.
Recitation, "Hidden Secrets," Miss Allie Sheldon.
Exercise, "Little Jewels," Helen Powell, Mary Louise, Elmer Greene, Harold Langworthy.
Address, Pastor Powell.
Solo, Helen Powell, J. Dorothy Greene.
Benediction.

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

The newly elected officers of our Y. P. S. C. E. are as follows: President, G. W. Davis; Vice President, D. Colton; Secretary, Allie Dealing; Treasurer, Clark Stoudley; Corresponding Secretary, Mrs. W. T. Colton.
Rev. S. S. Powell is organizing a class to study Greek and also read the New Testament in that language; any one who desires can enter this class. Quite a number of our young people will avail themselves of the opportunity. Not any charge will be made.

Clifford Colton, Arthur Graves and Wel come Lewis have returned from Alfred, N. Y. Miss Bertha Williams from Potsdam, Miss Margaret Williams from Watertown, Miss Ada Greene from New Rochelle, Miss Anna Mulhy from New York City.

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

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

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

Our pastor, A. C. Davis, is away on a six weeks’ vacation, and although we have been well supplied during his absence, all are very anxiously waiting his return.

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

FRED H. WHITEN, Ch. Clerk.

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

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

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

W. H. B.
JUNE 30, 1892.

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

This church has recently voted to purchase a place commodious and conveniently situ-ated for a parsonage, the property formerly owned by Bro. Witte.

Crops are promising well here. Winter wheat is a splendid crop, now being harvested. Corn, the acreage of which is immense, is also doing well. And permit me to say that the editor of the Popular Science department of the Recorder is right in his estimate of the value of lucerne or alfalfa as a food for cattle.

But its culture has long passed the experimental stage here, it having been one of the standard crops in this state for years. And several crops are cut in the Nebraska as well as in California, the yield per acre in a single season often being over six tons. Cattle, horses, sheep and hogs eat it with avidity and grow fat upon it without the addition of grain. Indeed it is said hogs are often fattened for the market on alfalfa hay alone. It will stand dry weather better, and in other respects is much harder than red clover.

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

A. B. IRENHEIM.

JUNE 29, 1902.

AUNT SARAH’S CHRISTIAN ENDEAVOR.

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

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

"Well, Palmyra?"

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

"Well, I guess she’s slack.
"Why, Palmyra! Why, she looked real neat an’ pretty when she went by to meetin’.
"Naw, I reckon she couldn’t come goin’ by to meetin’, Sarah Bean. Shucks folks always fix up then. What I care for how she looks to home. She’s a real sweet-lookin’ woman, an’ talks like a book; but she’s slack. I guess I know what that means."

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

"Unless I can offsay," thought Aunt Sarah, making a sudden vow to do her best.

"It’s a terrible setback to a new minister’s wife to be called slack the first thing. The land knows what excuses she may have, but nobody will apply ‘em. It’s a terrible fault of human nature."

"How do you find out Palmyra?" she asked quietly.

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

"No, I don’t. Mebbe she couldn’t trace the
manteapiece, and didn't realize the dust. The pas- 
sonage manteapiece is up dreadful high, an' she's a terrible short minister's wife. And, 
Palmyn, you know you never had a baby, 
and so—

"Did you ever?"

"No—Oh, no," said Aunt Sarah meekly; 
"but, if I had've, I'd've known how hard it was 
to keep its little face clean all the time. Why, 
I shouldn't'd be a mite surprised if I'd have 
had to wash it as many as six times a 
day. The little things are real magnets for 
drawn' dirt."

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

In Four Corners parish all the women assert-
eted that the "Bean girls" were as different as 
two peas in a pod weren't. They were both 
real gooses, but Palmyn Bean said, "scurrying 
things about folks, an' Sarah always was 
sayin' good things." That was the difference.

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

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

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

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

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

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

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

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

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

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

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

Conducted by Sabbat-School Board.

Edited by
Rev. William G. Whitford, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.


LESSON III.—THE TEN COMMANDMENTS—DUTIES TO MIN.

For Sabbath-day, July 18, 1889.

LESSON TEXT.—Exod. 20:12-17.


INTRODUCTION.

The first table of the law is not complete without the second. The two are "as the Juniper and the Olive, which is the great commandment of the law." Thus said Jehovah. "Thou shalt love the Lord thy God with all thy heart and with all thy mind. This is the great and first commandment." Deut. 6:5. The second commandment, "Thou shalt love thy neighbour as thyself," is a natural result of the first. The second is not complete without the first. It is not sufficient to love God supremely, and then to hate our fellowmen, or even to ignore them. The whole heart of Jehovah's law is to be limted to its application to those with whom we are in terms of great intimacy; for our Saviour taught by the story of the Good Samaritan that the one in need is our neighbor, or rather the one who is our neighbor.

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

We are not, however, to think of the law as made up of two portions or of ten parts arbitrarily put together. The law is a unity. It is impossible to break one commandment and to keep the others in their entirety. James says, "For whosoever shall keep the whole law, and yet stumble in one point, he is to become guilty of all." The breaking of one precept spoils all our disposal toward it, and exposes us to the danger of being forever neglected.

THE PLACE, AND PERSONS.—Same as in last week's lesson.

OUTLINE.

Each commandment marks a definite topic.

NOTE.

12. Honor thy father and thy mother. Our fellowmen are to be loved, but our parents are to be especially honored. The importance of this precept is suggested by its connection with the command to keep the Sabbath. In Lev. 19:3, it is true that there are certain duties which parents must render to their children, and through a failure in this direction the children lack much in their moral development. But here special need for children to grow up honoring and obeying their parents in order that they may easily form the proper and as it is not our aim to honor them by obeying God. That they may be long, etc., long. Long life is frequently spoken of in the Old Testament as an especial blessing and is connected with their happiness. We are not of course to suppose that every one who is characterized by filial piety will live to be an old man; but certainly that will especially be the rule. Those seem to be also in this promise an especial application for the nation of Israel. So long as the nation is made up of men who honor their parents, listening to their instruction in regard to the Sabbath and the other principles of the divine service, it shall continue the possession of the land which Jehovah gives. This commandment is called by Paul "the first commandment with promise." 1 Tim. 1:18. Therefore we are to understand that the prohibition includes not only murder, but suicide as well. Compare Exod. 20:12; 12:14, 15, which speak of extirpating circumstances in the case of the murder of another. The law also provides against the killing of a man by carelessness in the manner of constructing a house. Deut. 22:7. Our Saviour says, "You have heard that it was said by them of old time, Thou shalt not kill; but whoever murders, he is in danger of the judgment." Matt. 5:21. It means that murder does not consist in the outward act; but in the thought, and that he who hates without a cause is guilty of murder. The man who endangers his own life or the lives of others, or who by evil deeds brings himself to an early death, is also disinherited to this.

14. Thou shalt not commit adultery. This singleness of the integrity of a man's family is next to taking his life, in fact it may be before murder. For we are not to understand that we are in the position to institute the marriage order of the character of the one who forbids them. The sacredness of the marriage relationship is emphasized from the very creation of the human race. Compare Gen. 2:24, and Matt. 19:5, 6. This sin mentioned in this commandment is not the depriving of a man of his dearest possession; that is guarded by the truth commandment. Besides being a sin against the family, the iniquity here referred to is a crime against the human body as made in the image of God, and, as our Saviour says, it is just as a sin committed only in thought. From this teaching of Jesus, and Paul's words in 1 Cor. 6:18, it is plain that the law in which the pharisee is confuted is not limited to those who are already married. We owe to our God, our neighbors, and ourselves to keep our bodies pure. That nation or community which ignores this law is doomed to decay.

15. Thou shalt not steal. It is due to! our fellowmen as well as to God alone, only to open robbery, or secret theft, but also to any other method by which we may defraud others of their rights. Many and luminous are the arguments by which men endeavor to satisfy their consciences while evading this law. Some think that it is no harm to steal from the government or the public in general, and others think that it is not a sin to take a rich man's money. But God has made the command directly against taking in any way that which does not belong to us. It is in disobedience to the law that a man who is able to make a living by begging is. It is in disobedience to this law that a rich man avoids paying taxes in a fair share of the public burdens.

16. Thou shalt not bear false witness against thy neighbour. This refers not only to bearing witness falsely in a court of justice, but also to any way in which we may speak against him to injure his character. A man is not only entitled to the peaceable possession of his property, but also to have the truth spoken concerning his name. But this is not enough. It is inadequate as a safeguard for his good reputation. The law would often prove by far more serious an injury than to steal from him thousands of dollars. There is for us a sacred obligation to speak the truth. It should be said of every Christian that he is as true as the plain. It must be remembered also that a lie is just as truly a lie if it is acted rather than spoken. Of course this commandment cannot be understood as requiring that we must always tell all the truth about a person or particular subject of conversation. Those to whom we speak may not desire the truth. But let us be careful that by speaking all we know we may injure our fellowmen. For example, if a merchant is doing well in a certain town and it comes to my knowledge that he has been in dishonest dealings, it is not right for me to make this fact public.

17. Thou shalt not covet, etc. Here perhaps more than in any of the other commandments, the fact is recognized that sin may be in the heart without any outward expression of it. There may be coveting in the neighbor in peaceful possession of his property and his reputation, but we are, as it were, coveting what he owes to, that is to have an inordinate, ungodly, selfish desire for, or in the neighbor. It is not intended that we shall be covetous of the goods of this life, but of the crown of righteousness, which is in Christ Jesus, our Lord. It is not intended that we shall covet the things of this life, but of the crown of righteousness, which is in Christ Jesus, our Lord.

18. Thou shalt not make any graven image. God has made his name to be praised among all the nations of the world. All idolatry is a sin against God because it is an attempt to take his place. It is sin to make any graven image, whether public or private, even to propitiate the god of the heathen, who is the devil, and that in order that he may be worshiped by the multitude. It is anathema to God, not only to the worship of the devil himself, but to any idol which is made in his name.

19. Thou shalt not bow down thyself to them. We find a positive precept of God in Deut. 4:19, which is in the same connection with v. 18. It is not to be presumed that God would forbid us to bow down to idols without further restriction. If, as we have seen, graven images are to be destroyed, it is not to be assumed that we may bow down before them. For God commands, "Thou shalt not worship them, nor serve them." This is a negative precept as well as a positive one, for it is impossible to worship an idol without bowing down before it. God commands, "Thou shalt not make any graven image. Thou shalt not bow down thyself to them. Thou shalt not serve them, nor worship them." We cannot worship an idol in a proper manner without bowing down before it. It is sin to bow down to them.

20. Thou shalt not take the name of the Lord thy God in vain. The name of God is the object of our honored reverence, if we are not to profane it. It is not by what we say, but how we live, that we become sinners. It is one of the duties of the Christian to think, speak, and act in such a way that his name may be honored. This commandment is a charter of the freedom of the individual conscience. The individual conscience is not to be controlled by the external authority of the State, and all the more so because the State is not always right.
Popular Science.

An Invention of Great Promise.

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

He informs us that during the past three years these experiments have been continuous, that the effort has been to produce an inexpensive but dependable cell capable of flexible action, and without deterioration in mechanism, and safe to management in the hands of an inexperienced person.

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

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

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

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

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

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

Player is good. I counseled you to go again and again, in joy, in sickness of heart. The infidel will not pray; the creed slave prays to the image in his box.—George Meredith.
The Sabbath Recorder.

J. J. Hord, Assistant Editor.

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