KEEP HOEING AND PRAYING.


Said Farmer Jones, in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone,
But it ain't no use to pray.
"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' during the all night rain and cloudbursts,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
"In my easy, quiet way:
"When prayers get mixed with hay bones,
They don't make farm's pay.
"Your weeds, I notice, are good an' tall,
In spite of all your prayers.
You may pray for corn till the heavens fall
If you don't dig up the tares.
"I mix my prayers with a little till
Along in every row.
An' I work this mixture into the soil
Quite vig'rous with a hoe.
"So, while I'm praying, I use my hoe,
An' so my level hoe.
To keep down the weeds along each row,
An' the Lord he does the rest.
"It's well for to pray, both night an' morn,
As every farmer knows.
But the place to pray for thrifty corn
Is right between the rows.
"You must use your hands while praying, though,
If an answer you would get.
For prayer-worn knees an' rusty hoe
Never raised a big crop yet.
An' so I believe my good old friend,
If you want to win.
From plowing, clean to the harvest's end,
You must hoe as well as pray."

—The Lutheran World.

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

Much higher than the foregoing considerations are the denominational and spiritual interests which will be at the front. The past, present and future of the life and work of Seventh-day Baptists will have full attention. Papers and addresses, sermons and suggestions will center around the question of what Seventh-day Baptists have been, why they have been, what they are, and what God wants them to be. No one can come into touch with the sessions soon to begin at Ashaway without getting and imparting good.

Those who are already interested in denominational work will gain new interest and stronger impulses forward. Those who are half-hearted or indifferent will be awakened from lethargy to activity. The approaching anniversaries will mark a critical, but hopeful, period in our history. If they do not bring new strength to denominational life and definite enlargement to our work, it will be because we neglect a great opportunity. Every Seventh-day Baptist who fails to foster the interests centering in the anniversaries of this centennial will neglect duty and opportunities which a serious hour. Ordinary nations to must not be permitted to keep you at home, and there is double reason why every church should send its pastor. If there be small churches in any given locality which are unable to send a pastor, or some other one as delegate, we urge them to unite in sending their "missionary pastor," for example, with the understanding that he shall visit each church on his return and make a full report of the sessions. All delegates, pastors and others should come with large note-books, and fill pages with memoranda for reporting to those who do not attend. Such a course will be of great good to the delegates as well as to those at home. Determine to attend Conference before you lay this paper aside. Pray and plan that the best results possible may come to yourself and to the church of which you are a member. Those are fortunate to whom this time has come, but the occasion will be one of commendatory misfortune if it is not improved.

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The establishment of a new Jewish University in New York City marks a definite revival of interest in Judaism which is in keeping with the wonderful history of the Hebrew people. Ignorance concerning what Judaism is, and had cause with prejudice to turn attention away from a race whose history is the most remarkable, in many respects, of all the peoples in the world. Judged by ordinary standards, the history of Judaism is a permanent miracle. The principle has brought other nations to extinction have conspired against the Hebrews in vain. The Jews pass into all climes and mingle with all peoples, but he neverpasses out of history. He was old when Romulus drew the first rough outline of Rome on the map of the world. He has heard both the lullaby and the dirge of almost all nations but his own. Babylonians, Assyrians, and other nations contemporaneous with him in ancient times have all been lost in the onrushing tide of history. Not so the Jew. His is the same distinct, despised, persistent race. He is the past, present, and always the uneliminated problem! Saxons and Normans and Danes and Britons by conquest and intermarriage have been transmuted into Englishmen. But the Jew never is lost to himself or his faith. We may despise him and legislate him out of citizenship, but not out of the world.

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From the time when Egypt attempted to destroy the infant nation by persecution, till now, unjust laws have wronged the Jew. Christianity has shamed itself and its Christ by such legislation, which can be traced as far back as the time of Justinian. The code of the Visigoths created bitter ecclesiastical persecution. By that code the Jews were not allowed to testify in court, and were classed with common beasts. For a long time Germany held them as menial serfs. England held them in no higher esteem. Macaulay tells us that as late as 1689, in order to carry on her wars, England assessed the Jews (who were not then allowed to become citizens) $600,000, and would have enforced the collection had not the Jews threatened to leave. From the thirteenth century till the time of Cromwell, Jews were prohibited from public worship or building synagogues, and not till his time was there a synagogue in London. With France it was the policy to torture those who did not banish. The Dreyfus trial is an up-to-date illustration. But neither sword nor scourage have been able to drive them from the highway of history. They have a deathless personality.

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

TOPIC FOR AUGUST 1, 1902.

The sentiments expressed are from the American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Son.

TOPIC—Spiritual Indolence.

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

And unto him is fulfilled the prophecy of Isaiah, which saith,

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

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

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed,

Lest they should see with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And should heal them.

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went away. But when the blade was sprung up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Lord, didst thou not sow good seed in thy field? from where then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, No; lest while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Then shall the end come, when they shall say, Lord, Lord, we have done thy works in thy name. But he shall say, I know you not whence ye are. Then shall they go away into everlasting fire: in that place there shall be weeping and gnashing of teeth. 41 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

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

"OUR DUTY TO THE SABBATH."

REV. R. H. DAVIES.

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

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

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

There is a wide difference between simply recognizing a truth and the application of that truth in our lives. We may say we believe in Christian principles and Christian teaching, but if he fails to apply them in the conduct of his life, he is as one who knows the good and chooses the evil. He may say, I believe in prayer, but if he never takes the time to pray his belief will be of little benefit to him. He may say, I believe in the Sabbath, but if he persistently tramples it under his feet he loses the blessing which comes through obedience and communion with God.

The rest of the Sabbath is not only a physical rest to the body; it is a spiritual rest to the spirit. It can rest spiritually when he knowingly disobeys God.

Our first duty to the Sabbath, then, is to observe it—not according to the ancient Jewish interpretation which made it a penalty, punishable with death, to kindle a fire on that day, and condemned our Lord for healing the sick and allowing his disciples to work, when hungry, to gather food on the Sabbath-day for their immediate use. But we should observe it according to the interpretation of Christ, the Lord of the Sabbath, who made it a day of gladness, of worshipping the King of our salvation.

So that the Sabbath may not be a burden which keeps us shut in-doors all day, anxiously waiting for the sun to set, but that it shall be a delight, a day looked forward to with pleasure,—the "day of all the week the best."

The Sabbath is a day which the family, so far as possible, should spend together. They should attend public worship together, and then it would be well for them to spend the remainder of the day together in the home. Let not the father go out alone to wander, nor the mother go to visit the seamstress, or gossip with a neighbor. Let him remain with his wife and children for the day.

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

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

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

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

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

If God should entrust some great truth in science or art or medicine to any man, or body of men, how selfish and disloyal in them to bottle up God's truth for their personal use alone! And if such stewardship of scientific truth were unfaithful, how much more unfaithful to keep back from men any religious truth which would make the world better if they would receive it! It was the Lord of the Sabbath whom said, "Let your light so shine, that others seeing your good works may glorify your Father which is in heaven." Had Luther become a Protestant and held his peace, the church might still have been wrestling with superstitions of the dark ages. But when he came to see the truth he declared it, and men hearing it accepted it, and through it arose to a higher standard of living, to a closer fellowship and communion with God.

We, as Seventh-day Baptists, have been sufficiently aggressive in presenting the Sabbath truth to men. We should give to the Tract Society a larger support, that it may bring the truth of the Sabbath into larger prominence; and this not by palmers and Sabbath literature among unsuspecting people under the name of something else, so that when they discover the deception they shall despise both the truth and the agency by which they received it; but by frankly and candidly demanding for the Sabbath a rehearing, and thus bring Sabbath truth squarely and certain to retrograde morally and spiritually. They keep the Sabbath und on his feet of faith in the most successful lawyer and keep the Sabbath,! Why do I say that God thus condemns men to failure in this life because of disobedience, but the weakness of character which allowed them to disobey the voice of conscience in youth is but the index of the weakness to be exhibited in after life? To any man, if you would grow strong, be honest with yourself, your conscience and your God.

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

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

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

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

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

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

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

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

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

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

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

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

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

But I have known other young men who have done differently. I have one in mind who, on entering one of our largest universities, has accomplished nothing he had previously had, and carried with courage, but that depression be like the downward motion of the planet earth, it will proceed to do the thing which was intended to produce the effect of the motion.

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

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

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

You will meet difficulties, but you will gain strength by overcoming them. You may be occasionally defeated and discouraged, but out of defeat will come victory.

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

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

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N.J., on Sunday, July 13, 1902, at 1:15 P.M., President J. Frank Hubbard in the chair.


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

Minutes of last meeting were read.

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

10 A. M. Opening exercises.

Annual Report of the Executive Board.

(a) Report of Treasurer, F. J. Hubbard.

(b) Report of Corresponding Secretary, A. H. Lewis.

Offering for the work of the Society.

Appointment of Standing Committees.

12 M. Adjournment.

AFTERNOON SESSION.

2 P.M. Opening exercises.

Historical Sketch of the American Sabbath Tract Society.

Discussion of Annual Report and Historical Sketch.

Adjournment.

EVENING SESSION.

7 P.M. Opening exercises.

Reports of Committees.

Miscellaneous Business.


Closing business.

Adjournment.

J. F. HUBBARD, Secy.

A. H. LEWIS, Treas.

Report adopted.

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

Reports adopted.

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

C. C. Chipman, D. E. Titsworth and W. G. Hubbard were named as the committee.

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

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

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

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, Sec'y.

GOLD DUST.

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

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

There is only one way to be happy, and that is to make somebody else so; and you can't be happy crossly if you don't get to go the regular turnpike road.—Selected.

"A child art thou? Then leave thy Father to decide what shall thy service be. Sure that his loving kindness will provide What's best for thee."
History and Biography.

THE EDUCATIONAL VALUE OF DENOMINATIONAL HISTORY.

Address presented by Geo. L. Gamble, Ph. D., at the Western Association, and requested by vote of the convention for publication in the Sabbath Recorder in November, 1901, the department of Church History in the Alfred Theological Seminary sent out a circular letter to all the churches of the denomination, requesting to obtain the fullest possible history of each individual church or society. This letter was also published in the Sabbath Recorder.

Some replies have indicated a degree of wonder as to why such questions were asked of the churches, and as to what was to be done with the information obtained. This feeling has possibly affected the response to some extent. The replies, up to the present time, have been as follows: South-Western Association, one church out of the thirteen (8 per cent, minus); South-Eastern, four out of nine (50 per cent, minus); Central, seven out of fourteen (50 per cent); Eastern, nine out of sixteen (56 per cent); North-Western, twenty-five out of thirty-nine (64 per cent); Western, six out of sixteen (37 1/2 per cent). So far the most complete histories furnished are those of the Utica and Rock River churches by Deacon Wm. B. West, and the second by Deacon L. T. Rogers, both of Milton Junction, Wis. The history of the Utica church by Deacon West was deemed so excellent that its publication in the Recorder was requested, that it might be a model and an inspiration for other churches. The history of the Rock River church by Deacon Rogers is not only perfect and complete, but it is very neatly written in a blank book of 150 pages—each page the size of a foolscap sheet of paper; thus it is ready to stand on our library shelves, can be readily consulted, and is not so likely to be crushed or defaced as would be the case with a simple manuscript. This feature of the Rock River history we especially commend to all churches that find it impracticable to put their history into print. It should be said that a number of other churches prepared and sent in very satisfactory histories, but we wish they might be put into book form after the manner of the Rock River history.

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

2. These histories are desired for the use of our theological students. It goes without saying that young men who are preparing for the Gospel ministry in the denomination should be familiar with the heroic struggles of our past. Out of the triumphs and failures of the pioneers of our church may we train up loyal and enthusiastic Seventh-day Baptist preachers and pastors. It is not enough that our pastors be loyal; to be joyful and efficient in their work, they must be enthusiastic over the exalted honor of being standard-bearers in the little army which leads the van in the great conflict for truth and righteousness. To be inspired by the courage and Word, nothing is so calculated to warm the heart and nerve the arm for the battle as the study of the history of the churches, the noble men and women, that have stood and struggled for the principles which we have been called upon to preserve and to lead forward to victory. And we are confident there is something in the history of every Seventh-day Baptist church, small as well as large, living or extinct, that will aid in inspiring the enthusiastic loyalty of every young person preparing for the ministry of the church. But, aside from the enthusiasm, every preacher should know something, as much as possible, of the history of each individual church in the denomination—that is, its place, its work, its struggles, its needs, its possibilities, its men and women—that in the councils of the church he may know how to advise and plan for the highest good of the entire denomination and its work as a whole.

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

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

5. How lacking in patriotism and gratitude would be that nation which failed to record and recount the deeds of its heroes who founded it and maintained it in its times of peril! And those whose toils and sacrifices have founded our churches have a claim upon individual and denominational remembrance; their memory should not be permitted to perish or grow dim. For a humble service rendered to the Saviour, he said: "Whereas this Gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Jesus would have her memory preserved so that we, who are her children and of all who will, the long thought that churches should hold annual memorial services, in which the struggles and achievements of our church fathers and mothers, and the great lessons of their heroic lives, should be rehearsed in the ears of their grand-children and of all who will. Jehovah solemnly charged his people, saying, "Thou shalt remember all the way which the Lord thy God hath led thee." How could this be done except through the record and rehearsal of the lives of their fathers with their churches at that time? And this record was to be kept before their children and their children's children. Of Abel it is said, "He being dead yet speaketh." And we owe it to the godly, faithful, and self-sacrificing men and women who have founded and maintained our churches, to see that their voice is not silenced, but that they are permitted to continue to speak to us through their recorded deeds. This we owe to them, to say nothing of the great benefit we ourselves shall receive from such a record.

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

The most excellent history of the Utica church by Deacon West brings to us many amusing and important stories concerning what we call "extinct churches." Extinct! Yes, extinct, only as the grain of corn is extinct when it falls into the ground and dies and reproduces itself thirty-fold, or sixty-fold, or one-hundred-fold. This church still lives in
the preachers it has given to the denomina-
tion; it ordained and placed in the ministry
A. B. Prentice, Geo. W. Burdick, F. O. Bur-
dick, Clayton A. Burdick; here B. F. Rogers
begins his career in the old line; and Geo. W.
Alfred Theological Seminary; and here M. G.
Stillman did his first preaching. Among the
many shining lights in this church, there is
one that seems pre-eminent for long and most
faithful service and for its living contributions
to the denomination—the name of Elder Russ-
el G. Burdick, who faithfully ministered to
this church whenever it happened to be with-
out a pastor, and who has given to the minis-
tery of the denomination two sons, Geo. W.
and Clayton A.; one nephew, Frank O. Bur-
dick, grandson, Wm. B. Burdick, and Geo. B.
This church also still lives in the noble women it has produced, having given to at least two of our preachers
wives known throughout the whole denomina-
tion for their active and efficient labors in Sab,
the Sabbath-school and Endeavor work—one in
the Sabbath, and the other in the Endeavor.

On Tuesday afternoon occurred the gradu-
ation exercises of the Academy classes of the
College. This is a new feature in the Com-
 mencement Week. Until this year students
have taken Academic studies in the institu-
tion, but no public recognition has been
made of the work done until the completion of one
of the College courses. During the year just
closed the College courses have been carefully
revised and some of them materially strength-
ened. This has made it practicable to separ-
ate the Academy from the College, and to ar-
range the Academy courses in such a way as to
make them respectively preparatory to and words of one who has been
completed the Academy course in such a way as form, the cheerful face, and the inspiring voice
and the importance of

The Elder

in the voice-culture
of the history of every Seventh-Day Baptist
church in the United States, whether existing or
extinct. When we have all these histories in our possession we shall consider them
among the most valuable additions to the
equipment of Alfred Theological Seminary.

MILTON COLLEGE

No effort is made in this article to give a
full account of the late Commencement Ex-

Iduna Lyceum was held; The Bacallureate
Sermon before the graduating class was one
which had been prepared by the late President,
W. C. Whitford, and was read on Sunday even-
ging, June 20, in the Congregational church

The exercises of Commencement-day was
occupied by the exercises of the Alumni Asso-
ciation of the College. On the evening after the
Sabbath, June 21, the public session of the
MISSIONS.

By O. U. Whitford, Cor. Secretary, Wastely, 1.1.

One of the chief causes of many leaving the faith of Jesus Christ and the church which he set up in the world, is the taking of one Gospel truth and so magnifying and exalting it above other truths as to make it the center around which all religious life and effort shall revolve. Healing of diseases by the Holy Spirit or the Great Physician is taught in the Gospel of Jesus Christ. Why not let it be, as designed of Christ, a part of the truth and work of the good old Gospel of which he said, "This is the rock upon which the Church of God shall be built"? Why make the foundation the ground for a separate organization, a dividing line? Why should believers in faith-cure leave the church of Christ and form a new organization? Why do they not remain in the church and teach it and make it one of the powerful agencies of the church? It is because of a fanatical tendency in this age to take a truth and exalt it and make all religious life and work center in it. Such a course makes religion narrow and contracted. Christianity includes all Gospel truth and principles of the Gospel of Jesus Christ, there need of a religious life in them, they are still tossed to and fro, and overcome by the centripetal force of a new theory, or a new method, the end shall help to solve some of the knotty questions that confront our work on this field.

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

Second cause is, there is too much theoretical religion on the part of practical and concrete religion in the Christian world today. People do not care for an enunciated creed, but do care for a living creed. They want to see the love and helpfulness of Christ not in rhetoric, ejaculations, hallucinations, long, meaningless discussions, or unmeaning words and practical help. A love that crucifies selfishness, does away with caste and exclusiveness, and makes everybody feel that they are brethren of one family; a religion that can be felt in the hand-shake and benediction from the face, is what the world is longing and yearning to have. When the world sees a religion of doing and not mostly of saying, they are convinced and they accept. Now, when the followers of Christ and members of the church put into daily practice the teachings of Christ, sympathy is aroused. The principles of the Gospel of Jesus Christ, there will not be a running off so much after strange doctrines, or a fanatical following of self-appointed prophets.

FROM G. H. FITZ RANDOLPH.

In reading your reference to the Walworth church, its recent pastor, and other relative matters, I was stirred to write. Pastor Maxson’s removal from Walworth to Kingfisher, Oklahoma, connects the question of centralization with consideration directly related with the interests and prospects of our Southwestern work. I dare not prefigure to prophesy, and yet I foresee, in hope and prospect, great and good arising from this move. Of course, such a provision could remove no one in reference to the question you had in mind. However that may be, we shall rejoice in any kind providence that in this case shall help to solve some of the knotty questions that confront our work on this field.

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

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

1. They cannot find anything to make a sacrifice to the church and society privileges they need as Seventh-day Baptists. 2. Each family, or group of families, is favorably enough situated to make a good location for centralization. 3. The most favorable point for location is at or near Ingersoll.

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

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

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

FORK, Ark., July 7, 1902.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting at West Jeddore, N. S., July 16, 1902, at 9:30 o’clock A. M., President Wm. L. Clarke presiding.


Prayer was offered by J. H. Potter.

Minutes of last meeting were read and approved.

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

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

Rev. H. M. Amsle Mission presented the following report:

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

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

Respectfully submitted,

S. H. DAVIS,
Q. D. SHEPPARD, Sec.
J. H. CRANDALL,

The report was adopted.

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

The following orders were voted:

O. U. Whitford......................................................$298 63
H. G. Van Zoost..........................$25 00
H. H. Fitz Randolph..........................$206 01
R. S. Whitford......................................................96 61
Money loaned by Anna H. and Ibezenzer Anmokoo to Peter H. Yelkhayas, expenses incident to death and burial; to Peter H. Yelkhayas, send to Ibezenzer Anmokoo, and postal note fee. ... 8.96

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

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


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

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

W. M. CLARKE, PIPS.
A. S. BABCOCK, REC. SEC.

TREASURER'S REPORT.
Quarter ending June 30, 1902.

George H. Utter, Treasurer, in account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.
Cash in treasury April 1, 1902. $1,909.18
Received in April. 573.91
" May. 539.91
" June. 709.91

Loans in April. 500.00

Cr.
O. U. Whitfield, balance salary, traveling expenses, quarter ending March 31. $229.99
O. U. Whitfield, advance in traveling expenses. 27.50
H. C. VanHorn, salary and traveling expenses, quarter ending March 31. 27.37
H. C. VanHorn, salary and traveling expenses, quarter ending March 31. 121.79
K. S. Wilson, balance traveling expenses, quarter ending March 31. 99.65
K. S. Wilson, advance on traveling expenses, quarter ending March 31. 99.65
K. S. Wilson, salary for quarter ending March 31. 99.65
W. L. Davis, balance in December, 1901. 8.38

Total. $4,413.55

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W. M. CLARKE, PIPS.
A. S. BABCOCK, REC. SEC.
THE SABBATH RECORDER.

JULY 21, 1902.

THE SABBATH RECORDER.

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

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

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

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

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

This committee has outlined a seven-years’ course of mission study. For the first year’s study Via Christi is outlined for seven monthly meetings. Next January will be a season of interest to all societies, Lux Christi, a study of India extending from 1,500 years before to 1,500 years after Christ. For the next four years it is proposed to study the countries of Africa, India, China and Japan, where nearly every denomination has done missions in the last century.

The seventh year’s study is that each denomination shall take up its special localities, taking also as much of the special work in other denominations as time permits. It is proposed that these studies shall occupy seven monthly meetings the year after, the other five meetings being devoted to optional or denominational studies. Also, that the monthly meeting occupy an hour and a half, one hour of which shall be given to the study. The reasons for adopting this united plan are:

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

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

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

TRACT SOCIETY.

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

P. J. HUBBARD, Treasurer,

In co-operation with

THE AMERICAN SABBATH TRACT SOCIETY.

To Issuers, cash on hand April 1, 1902 .......... $575.91

Funds received since the above:

Contributions in April, as published .......... $274.62

May .......... $227.96

June .......... $184.61

Total .......... $787.49

By cash paid out as follows:

O. Orthoy, Stuyvesant, Holland .................. $47.95

April .......... $8.05

May .......... $46.57

June .......... $114.50

A. H. Lewis, salaried .................................. $100.47

April .......... $10.00

May .......... $40.15

June .......... $49.00

A. H. Lewis, stenographer ......................... $5.50

May .......... $15.00

June .......... $44.10

George Soley, salaried ............................... $25.00

May .......... $20.00

June .......... $30.00

Postage, $1.00, &c. .............................. $15.90

A. F. Ashby, salaried .................................. $120.00

April .......... $120.00

May .......... $120.00

June .......... $120.00

To Issuers, cash on hand July 1, 1902 .......... $1,000.00

Total contributions received since April 1, 1902 .......................... $575.91

April ............................. $274.62

May ............................. $227.96

June ............................. $184.61

Total contributions paid out as follows:

April ............................. $100.47

May ............................. $10.00

June ............................. $5.50

Total contributions paid out in April, May and June .......................... $316.07

To Issuers, cash on hand July 1, 1902 .......... $1,000.00

Balance, cash on hand ............................. $34.35

Total contributions, balance, and stock investment .......... $5,736.01

There are sales outstanding at the present time amounting to $2,956.50. For Balance, $1,779.50. For Permanent Fund, $3,000.00. For balance of Paul Fund, $1,000.00. For balance of Fund, $1,000.00. In deposit in Savings Bank, $100.00.

R. E. & Co.

PLAINFIELD, N. J., July 7, 1902.

P. J. HUBBARD, Treasurer.

Meeting held with workers, and found correct.

D. E. TERWIGRAM.

WILLIAM C. HUBBARD.
Young People's Work.

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

A Pre-Conference Conference.

I have a very delightful proposition to make.

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

Hul! For Northfield!

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

Young People's Institute.

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

One Week.

The proposal is that as large a number of us as can spend the week, August 12–17, at Northfield together the last day we will have to ourselves to talk it all over, prepare for the General Conference, and lay plans for our own denominational work. This is a rare opportunity. It may not come again in years. Doesn't it thrill you, and will you not arrange to go?

The Expense.

This is an important item. Happily it will be small. The railroad fare in addition to the ticket to Ashaway and return will be about $4—and perhaps less. Correspondence on the question is still being carried on. There is no charge whatever for the Conference itself. Board for gentlemen, including tent lodging, can be secured at The Camp for $4 a week. A tent with cots and mattresses for four will be furnished for $9 a week, and those who will bring their own cooking may board themselves. Locations are assigned free of charge to those who bring their own tents. Accommodations for ladies can be secured on the Seminary grounds near the auditorium. Board can be had there for $5.50 a week.

Rest and Recreation.

"The Camp is situated in a grove called 'Cathedral Pines,' a maze of corridors pillared with proud majestic pines whose branches murmur gently," etc. Doesn't that entice you? It is on a hill overlooking the Seminary grounds from which it is about seven minutes' walk distant. There is swimming, base ball and tennis for those who want them. Better still, for many a tired preacher or business man, there is the gentle stillness of the forest, broken only by the creaking of the hammock and the sound of conversation between reunited friends.

Who Will Be There?

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

For Further Information.

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

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

A Yearly Training School.

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

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

Sociological Aspects of the Saloon Problem.

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

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

The appetite for strong drink has a psychological as well as a physical basis. Any man whose life is passed for the most part in a dingy workshop, perfurlatorily discharging his monotonous duty, oftentimes subjected to excessive physical labor, if not to actual strain, suffers thereby a disturbance of the nervous balance which can be corrected only through some kind of mental stimulation. Diversion of some kind is absolutely essential.

Now, we people who, when our day's work is done, can think of a pleasant home, with wife or mother, to give us a smiling greeting, or happy children, well clad, to run and meet us home, but in the saloon are the most desolate people of all. They are the ones who come to recognize in the saloon not merely a social need of the impoverished and on the eve of some better things. We need to be armed, alert and ready,—Bible-saturated, Spirit-filled. To this end God grant that the plan may be wonderfully used of the Spirit.

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Now, we people who, when our day's work is done, can think of a pleasant home, with wife or mother, to give us a smiling greeting, or happy children, well clad, to run and meet us home, but in the saloon are the most desolate people of all. They are the ones who come to recognize in the saloon not merely a social need of the impoverished and
more than a place for selling hot stuff. It is, I believe, a social institution, and drink is not the primary but the secondary purpose in frequenting such places. But what I maintain is this: But unless the saloon has done the work, it has therefore had the power. I believe, therefore, that the deadliest blow which can be struck at this monster evil is the indirect one of social substitution.

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

Why, a more practical and a less theoretical church. Not so much a preaching church as an active, doing church. Why not work for the establishment of city parks; every park robed in the beauties which is exceeded by only the Republic of Mexico, and as it lies next to your own sweet will, occasionally lowering his head to nibble some dainty in the grass, at which time it was all Gosh could do to keep them from pitching over his head. Out they went through the break in the snake fence, and down the hot country road. Then Gosh remembered that Lija had laughed, and said sometimes Tiger wandered off, and stayed for days at a time.

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

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

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

So Lija went off whistling, with his hands hugging good-night and putting their little ones to sleep.”

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

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

"Anyway the crickets are awake, Mam-"ma."

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

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

Dickie gave a little chuckle, threw up she put her soft little arms around mamma’s neck. "Mamma," she said, "my’s sleepy. My wants to go to bed."

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

BABY’S BEDTIME STORY.

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

"My don’t want to," said baby with a fun side-take of her dear little head. "My isn’t sleepy."

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

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

Once there was a little boy named Dickie who did not want to go to bed. His mother said he might stay awake if he could get some food to eat with him. So Dickie ran out to the barn.

The sun had set. All the low places around were overhung with mist, and it looked just as if the farmhouse was surrounded by a lake.

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

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

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

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

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

But the calf was nesting close to his mother’s side and would not even lift his sleepy little head.

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

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

"Wont’ he now be asleep, Mamma?" he said, for the air was full of bird callings, though not a bird was to be seen.

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

LITTLE GOSH’S RIDE.

AUGUSTA KNOTT WOOD.

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

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

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

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

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

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

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

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

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

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

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

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

BUSINESS PRINCIPLES AN ESSENTIAL ELEMENT IN
RELIGIOUS LIFE AND WORK.

REV. J. R. HAYES.

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

We speak from the standpoint of an ob-
server, and as such we conclude that many
religious lives, and much of religious work,
lacks the element of business and therefore
of success, and that these lives and this work
will never attain what God designed until
business principles are adopted. He who
applies the principles of business to his
Christian life is a failure.

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

He whose Christian service is controlled by
what is convenient will not shed a light
that will lead men to glorify God.

When the fisherman of Galilee was called
to discipleship, Christ said, "I will make thee
a fisher of men." Paul admonished Timothy
to "be instant in season and out of season,
reproofing with all long-suffering and docto-
rine." 2 Tim. 4: 2. He said also to tholeuman,
that they be " not slothful in business, ferv-
ent in spirit serving the Lord." Rom. 12: 11.

Are we to understand these scriptures as
teaching, that we are to attend church and
prayer-meetings or some other service
that we are to go only when the entertain-
ment is better than at home? Do these

Scriptures teach that at church and on the
Sabbath is the only time and place of religi-
ous duty or responsibility? No one can so
interpret them, but rather that the means of
grace, the sustaining of the appoint-
ments of God's house, and a constant
daily service in the name of Christ, in
the shop, and the most of trades is the
business of a Christian life.

But we take it that the assignment of this
question was prompted more by a desire for
a discussion of the relation of finance to a
successful church. Men have more for the
Carnegie Steel Trust) is what
it should without a head—an executive head,—
and whether that head be composed of one or
many, it must be authoritative.

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

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

The power of the Catholic church lies in this,
that the truth were known, hear and know the will of the people, when
they would gladly comply so far as possible.
Yet time and time again have we felt that
our position was doubted.

This doubt in the minds of the people is,
we believe, largely responsible for the present
weakness of the church. Not only may feel
the work is the Board's, not theirs—that they
are not in touch with it. Some of our smaller
churches receive aid; they expect it, and are
content. Others as needy struggle on with-
out, and feel they are not cared for as others,
and hence are not under obligation to con-
tribute. Lacking that feeling of oneness,
not feeling in touch with our Boards, we are
saying, this is your work, not ours; you
make the brick and furnish the straw. You
may say this view is wrong, the position is
unjust; and we admit it. But it is one thing
the people feel more injustice; it is another to get
others to see it.

It is hard to dissuade the common mind of
this, when, perchance, if they attend the An-
niversaries of our Societies they find the Gen-
eral Conference, the Missionary Society, the
American Sabbath Tract Society, the Edu-
cation Society, all independent, holding their
sessions, receiving their reports, transacting
their business independent one of the other.
True, they may hear missionary topics discu-
sed, the needs of certain fields presented
to the General Conference, there may be
recommendations thrown out to have the
people identify themselves with the work.
We have made the argument ourselves, that
the work of the Boards was the work of the
people, that the Boards were the servants of
the denomination, and were but waiting to
hear and know the will of the people, when
they would gladly comply so far as possible.
Yet time and time again have we felt that
our position was doubted.

We are speaking of the denomination. We
are speaking of the people. We know the
argument that the Boards are the servants of
the people. We know of the effort made
to bring the inducements thrown out to have the
people identify themselves with the work.
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by corporation, church or state. The charge that tithing is Jewish, and therefore binding, is without foundation. If the fact that tithing is included in the law of the Jews makes it Jewish, and therefore obligatory, then the fact that the law of the Sabbath and of marriage was included would make them obligatory. For the law that antedates the Jewish law, are included in it, and are acknowledged by Christ. Not that tithing antedates sin, like the Sabbath and marriage, and therefore, in the same category; but if being in the Jewish law makes one Jewish it will the other undone. Abram paid tithes to Melchizedek. Gen. 14: 17. It was required in the Levitical law. Lev. 27: 30. While Malachi says it is robbery to withhold the tithe (see Mal. 3: 8), and Christ says to the Pharisees: "Woe unto you, scribes, Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ye ought to have done and not to leave the others undone."

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

We conclude, then, that tithing is the divine ideal of raising funds. We do not claim that it is binding in the same way as it was on the Jews. But it is binding. Men are not stoned to-day for Sabbath-breaking or inconstancy to their marriage vows. But does that make the law less binding? If hear the Jew in obedience, love should keep the Christian. Elsewhere he said that tithing was more effective than Christian love. But let us note some of the results of tithing. We have the first testimony to hear where tithing, conscientiously adhered to, has not brought a blessing to the person tithing.

Let us consider the results that would come to us as a people if we were enabled to get the latest per capita income, but it is certainly not less than a few years ago when it was given at 55 cents per day. Our last Conference Reports give the total number of church members as 9,257; the total number of Sabbath-keepers, 10,575. Let us put it in round numbers and say, 10,000. Granting that our income as a people will equal the average, which we believe is usually conceded, our average income per year would be $200.75 per capita; that multiplied by 10,000, gives us $2,007.50. Taking the tithe of that, we have $200,750.00, while the money reported raised last year for all purposes was $50,409.27. Now allowing $400.00 per church for pastors, which is above the average even of those now reported, we would have $160,000.00, as essential, from friends of our schools who are not Seventh-day Baptists.

Taking, then, what would be necessary to supply all our churches with pastors and adding the total receipts of the Missionary and Tract Societies, we would have for pastors' salary $46,400.00, for the Missionary Society $10,876.66, for the Tract Society $14,451.48, making a sum total of $71,738.24. Taking this from the $200,750.00 (our title as a denomination), we would have a surplus of $129,020.86.

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

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

DEGREES CONFERRED.

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


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

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

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

CONDUCTED BY SABBATH-SCHOOL BOARD.

EDITED BY
Rev. William C. Whitford, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

Sept. 28. Review.

LESSON V.—THE TABERNACLE.

For Sabbath-day, August 2, 1902.

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

INTRODUCTION.

To some the tabernacle may seem of very little consequence: but this is a mistaken impression, as may be easily seen from a study of the Book of Exodus. We have a large part of the instructions which Moses received concerning the tabernacle and its furniture and its accomplishments; a record of the gifts and labors for the tabernacle; and then of the construction of the tabernacle and its equipment and accomplisments. When everything was ready Moses waited for the divine command to set up the tabernacle and to begin the regular service which was to be associated with it. This was appointed for the first new year’s day which the children of Israel spent in their journey to the Promised Land.

The tabernacle, with its holy and most holy place, and the pillar of cloud above it, was for the children of Israel a sign of the divine presence in their midst. With their perpetual and constant perception they could not but prehend a God utterly invisible. Jehovah descended to their help and caused the tabernacle to be built.

Time—the third day of the first month of the second year of the Exodus.

PLACE.—Bethel, or Sinai.

PREDICATOR.—Moses and Aaron.

OUTLINE:

1. The Tabernacle and Its Contents. Exod. 1: 5.

NOTES.

1. On the first day of the first month. Supply “of the second month” and “of the second day” for the consecutive Hebrews.

2. The ark of the testimony. This sacred chest contained the holy and the most holy place, and was covered by the tent of meeting. Compare Exod. 26: 20. The tent which Moses had before used as a meeting place with God was also called “the tent of meeting.” Exod. 33: 7.

3. The ark of the testimony. This sacred chest contained the holy and the most holy place, and was covered by the tent of meeting. Compare Exod. 26: 20. The tent which Moses had before used as a meeting place with God was also called “the tent of meeting.” Exod. 33: 7.

4. The ark for the testimony. This sacred chest contained the holy and the most holy place. It was to be shut out from the sight of the people by the veil or curtain which served as a partition between the holy and the most holy place. Compare Exod. 37: 1-9.

5. The golden altar for incense. This was placed in the north side of the tabernacle. According to some, it was put in position in order to shut out from the sight of the priest by the veil or curtain which served as a partition between the holy and the most holy places. Compare Exod. 37: 10-16.

6. The altar of incense. This was a symbol of prayer and offerings. Exod. 30: 1-10.

7. The golden candlesticks. These were placed in the holy place. They were made of gold, and stood four cubits high. Exod. 25: 31-39.

8. The golden altar of incense. This was placed in the most holy place. Exod. 30: 1-10.

9. The table of the shew-bread. This table was placed in the holy place of the tabernacle on the north side of the temple. The things upon it were offerings. For the table and equipment, see Exod. 25: 10-30.

10. The shew-bread. This was placed in the tabernacle, and was used as a symbol of the presence of Jehovah. Lev. 23: 39.

11. The holy ointment. This was used in the consecration of the priests. Exod. 30: 22-34.

12. The laver. This was placed in the court of the tabernacle. Exod. 30: 17-21.

13. The table of the shew-bread. This table was placed in the court of the tabernacle. Exod. 25: 30-39.

14. The laver. This was placed in the court of the tabernacle. Exod. 30: 17-21.

15. The golden candlesticks. These were placed in the court of the tabernacle. Exod. 30: 34.

16. The golden altar of incense. This was placed in the court of the tabernacle. Exod. 30: 1-10.

17. The table of the shew-bread. This table was placed in the court of the tabernacle. Exod. 25: 30-39.

18. The laver. This was placed in the court of the tabernacle. Exod. 30: 17-21.

19. The golden candlesticks. These were placed in the court of the tabernacle. Exod. 30: 34.
2. Christ abolished the Sabbath by his death.

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

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

Comparing No. 1 and 2 with No. 3, we conclude that (allowing each argument to be true) Christ abolished the Sabbath and, after it was null and void, he then attempted to transfer an abrogated law from one day to another, neither of which he accomplished, and at a later date, the apostles succeeded in the transference; but No. 3 says he changed the Sabbath from the seventh to the first day of the week. What then becomes of No. 17? Why did it not stay changed if Christ changed it?

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

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

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

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

6. Sunday is the original seventh day.

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

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

8. The Sabbath was only a Jewish institution.

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

So many are ready to destroy the Sabbath of the Lord, that like the chief priests who sought false witnesses to put Christ to death, they too seek, by false arguments (?) to overthrow the word of God, which about the day of Christ is blessed and sanctified; but as those who witnessed against Christ failed to agree, so the enemies of God's Holy Day are put to confusion by their own testimonies.