

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDER.

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MUCH might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily re-creation. . . . God is thus all the while presenting the cup of life afresh to our lips. Thus, after a night of peaceful sleep, we behold the world as new and fresh and wonderful as it was on the first morning of creation when God pronounced it "very good." And sleep itself is a divine alchemy that gives us ourselves with our primitive energy of body and mind.

—T. T. Munger.

\$2.00 A YEAR

PLAINFIELD N J

## Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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REV. CHARLES M. SHELDON contributes an article to the October *Defender* under the head of "A Special Study of the Sunday Question." He recommends that in smaller towns, and cities under thirty thousand inhabitants, all labor which comes under the head of necessity should be tabulated, and that the Christian Endeavor Societies should do the main work of gathering statistics in reference to the various forms of business that may be carried forward on Sunday. "These statistics could be used then for the purpose of making a fair comparison between what might rightly, from the Christian point of view, be called necessary Sunday labor and unnecessary Sunday labor." Mr. Sheldon reports that such statistics gathered in a city of thirty thousand inhabitants lately showed about fifteen hundred persons engaged in Sunday labor, only three hundred of whom ought to have been thus engaged according to the standard he suggests.

WHILE such work as Mr. Sheldon proposes might have a certain value in gathering facts, the method has nothing in it pertinent to radical and permanent Sabbath Reform. Genuine Sabbath Reform is not a question of how much the civil law may regulate the actions of men on Sunday, or any other day, but rather, what regard men have for divine authority as expressed in the Bible, and what degree of conscience may be developed that will lead to consistent and religious obedience.

THE *Defender* for October quotes somewhat extensively from its various correspondents concerning Sunday-observance, and Sabbath Reform in general. These extracts indicate thoughtfulness on the part of the writers, and we should say a growing conviction that the final basis of reform must be in conscience, and along religious lines. We look upon this as a hopeful sign, since the great weakness of the efforts in favor of Sunday, when considered from a religious standpoint, is that the friends of Sunday make little or no appeal to the Bible as authority in the matter, and by far too little account of the religious basis on which Sabbath Reform must rest. All agree that disregard for Sunday increases, and that the future is full of unpromising tendencies.

WE call special attention to two articles in this issue; one, "Ceremonial Sabbaths and the Sabbath," and the other "The Sabbath in the New Testament." The first article presents a detailed view of the distinction made in the Old Testament between the ceremonial sabbaths and the weekly Sabbath. The references are given, and anyone desiring can easily compare the article with the original record. The importance of the facts set forth in that article is great in correcting the misapprehensions which are almost universally in the minds of those who have given little attention to the subject. Not only will the reader see that the Sabbath is always treated as a distinct institution, but that the ceremonial sabbaths are scarcely referred to outside of the Book of Leviticus.

WHEN the reader has gained a knowledge of the facts set forth in that article, and remembers that the ceremonial sabbaths were all associated with the idea of redemption from sin, while the breaking of any one of the Ten Commandments represented direct and actual sinning, he will apprehend fully the natural and necessary distinction between the Sabbath and those days called sabbaths, which were a part of the ceremonial system. This view will prevent the further error of confounding the Sabbath and the ceremonial sabbaths as they may appear in the New Testament; thus giving a direct and fatal blow to the false doctrine of no-lawism.

THE other article, "The Sabbath in the New Testament," is equally important in that it shows what the attitude of Christ was toward the Sabbath, and what were the peculiar evils and mistaken notions on the part of the Jews, against which he made such prominent protest. It is doubtless true that no one question had more to do with the final condemnation of Christ than his treatment of the Jewish notions concerning the Sabbath; but the reader must make a clear distinction between the treatment which Christ gave to the Sabbath, and that which he accorded to the notions of the Jews concerning the Sabbath. Important light is thrown upon this question by the article to which we refer, and by the reference which is made to the still more extended treatment of the question in the files of the *Outlook and Sabbath Quarterly*, which are attainable at this office. We feel fully justified in urging the attention of our readers who are not Seventh-day Baptists to these two articles and the conclusions to which they lead.

A LATE number of the *Philadelphia Press* reports the action of the Camden Baptist Association, which includes fifty-seven churches of that denomination in the southern portion of the state of New Jersey, upon Sunday-observance. After considerable discussion, which developed the fact that there was a wide difference of opinion concerning how Sunday should be observed, the committee having the matter in charge decided to "make no recommendation, but to leave the whole matter with Christians themselves." The points discussed were Sunday newspapers, Sunday trains, sports, pleasures, and all forms of work. Upon these points it was decided to leave action and decision to each individual.

THE *Defender*—now published at South Framingham, Mass.—for October, reports an awakening of thought in different New England states concerning the Sunday question. The discussion has been quite general in the secular papers, and the attitude of Jews and Chinamen toward Sunday-observance has come in for a large share of criticism. This discussion has been from the standpoint of police regulations rather than of morals and religion. Fines, varying from ten to twenty-five dollars, have been imposed by the courts upon Jews for keeping "open stores, shops," etc., on Sunday. This has been done under the plea that while Jews are at liberty to pursue their ordinary work upon Sunday, they may not open places of business such as stores, shops, etc. The Jews thus fined have appealed to the Superior Court, and the matter remains unsettled.

DURING the month of September there was considerable local interest in the question of baseball and bicycle racing on Sunday at different points in the state of Rhode Island. Rev. Dr. Kneeland, General Secretary of the New England Sabbath Protective League, spent considerable time in that state.

ON another page will be found a picture of the decline of care for Sunday in New England, from the pen of Dr. Ela, which cannot fail to interest our readers. Note, especially, that the lack of regard is not among the lower classes, but among the highest.

A FOUR page monthly, called *The Loyal Citizen*, is published by Rev. L. M. Cottrell, at DeRuyter, N. Y. Its special mission is against the use of tobacco, and especially of cigarettes. The tobacco habit is considered from both the ethical and the medical standpoint. The need of such periodicals is beyond question. The cigarette is a coffin nail, and a direct cause of insanity. Address as above. Twenty-five cents a year.

### GLACIAL PHENOMENA IN NORTHERN NEW YORK.

The evidences of glacial action in the northern section of New York, known as the Adirondack Mountain ranges, are abundant, and the eye of the geologist finds something attractive in every valley and on every hillside. The lakes, which abound, give evidence of glacial action in a marked degree, and the few sections which have been cleared and opened for farming continue the story wherever one turns. Following still farther north, the explorations of the Canadian Geological Survey have given special attention to the glacial phenomena, and much important information has been tabulated concerning the movement of the ice, and of the glacial epoch through northern New York and Canada. These later investigations indicate some change in the accepted theories, the main one being that the former idea of a polar ice cap and of a single continental ice sheet has given way to the idea of several centers from which glacial action has taken place. The observations in the far northwest support this theory, and it is claimed that sections where glacial action does not appear are found on the east of the Canadian Rockies. At least three distinct centers of glacial action may be found on the northern part of the continent, and there is sufficient evidence to conclude that these were not synchronous. Still further survey and more careful examination, however, will be necessary to place these opinions beyond the possibility of question. However this may be, the evidences of glacial action in all that region are such as to inspire the devout geologist with deeper reverence and larger conceptions of the Divine power and wisdom, which, guiding the great natural forces in the ages past, has prepared such widespread and abundant means of blessing the world at this time. Water-courses, forests and mountains all show that the Divine power has been expended with infinite wisdom in preparing the surface of the earth for the habitation of men in a way to secure the highest good, throughout the centuries. The Adirondack air is beyond comparison in purity and strength-giving qualities, and every foot of the widespread territory reveals something to arrest the attention and gladden the heart of the scientist. To breathe the one and study the other is a never-to-be-forgotten experience.



ELOQUENT SILENCE.

Our noisy civilization is full of barbaric sounds. The endless roar of city streets, the air-mangling and ear-splitting screech of whistles from locomotives, steamboats and factories rasp nerves, distract thought and call for premature funerals. To all this barbarism these Adirondack mountain forests offer a delightful contrast. By going a mile east or west from where we write—this is written on a rude 12x12 inch camp table, in an open camp, within reach of the breath of a fire in front that is contesting with occasional showers for the privilege of a bright and glowing future—one can listen to the most eloquent and delicious silence. If you can find a better word than delicious, put it here. Our nerves, hungry for rest, feed on that silence, and we must call it delicious.

These mountains are built of granite, and the evidences of glacial action are abundant, catching the eye and rejoicing the heart of the geologist at every turn. The trees challenge the axe of the lumberman and the eye of the dendrologist. Many of them have passed the century mark as to age. Towering, graceful spruce and balsam-fir, stand side by side with massive hemlocks. Sugar-producing maples and magnificent yellow birch—by far the largest we have ever seen—interlace their branches seventy-five feet above. Here the polished granite comes to the surface, sloping fit for an easy resting-place. Sit down. How loudly your heart-throbs sound after that climb. Get your breath a little, and then move up to where the moss and dead leaves form a cushion for your elbow. Put your head on your hand, and listen. Your heart-throbs are more quiet than they were, but even they disturb the silence. Look up. Patches of sky appear, over which the clouds go softly, on tip-toe lest they wake the silence. The face of the lake, some hundreds of feet below, is ruffled by a breeze, but here the air breathes slow and still. The silence, in phantom words, but deep with meaning, tells of God, like the echoes of a far-away chant in an old cathedral. "Oh the greatness of his power; the tenderness of his love; the sweetness of his promises. The beauty of the hills is his. He hath laid the foundations of earth that it should remain forever. His care covereth the sparrows and guardeth all his children. He createth the silence through which our souls come near to him in all-enfolding love. Rest, rest, rest."

What startles you so? You were asleep? What was the noise? Only a leaf from that great yellow birch. It fell seventy feet slowly, but touched the moss pillow near your ear, with rattle enough to waken you, so lightly you did sleep in this great, glad silence. "You were dreaming of rest?" Certainly. The silence meant you should. That leaf would not have fallen except it was too ripe to hang on longer, and then, one part of the restfulness of such a nap, in such silence, is the waking.

"Where are the birds?" Down where noisy men are. I heard two crows cawing over that clearing in the distance, but when they flew over here they were as silent as speechless black ghosts.

After all, I cannot tell you all the silence said. It is many-voiced. If you were here it might say many things to you which it has not said to me. You remember what Bryant

wrote in the opening lines of "Thanatopsis":

"To him who in the love of nature holds  
Communion with her visible forms she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile,  
And eloquence of beauty, and she glides  
Into his darker musings, with a mild  
And healing sympathy, that steals away  
Their sharpness, ere he is aware."

To love nature is to love God. To rest in the silence of this mountain is to "Abide under the shadow of the Almighty".

WAITING TO GO HOME.

In connection with other matters, the RECORDER has a note from Elder Jared Kenyon, of Independence, N. Y., who has been seriously ill, but has recovered. He speaks with great thankfulness of the kindness of his friends in Nile, Independence and Hebron, by whom he was cared for during his illness. His rich Christian faith appears in the closing sentence of his note, where he says:

"I had hoped during my sickness that the time had come when the dear Lord would call me home. The days of my activity are ended, and it comes hard now to be dependent upon others, since I have always tried to care for those who were in need. I attended church to-day, Sabbath, October 6, for the first time in two months. It seemed good to meet with my Bible-class again, the class which I have taught so long, although I was not able to take my place as its teacher. Again, I desire to express my gratitude to the dear friends who have shown such interest in my happiness and welfare. I am past 81 years of age, but have been able to write this note without the aid of glasses."

Those to whom Bro. Kenyon has ministered in spiritual things for so many years, and those who have known him in the various relations of life, rejoice in the strong faith, the pure life, and the earnest devotion with which he has done the Master's work. Bereft long since of immediate family friends, and living for some years, in a certain sense, alone, the blessings of which he speaks, which have come to him from the hands of others, are but the natural result of the seed his own life has sown. It is, indeed, blessed thus to wait, not in the shadows, but in the golden sunset, for the summons to come up higher.

CEREMONIAL SABBATHS AND THE WEEKLY SABBATH.

The distinctions between the Sabbath and the "Ceremonial sabbaths" are plainly marked in the Old Testament records. That they are not well understood is due to want of study rather than to any obscurity in the record. We give the passages below in such a way that the detailed study will become easy and brief. Although the instituting of the Sabbath and the existence of the week appear in the Book of Genesis, the history of the Sabbath, as an institution, begins in Exodus.

EXODUS.

The Book of Exodus contains the primal and universal moral laws of all government. The Sabbath is mentioned in this book *fourteen* times, and the record leaves no doubt that it is the specific seventh day of the week, which the Bible everywhere calls the "Sabbath." These are the passages: 16: 23, 25, 26, 29; 20: 8, 10, 11; 31: 13, 14, 15, 16; 35: 2, 3.

LEVITICUS.

The Book of Leviticus deals mainly with matters ceremonial and, with slight excep-

tions, it contains all the references in which the word Sabbath is applied to any days or periods except the weekly Sabbath. It also refers to the Sabbath *seven* times in the following texts: 19: 3, 30; 23: 3, 38; 24: 8; 26: 2, 35.

NUMBERS.

The Sabbath is mentioned in the Book of Numbers *three* times: 15: 32; 28: 9, 10.

DEUTERONOMY.

The Book of Deuteronomy, which is a sort of second giving of laws, has *three* references to the Sabbath, as follows: 5: 12, 14, 15. The fifteenth verse is sometimes quoted to support the claim that the Sabbath was instituted to commemorate the deliverance of Israel from Egypt. A more careful consideration shows that the point in that verse is this: The Israelites are appealed to to observe the Sabbath and to permit their slaves and animals to do so, because of God's mercy in delivering them from bondage. The appeal is local and national, rather than a statement of the reasons for instituting the Sabbath. These reasons are found in Gen. 2: 2 and Ex. 20: 8, 10, 11.

SECOND KINGS.

The Book of Second Kings mentions the Sabbath *six* times: 4: 23; 11: 5, 7, 9; 16: 18.

FIRST CHRONICLES.

The Book of First Chronicles contains *two* references to the Sabbath: 9: 32 and 23: 31.

SECOND CHRONICLES.

The Book of Second Chronicles speaks of the Sabbath *six* times: 2: 4; 8: 13; 23: 4, 8; 31: 3.

NEHEMIAH.

The references to the Sabbath are administrative and sharply practical. There are *fourteen* of these: 9: 14; 10: 31, 33; 13: 15, 16, 17, 18, 19, 21, 22.

PSALMS.

The Sabbath is referred to but once in Psalms. See *title* to 90th.

ISAIAH.

The Sabbath is mentioned in Isaiah *six* times: 1: 13; 56: 2, 4; 58: 13; 66: 23.

JEREMIAH.

The "Weeping Prophet" mentions the Sabbath *six* times: 17: 21, 22, 24, 27. In Lamentations it is mentioned *once*: 2: 6. The passage in Lamentations 1: 7 translated "Sabbaths" should be "Desolations."

EZEKIEL.

The Sabbath is named in Ezekiel *fifteen* times: 20: 12, 13, 16, 20, 21, 24; 22: 8, 26; 23: 38; 44: 24; 45: 17; 46: 1, 3, 4, 12.

HOSEA.

The Sabbath is mentioned in Hosea *once*: 2: 11.

AMOS.

*Once* only does Amos refer to the Sabbath: 8: 5.

CEREMONIAL SABBATHS.

The word Sabbath—singular or plural—is used with reference to ceremonial days and seasons in the Old Testament as follows: Lev. 16: 31; 23: 11, 15, 16, 24, 32, 39; 25: 2, 4, 6, 8; 26: 34, 43. The word Sabbath is not used elsewhere in this ceremonial sense except in Second Chronicles 36: 21. Out of more than one hundred times that the word Sabbath occurs in the Old Testament, less



than one-fifth of the references are to ceremonial days. The Sabbath, as *God's Day*, stands in Old Testament history as Sinai stands in the surrounding plains—grand and alone. This definite testimony from the Divine Record ought to put to rest, forever, the confusion which ignorance and prejudice have created as to the Sabbath—Jehovah's representative day—and the "rest-days" of the ceremonial system; and all the more so since we shall find the same preponderance of references, and the same clear distinctions in the New Testament.

#### S. E. AND I. A. NEWS.

[Recent business letters from Mr. Booth report all well at the Mission. Some paragraphs that give interesting sidelights on the situation have been selected for publication.—H. M. M.]

At your distance, and amidst such different conditions, the labor problem here is likely to prove incomprehensible. My old Zambezi Industrial Mission friends employ many natives and pay little, on the assumption that the native is a lazy man. I do not work on this assumption, because it is not true. Pay him decently, and feed him very moderately, let him know clearly what you require for the amount paid, and I say that personally I have proved, on the Zambezi, in running boats, on the plantation, and lately in machila carrying, that it is amazing what he will cheerfully do.

For instance, I have twelve ordinary men to carry my machila. I pay them fifty cents a month more than other people. They know my journeys must be done quickly, because I have no white helper. I suppose they have made twenty or more trips of forty miles a day, carrying me. Recently I had to go to Chiroms, fifty miles each way, one part over the worst mountain ridges and paths that I know of; another part through the dreaded malarious bog called Elephant Marsh, for several miles to the hips in green, fetid slush, making it necessary to breathe through a handkerchief. Yet they carried me there and back in two days, one each way, besides giving me from four to six hours there for business. Two weeks ago I needed to go to Blantyre—sixty-five miles there and back. They left at five one morning, and were back at four the next morning. I, of course, slept while journeying. Part of the night they tied the machila to a tree and slept a short time around it.

Last week I felt it necessary to go to Zomba, about seventy-five miles. We started at five A. M. Wednesday, reaching Zomba at one P. M. Thursday. Staying there three hours, we left at four P. M., reaching Mitsidi Mission, forty-five miles, in another direction, at four P. M. Friday. We spent the Sabbath at Mitsidi, leaving there at five A. M. Sunday, and reaching home at two P. M. Still, no man of that twelve has grumbled, nor have I pushed them. They have chosen what they would do and have done it.

It proves to me that there is yet much improvement to be made, and the cost of working the plantation can be much reduced, as the native can be induced to settle steadily to an accepted task.

I am a little ashamed to confess that I am so far tainted with the Zambezi Industrial Mission policy of paying less than the market rates for labor, as to be a steady advocate of the policy that the convert ought to be willing to work in the mission cause at lower

rates than for planters who are not working to help their people. As they attain a certain degree of knowledge their value rises rapidly until the money temptation, with weak converts, gain the day. Hence, when he commands and desires more than we think is needed to keep the decent house we like to see, we let him go if love of the work does not keep him.

For instance, my oldest native friend, David, was offered and is now receiving \$25 per month. William Samona, his friend, who remains with us and is doing a much larger work as interpreter and chief plantation overseer, receives but \$7.50 per month. Samona is the Church Treasurer. Stephen Luwayo, the pastor, equally practical, receives \$6.25 per month. An old comrade of these two, who also left for money, receives \$20 monthly from a planter. The general overseer receives from \$1.50 to \$2 per month, which is from a half to three-fourths what they could get from the planters. The unskilled labor has been paid by piecework, and consequently more work per man or boy has been obtained, and they have earned better wages, ranging from 75 cents to \$1.75 per month, according to work done and registered by the educated helper.

The Industrial Zambezi Mission can, of course, keep skilled labor at very low rates in distant stations, because the people are very adverse to quit their own locality, where there is plenty offered, to come to a "country of hunger," as Cholo is called. Myself, I feel, as I have said, a little ashamed of keeping some below their proper value.

Since my return to this country my mission friends have displayed great concern as to where our sphere of operations would be, and I have left the choice largely in the hands of Mr. Miller, with a view to reducing the friction foreseen by us all. Cholo, Mr. Miller's choice, is 40 miles from Mitsidi, and 100 to 150 from the various Angoniland stations.

The problem before a Sabbath-keeping mission here is quite a different thing to that of a First-day mission. In the latter the convert can go anywhere, without violating any fundamental principle. Not so with the Sabbath-keeper, and this feature will, I think probable, as the opposition develops, weed out those not really here on principle. The pastor and members are seriously considering the rate of pay beyond which a Christian should be expected to require no higher payment, and if a higher wage than the figures so agreed upon, the surplus to be given in to the Seventh-day Baptist native church fund. Already they are wishing to send out soon a native evangelist at their own cost. The Mitsidi and other eastern stations pay skilled labor much higher than in distant western stations. The latter, I consider too low. The planters' rates for skilled and educated labor I consider far too high. One, whose abilities appear to me to be just similar to those of William Samana, has \$45 per month as plantation manager, and also in developing a 150-acre estate for himself, with the full knowledge and assistance of his employer.

At our last baptism I put before them what our Lord expects every baptized believer to be, viz., a person dead and buried to the selfish person of former days, and alive only for the purpose and work of him who died for

them. I always advise those who cannot make this complete surrender to wait until their hearts are ready to suffer for and with Jesus Christ, the Lord of the Sabbath. I point out to them, what I myself appreciate, that it is no small honor to be thought worthy to have a little persecution and misrepresentation in the great cause of Christ.

I am gratified to find in your letter that you are looking to send me a helper. If he comes to take up the Industrial work, with its various problems, I shall then be free to enter upon the training of Bible students and preachers for inexpensive outposts. If the new comer is sent for the pastoral and educational, I will keep the Industrial.

#### NEW ENGLAND SUNDAY-OBSERVANCE.

BY DAVID H. ELA, D. D.

In the early days of her history, New England stood as the representative of the strictest observance of the strictest Sunday laws. It is of more than curious interest to mark the changes which have followed the relaxing of Puritan laws and creed—changes which have been influenced partly by the influx of foreign nationalities, with different social customs and religious faith, but more by the changed conditions of society—the different manner of home life and the means of travel and of intercommunication.

We may safely concede that, with all the severity of restriction and requirement in Sunday-observance, the Lord's-day was not with corresponding strictness observed as a day of worship. If a hundred years ago people were not permitted to travel beyond parish bounds on Sunday, it by no means followed that everybody went to meeting or went with considerable regularity. We may also concede that other than religious motives aided in bringing together the Sunday congregations. The Sunday meeting was the social and political gathering, and largely the news exchange for the whole town. With many the horseshed caucus in summer, and the tavern across the way in winter, with its roaring fire and its hot toddy, then so necessary, and often served by the deacon as one of God's good gifts, were more attractive than the sermon. The period immediately following the war of the Revolution was a period of sad decadence and moral laxity, and of consequent disregard of public worship. If Sunday laws were not defied by organized society, they were largely disregarded by the individual.

The changes, which have gone very far in our day, and are still going on in the same direction, may be regarded as organic and institutional, rather than personal. Whatever individuals did or believed then, institutions and organized society helped to uphold Sunday laws. A certain public opinion required their observance. Schools and colleges required students to attend worship on Sunday. So late as 1835, the cotton-mill owners of Lowell required all operators to attend church, and the paymaster deducted pay for pew rent from their earnings.

To-day not only do employers renounce all such authority and obligation, but in many cases the power of business corporations and social and literary institutions is distinctly against Sunday-observance. Municipal streets, bridges and buildings are repaired, preferably on Sunday, when ordinary business and travel are less obstructive.



Colleges no longer require church attendance of their students or Sunday-observance of any kind.

The following facts illustrate changes which have taken place in the matter of Sunday-observance in New England: The Boston dailies some time ago printed the advertisement by a professor in the Massachusetts Institute of Technology of a Sunday excursion to the Hoosac Mountains, promising interesting lectures in connection with the geological formations found in their excursion. In answer to the protest of a local church against such Sunday-desecration, and the bad example and disturbing influence of the Sunday excursion upon the community, the professor replied through the public press that school work left no other time for the excursion by the students, and that this was his mode of worship, which he has as much right to follow as others have to gather in their churches. He went further, and quoted portions of the ritual of poetry and rhetoric which he was to use in his mountain temple. It included neither prayer nor Scripture. The Massachusetts Institute of Technology is a state institution more truly than any other in the state, except, perhaps, the Agricultural College. It received considerable endowment from the state, and the state furnishes a large number of free scholarships to its students. Citizens, therefore, have a right to protest against the action of professors who thus violate the law by pursuing their ordinary avocation on the Lord's-day, and move against the use of their office and influence to procure like violation of the Sunday laws by their students. They may safely add the charge of hypocrisy against one who makes pretense of worship by reading scraps of poetry to cover his mountain rambles and geologic Sunday lectures.

Of the Massachusetts Institute of Technology it is reported by the students, and generally believed, that many of the professors habitually give exceptionally long lessons for recitations on Monday, making Sunday study necessary for their preparation.

In Harvard University—as another illustration of modern Sunday-observance—it is generally understood that professors, instructors and students, especially in post-graduate studies, are at liberty to carry on their investigations and experiments, using for these purposes apparatus, laboratory and museum on Sunday as on other days.

About a year ago the morning papers printed reports of the football contest of Harvard and West Point, and the return on Sunday morning of Harvard's team, except such members as tarried in New York to attend a Sunday dinner given in honor of the athletes. It is a far cry from the strict Puritan Sunday rules of early Harvard to the looseness of the Harvard of to-day, but the more important matter is the moral influence of these great institutions in their disregard of Christian obligation and civil law.—*Christian Advocate*.

Mrs. Brown: "Our language is full of misnomers. For instance, I met a man once who was a perfect bear, and they call him a 'civil engineer.'"

Mrs. Smith: "Yes, but that's not so ridiculous as the man they call a 'teller' in a bank. He won't tell you anything. I asked one the other day how much money my husband had on deposit, and he just laughed at me."

## NEWS OF THE WEEK.

Affairs in China progress not only slowly, but increase as to entanglement. The United States and the more conservative Powers are seeking to settle matters by diplomacy, while Russia is continuing military operations. She has practically completed the occupation of Manchuria. Considerable fighting has taken place, and probably some severe struggles will yet come before that province is absolutely subjugated. New facts concerning the massacre of missionaries and others appear in some quarters. It is said that certain leading officials have been named by the Chinese Government for punishment, some by death, others by imprisonment, etc., but as yet that matter remains quite incomplete. Meanwhile the report comes that there is great danger of a general uprising in Southern China, beginning at Hong Kong. This danger is so great that ten thousand troops from India have been ordered to Hong Kong by the British Government. The indications this week are that diplomatic matters will be held in check, if not practically discounted, for some time to come. Meanwhile the Russians are pushing forward the Siberian Railroad and daily increasing their ability to pour troops into China. The American troops are being withdrawn, and our Government continues to seek peace through diplomacy. Meanwhile Count Von Waldersee has taken command of the allied forces, which still war, and has ordered an advance on Pao-Ting with a force of about 5,000 German, British, French and Italian troops. No American, Russian or Japanese troops join in this movement. Those engaged in the movement claim that Pao-Ting, like Peking, must be punished for the outrages committed there.

The South African War has practically passed out of the public mind. Probably the future will see only the various steps necessary to incorporate the Boers into the British Empire.

The final results of the election in England indicate strong support of the existing Government.

The great strike among the miners in the coal regions of Pennsylvania remains unsettled, although the operators have offered liberal terms as a basis of settlement.

The October Report of the Agricultural Department at Washington shows a decline of about one per cent in the corn crop of the United States, the average per acre being placed at twenty-three and one-half bushels. The average yield of oats, per acre, is placed at about twenty-nine and six-tenths bushel, barley at twenty-four and four-tenths, rye at fifteen and one-tenth, potatoes at seventy-four and four-tenths. There is a general decline in the condition of the apple crop, and yet the average is considerably more than the average for ten years past.

As the votes of the various Presbyteries come in, it is indicated that there will be a majority in favor of some modification of the present creed of the Presbyterian church in the United States. To what extent the movement for revision will finally be carried remains to be seen. That some modification will be made is practically certain.

The reports from the Spring Conferences of the Methodist church show some increase as to members received over the reports of last year, but the general average is considerably

below the average for a number of years previous to the decline of the last few years.

No great religious movements are taking place in the United States at the present time. The summer campaign at Northfield, which closed while the Editor of the RECORDER was resting in the mountains, showed a very favorable report in the matter of attendance and interest, and indicated that the son of Mr. Moody, to whom the work was left, is to be a worthy successor of his father.

As the time for the election for President approaches, activity increases on the part of all parties, and political questions are well at the front. Each of the two great parties give out estimates from time to time as to the success of their candidates. The correctness of these estimates can be judged at a month from this date much better than now.

## WHEN IS AMBITION EVIL?

Ambition is like pride or the desire for wealth, right and useful in itself, and a tremendous force for good if properly controlled, but exceedingly mischievous when allowed to become master instead of servant. No other motive has so influenced mankind, but its operation is as different as darkness and light. Napoleon the Great was conspicuously ambitious, and strove to win power and fame at no matter what cost of the blood and tears of his fellowmen. Mr. Moody was equally ambitious, but his aim was to illustrate a genuine humility and an unfaltering and richly fruitful Christian service.

Nobody is worth much who is destitute of ambition. But he whose ambition is fixed upon some evil end, or makes use of methods which are unfair, unkind, or in any way injurious to others, or only tend to diminish his own spiritual sensitiveness and energy, is an object of pity. To desire wealth, fame, power of any kind, and to strive for it in honorable fashion, is commendable. But to try to be first for the sake of surpassing others, rather than of doing the most and best with one's powers and opportunities, is a false ambition. To use one's advantages for one's own advancement, with no matter what results to others, is to deceive one's self. To succeed "by hook or by crook," by doubtful measures, if clean and square ones cannot be depended upon to secure the result desired, is to allow ambition to befool us.

Unless ambition be consecrated, we cannot safely allow it to become absorbing, as its tendency is. It is saturated with selfishness unless it is imbued with the Holy Spirit. It fixes one's attention upon himself, his own condition and prospects, his own gains and losses, his own standing with his fellows, until he looms up before his own mind excessively, and loses all just sense of proportion. That is not the spirit of the gospel. It is not the spirit which saves the soul or blesses the world. No ambition is safe which is inconsistent with humility and with ministering willingly to others.

Without ambition, many most necessary achievements never would be wrought. But only as it is, in line with the character and life of Jesus is it helpful or even safe. It must be that of Paul, not that of Alexander.—*Congregationalist*.

RELIGION may be learned on the Sabbath, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street.—*John Doughty*.



## Missions.

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

MANY persons are chasing after their reputation to make it better before their fellow-men. It would be much better and more logical in action to look after their character. Reputation is the shadow, character is the substance. A good character will give a good reputation. One may be maligned, traduced, falsely represented, but if his character is pure and true the reputation will come out clear and undimmed. Young people especially should look well and carefully to the foundation upon which they are building their character, and to the material they are putting into it. Poor stone put into a foundation and bad brick into a superstructure, may some day cause the ruin of the building. So an impure thought or sentiment, a bad principle or act, put into the foundation or superstructure of one's character will some day cause its ruin. Christ, the Rock of Ages, is the only safe and enduring foundation upon which to build one's character, and the thoughts, sentiments, principles and acts which he can and will approve are the only fit material to put into it. If we will carefully take care of our character, our reputation will take care of itself. Christ-founded and Christ-like character is what the world needs in every relation, duty and business of life, and is the only one which will stand the test at the great judgment day.

THERE is a great deal of the gospel of works preached in these days, notwithstanding a man is not saved and cannot be saved by his works. It is true, faith without works is dead, but the works must be the works of faith for faith to be alive and live. The trouble is many are basing their salvation and spiritual growth on works that are not the works of faith in Jesus Christ. They are the works of self. If Jesus Christ is *in us*, then the *outer life* will be right. We must have Christ *in us* to *have* salvation. We must have the Holy Spirit *in us* to have the graces and fruits of the Spirit, to have spiritual life, power and growth. We hear a great deal about consecration. Can a person consecrate himself? No one can be consecrated to Christ and to Christian service unless he has within him Christ, the Holy Spirit and the Word as the consecrating power. The consecrating act is theirs, not ours. The trouble is, we are trying to make the consecrating act our own, and we do not get consecrated. What we need is to submit ourselves entirely to them and let them do it, and we will get consecration. Self-surrender to God, Christ, the Holy Spirit and the Word of God, and letting them do within us their good will and pleasure, and control our lives, is the only road to salvation, spiritual growth and attainment, consecration, and victory over self and the world.

At the Conference of the Boards of Foreign Missions of the United States and Canada, held in New York City Sept. 21, 1900, with reference to affairs in China, a committee was appointed, consisting of the Rev. Drs. R. P. Mackay, Judson Smith and Thomas M. Barbour, to prepare a letter to the churches with reference to the state of affairs in China; and the duty of the church in this emergency, calling for a week of prayer to begin October 28 and end November 4. The Missionary Society hopes that our pastors

and churches will carry out the spirit and purpose of this week of prayer for China. If they do not think it expedient to hold a week of prayer, that they will have a stated time in that week most convenient for them for a season of prayer for the mission work and workers in China, and for China herself, not forgetting the families of the martyred missionaries. The Secretary would suggest that the regular prayer-meeting of our churches on the evening before the Sabbath, November 2, as far as possible, be set apart for this object. As soon as the copies of the letter which the Secretary has ordered are received, he will mail a copy to each pastor of our churches; and if a church has no pastor, then to some officer of the church.

In a letter recently received from Miss Susie M. Burdick from Mt. Clemens, Mich., she writes as follows concerning China matters:

I am ready to admit that the outlook in China is full of perplexity, but I still believe there will be the best kind of an outcome. Just now there seems to me to be two imminent dangers. The first that the trouble may be patched up and passed over. This is China's opportunity for a thorough house-cleaning and renovation, and it will be a sad pity if she misses her opportunity. The second danger is of disagreement among the Powers resulting in war and an attempt to partition the Empire. When I read the newspapers I get quite wrought up, but when I think quietly on the subject it is with confidence that as, thanks to the goodness, power and mercy of God, the fate of our friends at Peking was so much better than our fears, so the result of the entire situation will be far better than we have thought possible. A friend writes me from Shanghai in a letter just received, that the prospect is that schools will be opened in and about Shanghai this fall, but work up the Yangtze will doubtless not be resumed before the end of the year.

THE following clippings from the *North-China Daily News*, sent by Miss Burdick, will be of interest to the readers of the Missionary Page:

#### MISSIONARIES NOT RESPONSIBLE.

Certain short-sighted persons attribute all the present trouble to the pernicious influence of missionaries. Possibly a few have made mistakes, but to those who take the trouble to go into the matter thoroughly there is no denying the fact that the good done by far outweighs the evil. The patience, devotion, and heroism with which the missionaries—both men and women—have met and endured the afflictions of the last two months cannot but be admired. It has been well said that the 11th chapter of Hebrews is being re-written in China.

MANY enlightened natives look on the crisis with equal disgust at the deeds of their misguided compatriots, and dread of the terrible vengeance they fear must follow. Some such men we should like to see in power. With a little stiffening of Western support, China in their hands should enter the comity of nations clothed and in her right mind. Her vast resources should ensure her rapid advancement in wealth and well-being, her sound common sense should consolidate her power, and the ability of her sons should raise her name and the fame of her administration high among the nations of the earth.

#### H. E. CHANG CHIH-TUNG AND THE CHRISTIANS.

To the Editor of the *North-China Daily News*:

Sir:—In my letter of last week some account was given of the excitement through which we had just passed at Hankow, caused by a somewhat peculiar proclamation issued by our Viceroy and Governor. At the suggestion of the Consuls at Hankow that proclamation has been taken down, and a new one has been issued. I herewith enclose a copy of the latter. The readiness with which the Viceroy has attended to this matter, and the satisfactory manner in which he has put it through, go far to show how genuinely sincere he is in his desire to guard the treaty rights of the converts, and to maintain order everywhere within his jurisdiction. In issuing the first proclamation, H. E. meant no evil. His subsequent conduct supplies ample proof of his guilelessness. The strange thing is that a man so astute should have been so easily taken in.

Everything is perfectly quiet here these days. The

chapels are well guarded, and the people are convinced that the missionary and the converts are as much under the care and protection of the local officials as they have ever been. We go in and out among the people with our usual freedom and sense of safety, and I can truly say, so far as I am concerned, that it is seldom I see a black look or hear an angry word. Alarming rumours are abundant; but they seldom, or never, give rise to anything.

A party of Shansi missionaries arrived at Hankow yesterday. You will probably receive by this mail a detailed account of their experiences from Pingyao to this place. One of their number has been to see me this morning, and I have been listening to a tale of trial and suffering such as I have never listened to before. In Shansi they were treated with indescribable cruelty and barbarity by both the officials and people. In Honan there was a slight improvement, but so slight that it would be misleading to take it into consideration in any attempt to weigh the one against the other. The governors of those two provinces have shown themselves to be demons incarnate in their treatment of all foreigners who have been unfortunate enough to fall into their hands during this terrible crisis. But the day of reckoning is at hand, and it is to be hoped that the doings of these two monsters of iniquity will not be forgotten on that day. Let no one suppose that these missionaries have suffered because they are missionaries. They have suffered because they are foreigners. Had the gentlemen been members of the Peking Syndicate their sufferings would have been worse.

At Tsehchou one of the missionaries was taken for a member of the Syndicate. The mob laid hold of him, and would have murdered him then and there had he not been able to convince them that he was another person. It is the height of folly to look at the present movement as anti-missionary. It is anti-missionary as it is anti-everything that is foreign. The man who looks upon the missionary as the cause of the present trouble is simply blinded by ignorance or prejudice, or both. The movement is first and last an anti-foreign movement, and has for its aim the casting out of every foreigner and all his belongings. This is a point of great importance, a point that we cannot afford to lose sight of for a moment at this time.

I should like to state that the refugees from Shansi are loud in their praise of the treatment received by them from all the officials in Hupeh. It corresponds with testimony borne by all refugees from all parts of the kindness of the officials of this province. This of course is to be ascribed to the good-will of our Viceroy.

I am, etc.,

GRIFFITH JOHN.

AUGUST 15.

#### THE SABBATH IN THE NEW TESTAMENT.

No one is prepared to study the Sabbath-question as it appears in the New Testament without a knowledge of the theories and practices of the Jews in the time of Christ. The prevailing ignorance on this point has led to many grave errors, much incorrect interpretation, and many false conclusions. To guard the reader against such results, we preface our examination of the New Testament by a general pre-survey of the field.

The law of the Sabbath interpreted by the words and the example of Christ forms the only basis for the "Christian Sabbath". It should be remembered that the expression "Christian Sabbath," as applied to Sunday, is wholly unscriptural; and "Jewish," as applied to the Sabbath, is equally so. "Christian Sabbath" was coined to add strength to the "Change-of-day theory," at the time of the English Reformation. Christ Christianized the Sabbath; and he who has due regard for Christ will not disregard his example by throwing the Sabbath away, and putting Sunday in its place. The space which can be granted to details as to the almost endless rules which the Pharisees had imposed upon Sabbath-observance is so meager that we commend the student to a treatise, "Pharisaic Sabbath Rules in the Time of Christ," which was published in *The Outlook and Sabbath Quarterly*, for January and April, 1889, pp. 592-626; from the pen of that accom-



plished scholar, Rev. Bernhard Pick, Ph. D., author also of the "Talmud," the "Apocryphal Life of Christ," etc. The formalisms there detailed, with which the Sabbath was burdened, number many hundreds, if not thousands. Dr. Pick opens his treatise with the following paragraph:

Of those matters of form and outward observance on which Christ and the Pharisees clashed, the Sabbath came into question oftenest, and it was on this point that Christ, with his lofty conceptions, wounded most deeply the prejudices of the Pharisees. "By their system," as Geikie has well said, "man was subordinated to the Sabbath, not the Sabbath to man. This harshness was not the design or will of God. The Sabbath had been given by him for the good of man, and was to be a day of refreshment, peace and joy, not of pain, sorrow and terror. Jesus, therefore, proclaimed expressly that man is greater than the Sabbath, in direct contradiction to the Pharisees' teaching, which made the Sabbath of immeasurably greater worth than man. Man, and still more himself, as the representative of humanity, in its abiding dignity and right—the Son of man—is the Lord of the Sabbath. It was a proclamation of spiritual freedom." Different, however, it was with the Pharisees. The simple Sabbath law as expressed in the Bible (Exod. 20: 8-11; 23: 12; 31: 12-17; 34: 21; 35: 1-3; Deut. 5: 12-15), was not sufficient for the zeal of the rabbis. The general principle, it is true, is frequently inculcated in the law, but not its special application and specific enactments as to what constitutes a violation of the Sabbath. To supply this want, the rabbis betook themselves to the task of laying down minute rules and regulations which were to guide the pious in Israel. A whole Mishnaic treatise bearing the name of *Sabbath or Shabbath* (from its contents) is occupied with the Sabbath question, to which 24 chapters, or 156 double pages folio, in the Babylonian Talmud, are devoted.\*

The summaries given in this article will aid those to whom the articles of Dr. Pick, and the Talmud, are not available.

There were two "Schools" of Talmudists, and they differed on many of the subordinate regulations; but the general principles on which restrictions were placed were the same. They laid down one great rule for the Sabbath, namely: "He who forgets the principle of the Sabbath, and does many works on many Sabbaths, is only responsible for one sin-offering. Every one who knows the principle of Sabbath, and does many works on many Sabbaths, is responsible for every Sabbath. Every one who knows that there is Sabbath, and does many works on many Sabbaths, is responsible for every principal work." He who has done many works arising from one principal work is only responsible for one sin-offering. Works are divided into *principal* or *fathers*, and *secondary* or *children*. If a man did one principal work and twenty secondary works, they regarded them as *one* sin, and consequently deserving *one* punishment. The principal works are forty, less one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, taking out two threads, hoisting, loosing, sewing two stitches, tearing thread for two sewings, hunting the gazelle, slaughtering, skinning, salting, curing its skin, tanning, cutting up, writing two letters, erasing to write two letters, building, demolishing, quenching, kindling, hammering, carrying from private to public property.

Under these came endless subordinate divisions, and many combinations,—"*Erubh*,"—through which the violation of rules was avoided. In the matter of "going out" on

the Sabbath they divided all space into "Public places," "Private places," places neither public nor private (*Carmelith*) and "Free places." By ingenious and sophistical combinations, based on these distinctions as to place, almost any amount of "going" could be attained. They started with Exodus 16: 29, "Abide ye every man in his place, let no man go out of his place on the seventh day." From this it was taught that a man's place was understood to be the city where he lived, together with a belt of country around the city two thousand cubits, or about six furlongs broad; so that a man could, on the Sabbath, start from his house, go to the boundary of the city, and proceed farther any distance not greater than two thousand cubits. This distance is known as the "Sabbath-day's journey," mentioned in Acts 1: 12.

The last of the thirty-nine principal works which are forbidden on the Sabbath, according to Jer. 17: 21-24, is the carrying or removing of anything from one house or set of premises to another. These restrictions would often be very inconvenient. How to be relieved from the stringency of these rules was a task to which the Jewish lawyers addressed themselves, and by sophistical ingenuity they untied the Gordian knot by *Erubin* or mixtures. By this method one house was "mixed" or combined with another, so as to form one, and then anything might be carried from house to house; also one Sabbath-day's journey was combined with another, and a man was enabled to go four thousand cubits on the Sabbath. Thus: "If a man, while on the road (on Friday) be overtaken by dusk, should he distinguish a tree or hedge, and say, 'under it be my Sabbath residence,' it is as if he had said nothing. Should he say, 'I will rest at its basis,' he may go from the spot on which he stands to the base two thousand ells, and from the base to his house two thousand ells; thus it is found that after dusk he may go four thousand ells."

The specifications and evasions relative to "going out" had their counterpart in the matter of "Bearing burdens," and performing actions. If a beggar reached into a house and gave or took something from the hand of the master of the house, the beggar was guilty; if the master reached out he was guilty. A tailor might not go out carrying a needle, nor a scribe his pen. Flesh, onions and eggs might not be fried on Friday afternoon, unless "They be sufficiently fried" before Sabbath began. Bread must be "fully crusted" if in the oven when Sabbath began. Elaborate prohibitions surrounded the "lighting of lamps" on or near the Sabbath. In caring for animals, minute distinctions were made between "necessary" and "unnecessary" things. For example: "A camel is led forth with a head-stall; a she-camel with a nose-ring; an ass with a bridle, and a horse with a halter." If a halter needed cleansing it must be done without removal.

Persons were prohibited from carrying burdens in endless ways. A woman must not wear lace made of wool or flax, nor straps on her head, nor a nose ring, nor a seal ring; she must not carry a needle nor wear plaits of hair, unless they were sewn to her cap. A grain of salt might be put in the mouth to cure toothache, but if it fell out one could not put it back without guilt. A mantle must not be "carefully" folded and false teeth could

not be worn. But evasions were many, and one was not guilty if things were carried in some "unusual" manner. If one carried out anything either with his right hand or with his left, in his lap, or on his shoulders, he was guilty; but if he carried on the back of his hand, or his foot, or in his mouth, or with his elbow, or in his ear, or tied to his hair, or in the purse of his girdle, with the opening downwards, or between the girdle and his shirt, or in the skirt of his shirt, or in his shoe, or in his sandal, he was not guilty, because he "carried not in the usual manner."

In matters pertaining to health we find the following:

He who has the toothache must not rinse his teeth with vinegar, but he may wash them as usual, and if he does get cured, it is well. He who has pains in his loins must not rub them with wine or vinegar, but he may anoint them with oil, except rose oil. Princes may anoint their wounds with rose oil, as they are in the habit of doing so on week days. Rabbi Simon says, all Israelites are princes.

As to household duties, these are examples:

Straw on the bed must not be shaken with the hand, but it may be done with the body; if, however, intended for fodder, or if there be a pillow or cloth on it, it may be shaken with the hand. A mangle of a householder may be (opened), but one must not mangle, whereas that of the laundress must not be touched at all. Rabbi Judah says: "If it was partly opened on Sabbath eve, it may be opened altogether and (clothes) taken out."

We have given the reader a few out of many hundreds of restrictions, all of which were foreign in the last degree to the real purpose and intent of the Sabbath. Christ ignored this mass of formalism and, by example and precept, restored the Sabbath to its rightful place. But the formalists could not understand his higher views, and hence they condemned him as a "Sabbath-breaker." A similar misunderstanding, or non-understanding, of the higher and more spiritual side of Christ's teachings touching other fundamental truths, prevailed, especially among the Pharisees. Many of these imperfect conceptions became embodied in the "Creeds" of succeeding centuries; and, since error grows more erroneous with age, the imperfect conception of the early centuries is now the radical error of modern theology. This is pre-eminently true in regard to the Sabbath.

#### SEVENTH-DAY BAPTISTS.

The General Conference of the Seventh-day Baptists was held the last week in August, at Adams Centre, N. Y. Although a small denomination, they had a considerable gathering and much interest was manifested. Gratification was shown with activities at home and abroad. The Missionary Society reported receipts amounting to \$12,492.29. The Sabbath Evangelizing and Industrial Association, organized a year and a half ago, reported an important work begun on the West Coast of Africa. As the name indicates, it has for its object an industrial as well as a spiritual work. This has been pushed forward amid much opposition and great difficulties. The receipts thus far have been \$18,779. The report is thus summarized:

"In that time we have placed two missionaries in the field, have seven native evangelists in training, and sent out three natives to establish a sub-station near Kamis, purchased a plantation of 2,000 acres, harvested our first crop of coffee, collected over \$17,000 from about 900 subscribers, formed the Seventh-day Baptist church of Plainfield, British Central Africa, with twenty-four members, and with the co-operation of Seventh-day Baptists, the church at Ayan Maim, West Africa, with twenty-two members, taught hundreds of Africans the value of work, and brought them under Christian and Sabbath influence."—*The Treasury*, Oct., 1900.

\* This Talmudic treatise on "Sabbath" has been put into English, lately, and published by the New Talmud Publishing Company, 54 East 106th Street, New York.



## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

### GOD'S QUESTION.

God bends out from the deep, and says:  
"I gave thee the great gift of life;  
Wast thou not called in many ways?  
Are not my earth and heaven at strife?  
I gave thee of my seed to sow,  
Bringeth thou me my hundred-fold?"  
Can I look up with face aglow,  
And answer, "Father, here is gold?"

—Jame Russell Lowell.

### LETTER FROM MRS. BOOTH.

CHOLO, B. C., 23d July, 1900.

To the Woman's Board Seventh-day Baptist Missionary Society:

*My Dear Sisters:*—A letter from Mrs. Bliss by last week's mail brings to my mind again the pleasant times spent at Milton before leaving for Africa. It also reminds me afresh of the happy little meeting held in the home of one sister (Mrs. Bliss), and of the resolve of the Board at that time to undertake the support of fifty girls in our school here. It is just a year since we arrived in the country, but owing to different events which have taken place, and about which you have no doubt read and heard before this, there is not much to report, as to work among girls; nevertheless, we see daily tokens that the Lord is working, and we trust that the time is not far distant when the desire of our hearts will be realized. So far, a boarding-school for African girls has been a thing talked of, prayed about, and hoped for. The Lord himself has laid the need of this school upon my heart, and yours, and when he gives us anything to do "he does not change," and because he never bids us do an impossible thing, therefore, we know that he will complete that which he has begun. As we have no building, we have just now quite a nice number who meet on the verandah of our house, most of whom began at the A B C stage. There are other classes for young men more advanced, but of these I do not speak in this letter. To our school on the verandah, each afternoon, many of the village children come, and not only children but grown men, too, all anxious to learn, and not ashamed to sit down with small children and learn the alphabet. The cook boy, and girls who help in the home, and some of the Angoni who are only here for a month or so for hoeing or helping with the coffee harvest, these all help to swell the ranks. Two quite small boys, whose work is to look after the goats and sheep, are already beginning to read the Chemanjanja New Testament, fairly well, and only this afternoon asked to be allowed to carry away with them a copy of one of the Gospels that they might study it while tending the flocks. It is nice, too, to see the look of pleasure on the face of a tall man when, for the first time, he is able to repeat the alphabet through without a mistake. But you will say, most likely, "We are the Woman's Board, interested mainly in work among women; you are telling us all about boys and men; what has this to do with the girls' school?" Patience, my dear sisters. In the early stages we have to do "what we can," and are not always able to do just what we would like. Except in the case of college students, who are young men studying English, most of the classes are at present mixed, young and old, boys and girls. It is difficult to arrange otherwise until we have proper school building and more teachers. This, I think, you will understand. Again, the women and girls learn much more slowly,

as a rule, than the boys. There are one or two who, I am glad to say, are very promising, and in time you may hear of the progress of girls as well as boys. One (to me) very encouraging fact I must not forget to mention, as I feel sure it will interest you also. In a former letter, I believe to Mrs. Titworth, I mentioned our having with us a lad, one of the younger sons of the late Angoni chiefs, by name, Chikuse. About a month ago a little band of Angoni came down for work, and among them a sister of this lad, a girl of about 14, and, of course, a daughter of Chikuse. It will appear a little strange, perhaps, to you away in America, that the daughter of a powerful chief like Chikuse should walk together with a number of those who were once her father's subjects, and now the subjects of her brother, that this girl should come a journey of from eight to ten days in order to earn perhaps three shillings, or about one dollar at the most, by hoeing the land; it does seem a little out of place. It will at least prove to us all more and more the need of schools as a means of changing the position of the African woman.

The encouraging part of the visit of this girl is the fact that she comes from a part of the country (Portuguese) where no schools or missionary effort of any kind is allowed. We have been in her country and have seen and spoken with the chief, her brother, Mandala, but since he has put himself under the power of the Portuguese, who have now entered his country, though he might desire the education of his people, under existing circumstances it cannot be, as being Roman Catholic, the three resident Portuguese officials would oppose it.

Nyisie is the name of the young girl, and as soon as we discovered who she was I sent for her, and had a good talk with her; asking if instead of hoeing she would not like to go to school and learn many things. We talked of the plan and desire of our Mission to build a good school-house for girls, with nice sleeping places near by for at least fifty girls. I explained that there would be a portion of land set apart where the girls would be expected to make gardens, and in course of time grow their own food; that until it was ready they would be supplied with food and also comfortable clothing, etc., etc. Nyisie listened to all this, and her answer to it was that she, and she thought also many other girls of her country, would like to enter a school such as we spoke of. If we only had the school built now it would, I feel sure, have made a much stronger impression, but we must be patient, and in time it will all come. In the party are four other girls who act as a kind of body-guard to Nyisie while traveling. When these girls heard at first of our desire for Nyisie to remain with us, if she so desired, for we don't press any one, they were troubled, and came to us quite in distress, saying that if she remained here they would be afraid to go back to Mandala, as he would perhaps go to the Portuguese and say that the missionaries had enticed his sister away for some reason or other.

It was settled that when her party finished the work for which they were written, that she should return with them to her village, and if, after they had heard from her of our plan, her people were willing, she would return and begin to study. The time is drawing near for her to return to Angoniland. While

the others have been working, she has, at her own request, been helping me in the house, and attending our school daily and the sewing meeting once a week. Though she knew absolutely nothing when she arrived, she is now beginning to sew quite nicely, and has nearly finished heming one of those sashes for the waist, made of blue calico. She is a very bright girl, and given good opportunities, would, I feel sure, become a good and useful woman. Please pray that the way may be made easy for her to return and cast in her lot with us for a while. In coming at all she and the others are running a great risk, as if the Portuguese knew of their being here there would in all probability be trouble, as the Portuguese do not allow any of the natives to leave the country to look for employment unless sent by themselves. This was not always so; it has only come about lately; hence our difficulty in procuring sufficient labor at all times. The Portuguese hire them out like cattle to planters and others, for, I believe, from six to ten shillings per head per month. They pay the natives themselves about ten yards only. Sometimes they are simply sent down to work for their tax only. We feel that if only the way can be made clear for Nyisie to come to us, that she will be the means of bringing many others.

It may be that by this means the light is to enter that dark, dark part of this great country. The Lord is ever with us, and it is his work, not ours, and shall we not all rejoice greatly in that he has chosen us, weak though we are, to be the means and instruments in his hands of carrying out his purposes and bringing light and blessing to those who sit in darkness in different parts of this great harvest field. As the letters are now going to mail, I must close, asking that you will remember to constantly bear both us, the work, and the natives among whom we work, before the throne of grace.

With kind greetings to all the friends, believe me to be

Yours for Christ and Africa,  
ANNIE S. BOOTH.

### IN MEMORIAM.

A tribute to the memory of Mrs. Belle Witter Saunders, wife of Deacon James A. Saunders, of the First Westerly Seventh-day Baptist church, who was taken from us on Thursday morning, Oct. 4, 1900. She can never be forgotten by her own family, nor by the many friends whom she, with her husband, have made during their brief residence in our community. She has been a zealous worker in the Y. P. S. C. E., and in the W. C. T. U., of both of which she has been President and leader. But it was in the home circle that her light shone brightest. Patient, kind and loving; a daughter, indeed, to the aged father-in-law, by whom she will be greatly missed; a devoted wife, and a tender mother to the two little girls who have met with an irreparable loss.

May the bereft husband, the widowed mother, and the mourning ones be able to look upward and think of the "beautiful morning" of which she taught the little ones to sing, when the clouds will all be rolled away, and they will meet with their loved one again.

May the Lord bless and help them all.  
MRS. C. H. TUCKER,  
DEACON C. H. TUCKER.  
WESTERLY, R. I., Oct. 9, 1900.



ANNUAL MEETING OF THE S. E. AND I. A.

The second annual meeting of the Sabbath Evangelizing and Industrial Association was held in the parlor of the Seventh-day Baptist church at Plainfield, N. J., October 1, 1900, at 7.30 P. M.

Present—David E. Titsworth, Henry M. Maxson, Rev. Arthur E. Main, William M. Stillman, Alex. W. Vars, C. Clarence Chipman, Orra S. Rogers, David D. Rogers, Mrs. George H. Babcock, Mrs. Henry M. Maxson, Mrs. William C. Hubbard, Miss Myra Clark and William C. Hubbard.

Rev. Arthur E. Main opened the meeting with prayer. The minutes of the previous meeting were read. Upon motion, the President and Secretary were appointed a committee to answer certain charges made by the Zambesi Industrial Mission against Mr. Booth for proselyting and offering inducements to secure their laborers.

The following minute concerning the Seventh-day Baptist Gold Coast interest, West Africa, was unanimously adopted:

The remarkable origin and the brief history of this new Sabbath-keeping interest in the Gold Coast, West Africa, the valuable labors of Dr. W. C. Daland, and how this Association felt that it must give our new-found brethren at least a little help in their present and pressing needs, are all now pretty well known.

But inasmuch as the kind of missionary work most called for in that new, and as we believe promising, open door, is not the kind of work for which the Sabbath Evangelizing and Industrial Association was organized, which is the building up of self-supporting and self-propagating mission stations along industrial lines, we do not see our way clear to take up the work. Therefore, we hereby express our desire and hope that the Board of Managers of the Seventh-day Baptist Missionary Society will see it to be both duty and privilege to take this new field under its excellent care.

If the Board of Managers will do this, we promise our cordial moral support, and we believe that our members, as individuals, will give to the movement both moral and financial aid.

This minute was ordered sent to the Seventh-day Baptist Missionary Society, together with a statement of our financial promise to the Ayan Maim church.

It was voted to approve the informal action notifying Miss Emily Booth that we deem it unwise to send her to Africa at present as a mission teacher.

The meeting then proceeded to the election of ten directors to serve for three years. William M. Stillman and Orra S. Rogers were appointed tellers. The ballots being counted, the following persons were declared elected:

Uberto S. Griffin, Nortonville, Kan.; Mrs. O. U. Whitford, Westerly, R. I.; Rev. A. B. Prentice, Adams Centre, N. Y.; Rev. W. C. Daland, Leonardsville, N. Y.; Dr. H. C. Brown, Brookfield, N. Y.; Rev. E. A. Witter, North Loup, Neb.; Dr. Clement H. West, Farina, Ill.; Prof. A. B. Kenyon, Alfred, N. Y.; Rev. F. E. Peterson, Alfred Station, N. Y.; E. K. Burdick, Nortonville, Kan.

After prayers by C. C. Chipman and Mrs. Geo. H. Babcock, for guidance and blessing on the work and workers, the meeting adjourned.

WILLIAM C. HUBBARD, Sec'y.

An adjourned meeting of the Directors of the Sabbath Evangelizing and Industrial Association, for the purpose of electing officers for the ensuing year, was held Sunday morning, October 7, 1900, at the usual place.

There were present David E. Titsworth, Henry M. Maxson, Orra S. Rogers, William M. Stillman, Mrs. George H. Babcock and William C. Hubbard.

Orra S. Rogers opened the meeting with

prayer. It was voted to proceed to the election of officers, President David E. Titsworth calling William M. Stillman to the chair. Upon ballot being taken, the following officers were unanimously elected:

President, David E. Titsworth.  
First Vice-President, Henry M. Maxson.  
Second Vice-President, Dr. A. S. Maxson.  
Secretary, William C. Hubbard.  
Treasurer, Orra S. Rogers.

The President appointed Frank J. Hubbard and Alexander W. Vars as auditors for the ensuing year.

There being vacancies in the Directorate, caused by the resignation of C. B. Cottrell, of Westerly, R. I., and the ineligibility of Rev. L. R. Swinney, of DeRuyter, N. Y., because he is not a stockholder in the Association, the Secretary was instructed to cast the ballot for J. Irving Maxson, of Westerly, R. I., for Director for the original term of three years, to fill the vacancy caused by Mr. Cottrell's resignation. The Secretary also cast the ballot for Mrs. T. R. Williams, of DeRuyter, N. Y., as Directress, for the original term of two years, in the place of Mr. Swinney.

Correspondence was received from Mr. Booth, also from the African Lakes Corporation, of Glasgow, Scotland.

Having ever in mind the pressing need of some one to go to Africa as an assistant to Mr. and Mrs. Booth, D. E. Titsworth was appointed a committee to correspond with those who were available for that work.

The Treasurer presented his quarterly report, which was ordered received and placed on file after being duly audited.

Minutes were read and approved, after which the meeting adjourned.

WILLIAM C. HUBBARD, Sec'y.

PLAINFIELD, N. J., Oct. 8, 1900.

"THE CHRISTIAN SABBATH."

Under the above head the *Interior*, Sept. 13, calls attention to the fact that the Grand Army of the Republic complains of the waning regard for Memorial Day, and that this association of veterans has put itself on record as believing that the only way to preserve the tender and sacred associations of a day originally set apart for commemorating the valor and self-sacrifice of their companions in arms, is by holding these annual services upon a Sunday instead of a secular day. It is a confession that after thirty years of experiment they are convinced any holiday which is not protected by law and made sacred by custom will be made hilarious and profane by the multitude.

Turning to the Sunday question, as seen in the light of the history of Memorial Day, the *Interior* says:

That man must be blind who does not plainly foresee that Sunday itself "must go" in due course of time, unless there be thrown around it protections of law and custom which other lost days of leisure have lacked. We have found, both East and West, pleasure resorts, although occupied but for a few weeks in the year, obliged to secure municipal charters for themselves in order to protect properties and families from the wild and lawless hordes of Sunday excursions. One after another have our suburban towns closed their gates against the European Sunday let loose upon them with its horrors of brass bands and open bar and free beer and "beef-killing contests." When the city is obliged to put up with its own noise and keep its uproarious crowds within its own limits, the day must be reformed, restored to its original order and decorum, or banished altogether.

The Christian Sabbath has been in the past a large factor in the intellectual development of the common people. The mind of man is naturally restless, inquisi-

tive, aggressive. Give it one day in seven to exercise itself in legitimate inquiry and research, and the result will be an educated nation. The lad who uses his Sundays for real mental quickening, by middle life has had more days of study than are embraced in a full preparatory, collegiate and professional life. But the unlearned man, without literary, scientific or religious tastes already developed, finding both serious culture and trifling entertainment presented to him from which to make his choice on Sunday, will choose the entertainment; and he will die in his old age intellectually a child. The Christian Sabbath has been in the past the poor man's university. Now it is becoming his Punch and Judy show, his intellectual Merry-go-round, the sepulcher of what mentally he might have been. The bitterest enemy of the Sunday paper at its birth, less than forty years ago, would not have dared to prophesy for it so swift a decline, so imbecile an end, so disastrous a result. The author of one of our popular novels, not even written from a Christian standpoint, has described the typical Sunday "Four-page, Illustrated Supplement" as revealing and disseminating "the humor of savages of which words can not tell its vulgarity, its spiritual debasement. It should be stored in our literary archives . . . to show to a skeptical future how far the present is from the surface in its ascent from the bottomless pit." And it is not too much to say that the man intellectually fed upon the news of the race-course, the prize-ring and the police court will never reach the level of his fathers whose Sundays were spent in considering the mighty problems of origin, duty, destiny and future life. The old-fashioned Sunday may have been subject to various abuses, but despite them all it quickened the brain and created an intelligent, an educated people. The modern Sunday can logically end only in creating out of the man who has no other leisure a physical helot, a mental dwarf and a spiritual Caliban.

For the outcome of present tendencies Christian people will be responsible in no small measure. We fear it is they who are girdling the tree that protects the state; letting down the bars which have kept the wild boars out of the goodly vineyard. If they make little of the Christian Sabbath, the world will make nothing of it. If they allow themselves every liberty, men with less conscience will permit themselves every license. Not simply the interests of religion, but the interests of humanity are bound up in the future of a day which must be used for the very highest, or it will be used for the very lowest aims. And the attitude of every intelligent man toward God and his fellowmen may be known from the attitude he takes toward a day which has been the blessing of the past, but threatens to be the bane of our future, the gravest present peril threatening church and state to-day.

The *Interior* fails to bring forward the important fact that Sunday has been protected by civil law, and that rest on that day has been made compulsory for centuries past, and that, in spite of this, the deterioration of which it complains and prophesies has come to pass. The bottom fact in the case is that when the religious basis of Sabbath-observance is removed, and Biblical authority is eliminated from the case, deterioration and holidayism are inevitable. The charges which the *Interior* brings against Christians emphasize the gravity of the situation and the impending dangers.

TRACT SOCIETY.

Receipts in September, 1900.

Churches:	
Pawcatuck, Westerly, R. I.	\$ 21 04
First Alfred, Alfred, N. Y.	26 32
Friendship, Nile, N. Y.	11 61
Plainfield, N. J.	22 11
Nortonville, Kan.	18 55
Adams Centre, N. Y.	30 00
Second Hopkinton, Hopkinton, R. I.	15 00
Sabbath-schools:	
Greenbrier, W. Va.	75
Woman's Board	15 00
Young People's Permanent Committee	108 48
Christian Endeavor Society, West Edmeston, N. Y.	82
Collection, Quarterly Meeting, Otselle, N. Y.	2 75
Mrs. J. M. Ainsworth, Monroe, Wis.	1 00
Rev. L. M. Cottrell, DeRuyter, N. Y.	1 00
Mrs. D. D. Burdick, Scott, N. Y.	40
H. Kerr, Climax, Texas	5 00
A Friend of the Cause	2 00
	\$ 281 88

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., Oct. 8, 1900.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—*Archbishop Whately.*



## Young People's Work

By EDWIN SHAW, Milton, Wis.

### LO, I AM WITH YOU ALWAYS.

As I kneel before my Master  
In the solemn evening hour,  
Thanking Him for mercies given,  
Asking greater strength and power;

Humbly seeking His forgiveness  
For each failure, for each sin,  
Praying that henceforth I cherish  
Purer, nobler thoughts within,

I can feel His presence near me,  
Blest protection from above,  
He is with me in the darkness,  
Shielding me in tender love.

Thus He always stands beside us,  
Ever ready to defend,  
Daily showering down upon us  
Precious manna without end.

In sad days of pain and sickness,  
When temptation hovers near,  
We can feel His blessed presence,  
Ever sure to soothe and cheer.

When the heart is full of gladness,  
As spring breezes full of song;  
When the days are bright with sunshine,  
He is with us all along.

When we tread some shady woodland,  
When we pace the city's street,  
Then the Saviour walks beside us,  
Guiding still our restless feet.

He is with us when we linger,  
Dreaming on the peaceful hills;  
Brings perchance our richest blessing  
E'en the heart with rapture fills.

Or below within the valley,  
As the evening shadows fall,  
He is near in loving watchcare,  
Ever ready at our call.

And the more we seek the Master,  
He who giveth peace and rest,  
Closer shall we feel His presence,  
Deeply will our lives be blest.

As we go about life's duties,  
Let us lift our hearts in prayer,  
He will make the humblest service,  
By His molding rich and rare.

Thus in holy, loving converse  
With our Saviour, Lord, and king,  
We may every thought and action  
To the gate of heaven bring.

From our hearts each burden lifted,  
All our worries laid aside;  
With His tender arms around us,  
We shall in His love abide.

Happy in His loving presence,  
Daily blessings shall appear,  
While we softly, fondly whisper,  
"Lord, we know that Thou art here."

M. Z. S.

### ABOUT CHINA.

A paper by Theodore Davis, read at Adams Centre, N. Y., at the recent session of the General Conference.

I have been asked to speak this afternoon on something that would interest you. Some have asked me if it did not seem queer to be here. Yes, it does. In this way especially: I can hardly perceive that all these around me are Sabbath-keepers. In Shanghai I was the only one of my age who kept the Sabbath. Sabbath-day was the day on which nearly everything occurred in the way of cycling, boating, and all games. A great many could not understand why I kept the seventh day, and said I was a Jew.

For young people here, who live continually among their own people, it is quite different. Shanghai is one of the worst places for young people. A very few care anything for the things of God. The talk is always on theatres, races, lotteries, and everything except the work of Christ. A good many years ago a Christian Endeavor Society was organized, but was in a very short time dropped. A little over a year ago, some Christian gentlemen came to Shanghai for business, and reorganized it, and it is at present trying to hold its own. The attendance is rather small, as the people would rather go to some

place of amusement than to the C. E. meetings. Although this is not a Seventh-day Baptist C. E. Society, I wish that you would remember it and the young people of Shanghai in your prayers.

Only within a month has there been a Y. M. C. A., of any account. Now, I hope it will do a great deal of good; there is a fine gentleman who has taken charge, and intends to make it a success.

Some have asked me about our mission schools. There are twenty-six or twenty-seven pupils in the boys' boarding-school, and about eight or nine of them are Christians. They have their Y. M. C. A. and C. E. Society, which they hold themselves, electing their own officers.

In the girls' school there are about eighteen pupils, and they also have their own Y. P. S. C. E. Several of the girls are Christians.

Every Sabbath afternoon we have preaching in Chinese, and then Sabbath-school afterward, in which the International Lessons are studied, just as you do here. I have also been asked what the scholars study in the schools. In the mission schools they study much as you do, only in Chinese, as, Arithmetic, Geography, History, Science, etc.; they also study the Chinese Classics and a few other Chinese books. They also study the Bible. In the boys' school English also is taught. Some ask if Chinese are dull. This depends all upon the child; some are very bright, others are dull and stupid, just as you have here.

The Chinese are not much for games. During the kite-flying season they fly kites a great deal, but as for sports like baseball and football, they have none. The Chinese scholar believes that it is beneath him to perform manual labor of any sort. A teacher, or learned man of high degree, never cuts his finger-nails, but allows them to grow sometimes to the length of six inches. To protect these from injury, they are encased in gold or silver tubes, if the man is wealthy; if he cannot afford this, he uses bamboo. The scholar also wears long sleeves which come down below his hands. All this is to show that he does not have to work with his hands. In walking, they go with short, slow paces. Of course this is only for the higher classes.

In our schools we have been trying to get the boys to play games, and in most of the mission schools military drill has been introduced, and the boys seem to enjoy it.

In the girls' school none of the girls have bound feet, as they are requested to unbind them when they enter. The Chinese are very slowly getting out of the way of binding the women's feet, but it will hang on for many years yet.

There is a society under the name of the Anti-foot Binding Society which is doing a great deal of good. Some of those who know something about foreigners, retort and say, "Huh! you foreigners bind your waists."

The greatest curse to China is the opium habit; it is worse than the liquor habit. It degenerates the person and makes him do almost anything to procure opium. Nearly all the opium used in China is imported by foreigners! The cause of the war between England and China was because China refused to take English opium.

So this has been literally forced upon them by civilized (?) nations.

### SABBATH REFORM IN GEORGIA.

To the Editor of the SABBATH RECORDER:

*My Dear Brother*:—I enclose a letter from Brother W. J. Wood to myself which I think would be of value to the denomination if published, and so I submit it to you to decide the matter. Bro. Wood is the man of whom I have told you who has accepted the Sabbath, and who is in hearty accord with me in all my work. Bro. Wood is not a minister, but an earnest Christian and a good business man. He wishes a church here at once, and proposes to become a member of it at the earliest opportunity.

Bro. Wood believes, from reading our literature, that we conform to the Bible in our faith and practice, and says if so God will verify to us all his promises of his Word, which will be a demonstration to the world that we are his people. But you will see for yourself what he says. I am,

Yours truly,

A. P. ASHURST.

Rev. A. P. Ashurst, Manager Southern Branch American Sabbath Tract Society:

*My Dear Brother*:—The more I study this Sabbath question the bigger it becomes. In fact, I am simply appalled at the enormity of the offense which has been so universally committed against God's holy law. "Whosoever shall keep the whole law and yet offend in one, he is guilty of all." When we read words like these, and scores of other passages just as forcible and just as plain and simple, is it not strange that men cannot see the truth? Verily I believe the time has come when they must see it. God is going to open their eyes as they never have been opened before. In fact, I believe in this industrial mission which you propose in God's own appointed way, and I do hope you will succeed with it. I am ready and willing to help you in any way that I can, for I am fully persuaded that "obedience is better than sacrifice." Do not think for a moment that I am disposed to minimize faith, not at all. "Lord, increase our faith" should be our prayer without ceasing, but we should remember that "faith without works is dead." In all ages of the world God has urged upon men the necessity of showing his faith by his works, but they have been slow to do it. Even now, as it seems to me, God is urging the Seventh-day Baptist church to show their faith by their works. As the world stands to-day, so far as I know, there is not a single church that is keeping all of God's commandments, and nowhere in his revealed Word does he promise a single blessing to mankind, except on one condition: the keeping of the whole law. I need not quote passages of Scripture to establish the truth of this statement, they are familiar to every Bible reader. There may be organized churches in other parts of our country which stand for the truth, and are keeping the whole law. If such is the case, it ought to be known here and everywhere, so that those who desire to do so could get in communication with them and learn something of the true worship, for it is only such who can worship God in spirit and in truth, and testify to the world whether God is true or not. Some will say that it is presumption to talk about proving God. He does not say so. Listen to what he says to his people of old: "Bring ye all the tithes into my storehouse, that there may be meat in my house, and prove me now, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." God invites his people to prove him, that they themselves may be the better prepared to testify of him to the world. Hence, I say, in a community where God is served in only a half-hearted way, what better work can a man do than to establish an organization that will stand for the keeping of the whole law, thereby bringing God's blessings upon themselves and proving to the world that he is still a covenant-keeping God?

Yours truly,

W. J. Wood.

COLUMBUS, GA., Sept., 1900.

LET us pray God that he would root out of our hearts everything of our own planting, and set out there, with his own hands, the tree of life, bearing all manner of fruits.—*Fenelon.*

BEAR through sorrow, wrong and ruth,  
In thy heart the dew of youth,  
On thy lips the smile of truth.

—Longfellow.



# Children's Page.

## TWO WINDOWS OF BLUE.

I know of the prettiest little house,  
With two clear windows of blue;  
So often a smile, but sometimes a tear,  
Up there will be looking through.

When the little smile is peeping out,  
How bright they look at you!  
But when it leaves, and the little tear comes,  
Then the light fades from the blue.

You wish to know what this pretty house is,  
With its two windows of blue?  
The little tear, and the little smile  
Up there that often looks through?

Well, the pretty house is a little face;  
The windows are eyes so true;  
The "smile and tear" is a little girl,  
As she sometimes looks at you.

We love, oh so much, the happy smile  
That looks from the windows blue;  
But the little tear, how we all do wish  
That it would never look through.

—Child-Garden.

## NEP.

BY HELEN STRONG THOMPSON.

"Hello! gimme ride. Yo' can easy tote me wid dat hoss."

I drew rein and looked at the morsel holding on to my wheel. Was it human, elf, or imp—this black sprite, hopping on one foot, and saucily demanding a seat beside me.

The morning was cold, though the woods were ablaze with color. Ice had formed in the gutters, and the fur robe, seldom used in this mild climate, was tucked closely about my feet. The midget was barefooted, and had on but two garments: a straw hat and flimsy cotton dress buttoned from neck to feet, save where the buttons were gone. The hat was minus a crown, the black wool sticking up through the rim, with the curlycue braid beneath in fantastic style.

"Climb in," I said, inwardly deprecating her muddy feet on my robe.

"Aren't your feet cold?"

"Nur."

"What is your name?"

"Nep."

"Where are you going?"

"Ter Rattle Snake Town."

"That must be a bad place to go."

"'Tis dat" (laconically).

"Why do you go there?"

"Ter find a place ter live."

The elf was not communicative, but settled her cold feet into my robe with a sigh of comfort. Presently she asked, "Whar yogwine?"

"Only riding."

"Yo' dun keep shop?"

"No."

"Yo' car' de mail?"

"No. How old are you, Nep?"

"Dunno. Reckon mebbe I'm two."

"O midgit, you are older than that"—being in reality ten or twelve.

"Where do you live, Nep?"

"Nowhar."

"Where are your father and mother?"

"Got none. Mam's dead, and daddy car' nothing 'bout me, nohow."

"But where do you sleep and eat?"

"I sleeps in de haystack an' eats whar dey gib me bite. Goin' ter fin' er place nur."

"Who raised you, Nep?"—that being the phrase in Tennessee—trying to elucidate something from this mystery.

"Jim Burns."

"Who is Jim Burns?"

"Oh, de 'Terian preacher."

"Do you mean Rev. Dr. Burns?" I asked, laughing.

"Yep."

"You should be more respectful, child; he is a fine minister."

"Yis, he can out 'pit (spit) my daddy an' he whip me onet. My daddy tan cuss as good as anybody. He cuss hissself clean outen de Meffodist church. He did dat."

While digesting this astounding speech, Nep was twirling a small, rusty penknife. Suddenly, rolling the whites of her eyes, she whispered, "I saw a tramp back thar. He dassen't touch me. If he did, I'd stick him. No tramp cum' foolin' 'round me; if he duz, I'd cut him wid dis yer knife."

"Oh, no, midgit, not with that little knife."

"I'd stick him den, dat away," making a dart at me. "Folks 'spute to my ignacy kase I got no home, but I knows a heap. Thar's dat Topsy—you've hearn of her—who sed, 'Specs I growd.' I knows better'n dat. De Lawd make me. He did dat! My mammy dun gone seen de Lawd, an' she tell fust 'fore she goed, he got a place up dar for Nep."

"He certainly has, Nep, if you are good and obedient."

"I'se 'bedient, I is; I gifs all my marbles away."

"What do you mean, child?"

"Why, Mis' Burns, she reads the Bible whar it says, 'Marble not, I say unto you.' I's powerful sorry, I is; I haf pocket full, but I gifs 'em all away! I's 'bedient!"

The tears stood in the child's eyes and in my own also, but, as if half ashamed, she commenced singing in the gayest manner, shaking her woolly head, swaying her body and keeping time with her feet under the robe:

"De cat bird happy when de cherries gittin' redder,  
De sheep mighty 'lively' when he grazin' in de medder,  
But two little niggers sittin' down togedder  
Jes' happy as a cricket in de sunshiny wedder."

"Do you say your prayers, Nep?"

"Yaas, I pray de Lawd my soul ter tak'."

I's comin' straight along!"

"Hi, O Jesus,  
Listen to my song!  
Hi, O Jesus."

Suddenly Nepsprang to her feet, with a long melodious call, "Cur, reuch! cur, reuch!" (come, wench) and leaped to the ground.

"Thar's Jim Burns' cow. Mus' send her g'long home. Mebbe I get cold tater. Liv' nowhar, but I's 'bedient, an' preacher sez, ravens feed sech. I's mighty glad if I seed dat raven!"

Clear as a whistle floated back Nep's song as she turned away, striking into the forest:

"Ef yer got eny wuk ter do,  
G'long and do it;  
Roll up yer sleeves an' buckle down to it;  
Dat's de way  
To make it pay;  
Whip up your hoss, an' g'long all day.  
Hi, O Jesus,  
Nep's comin' right erlong."

\* \* \* \* \*

A few days after this scene, our "cook" said, as I was leaving the breakfast-room for my morning ride, "Thar's a piccaninny dying of numony (pneumonia) in the 'backy (tobacco) barn jinin' preacher Burns' place, an' she call all night fur de lady wid de gray fur robe."

"Why, its Nep," I said hurriedly. "I'm going to bring her right here."

"Sho, Miss Helena, its too late"—which was plain to be seen when we entered the barn. Spreading my robe on the ground, I lifted her gently onto it—such a little thing, grown suddenly old and grave. Her breath came so labored that I raised her head to my lap. With a pleased look she said:

"It am dark, missie."

"But light is coming, Nep."

"Comin' soon?"

"Yes, very soon."

"De raven brung it? Recken he can't find me in dis yer barn and hangs my breakfus on de tree. Hark! Mam's callin' her lil gal. I's comin', I's 'bedient, I is!"

Raising her little arms with a fluttering sigh, Nep was gone.—*Advance.*

## SOME FUNNY FOLKS.

THE HARVEST MOUSE.

BY ELLA SCATTERDAY.

Last summer little Robert went to visit his grandpa and grandma, who live out in the country. It was harvest-time, and the men were going out into the field to cut the wheat. Robert thought the wheat looked too pretty to be cut. It was so tall and yellow, and when the wind blew a little the wheat stalks would bend and sway back and forth, until Robert said it looked most like a yellow sea, with little waves all over it. Grandma told him the wheat grains would be sent to the mill and ground into flour. "And so you see," said she, "if the wheat is not cut I would not have any flour to make your bread or those nice cookies."

The men in the field soon began to cut the wheat, and Robert went out by the fence to watch them. Pretty soon grandpa called out, "Come here, Robert." The little fellow ran to where his grandpa was, and what do you think he saw? Such an odd little nest! It was made out of grass and fastened to three wheat straws that had been tied together. The little nest was just as round as an orange and about as large. There it hung, about ten inches above the ground, where nothing could harm it.

Oh what a funny little nest it is, grandpa; did the birdies build it?"

"No, not the birdies; look inside."

"And what do you suppose Robert found inside that little nest? You will never guess, so I will tell you. There were six little mice in the nest. "Harvest mice," his grandpa called them.

"But how did it get up here?" asked Robert, looking at the tall wheat stems.

"Oh, the papa or mamma mouse climbed up a wheat straw and bent it over until it touched another straw. With a bit of grass it tied the two straws together, and then fastened to these a third straw, and tied all three. Here the cunning little creature built its nest to rock its little babies in. See this little hole at one side for a door.

When you go out in the country next summer, perhaps you may find a nest made by the harvest mouse.—*Child-Garden.*

"O, MY friends, there are some spectacles that one never forgets," said a lecturer, after giving a graphic description of a terrible accident he had witnessed.

"I'd like to know where they sell 'em," remarked an absent-minded old lady in the audience.—*Collier's Weekly.*

"MAMMA," cried little Willie, from the bathroom, "please get me another sponge."

"Why, what's the matter with the one you have?" asked the mother.

"It's full of holes and leaks awfully," was the reply.

SUNDAY-SCHOOL TEACHER: "What do we learn from the story of Samson?"

Tommy (mournfully smoothing his ragged locks): "That it doesn't pay ter have women folks cut a feller's hair."



## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

WEST EDMESTON, N. Y.—The West Edmeston church has a neat and convenient house of worship. The audience on the 22d of September was larger than usual, there being present some visiting brethren. Bro. Harry, their former pastor, was at Watson looking after the spiritual interest of the few Sabbath-keeping families left in that section.

Dr. A. C. Davis has been chosen as their future pastor. He has been with them only a few weeks. His text for that Sabbath was "Come to seek and to save that which was lost." Friends will congratulate the church and society in their successful effort in securing a spiritual leader to follow their former pastor, who is a young man of ability, energy and devotion. They are well suited, and by the Divine blessing he will be of great service to the cause. L. M. C.

DERUYTER, N. Y.—I went down to Philadelphia last Tuesday, September 25, and my sister, Dr. Ella F. Swinney, came back with me, to DeRuyter, September 27, where we hope she may spend the pleasant autumn weather and be a great blessing to us all.

Though she is feeble, it is so precious to talk over the past and look forward to the future. L. R. S.

SHERMAN PARK, SYRACUSE.—It was a great privilege to be with the Sabbath-keepers in Syracuse on the Sabbath, September 15. We met at the home of Mr. George Cross on the evening before the Sabbath and had a very interesting prayer and conference meeting. At 2 P. M. we met at the chapel and had preaching and the administration of the Lord's Supper. This was a very precious meeting of more than twenty Sabbath-keepers, and was very helpful and encouraging. After this we had Sabbath-school, in which they joined heartily. So the good work goes on in one of the large cities where our people are congregating. L. R. S.

### "BOHEMIAN DAYS IN SAN FRANCISCO."

Under this title, Bret Harte writes in the *Saturday Evening Post*. Of gambling he says: I remember a conversation at the door of one saloon, which was as characteristic for its brevity as it was a type of the prevailing stoicism. "Hello!" said a departing miner, as he recognized a brother miner coming in, "when did you come down?" "This morning," was the reply. "Made a strike on the bar?" suggested the first speaker. "You bet!" said the other, and passed in. I chanced an hour later to be at the same place as they met again—their relative positions changed. "Hello! What now?" said the incomer. "Back to the bar." "Cleaned out?" "You bet!" Not a word more explained a common situation.

My first youthful experience at those tables was an accidental one. I was watching roulette one evening, intensely absorbed in the mere movement of the players. Either they were so preoccupied with the game, or I was really older-looking than my actual years, but a bystander laid his hand familiarly on my shoulder, and said, as to an ordinary habitue, "Ef you're not chippin' in yourself,

pardner, 'spose you give me a show." Now, I honestly believe that up to that moment I had no intention, nor even a desire, to try my own fortune. But in the embarrassment of the sudden address I put my hand in my pocket, drew out a coin, and laid it with an attempt at carelessness, but a vivid consciousness that I was blushing, upon a vacant number. To my horror, I saw that I had put down a large coin—the bulk of my possessions! I did not flinch, however; I think any boy who reads this will understand my feeling; it was not only my coin but my manhood at stake! I gazed with a miserable show of indifference at the players, at the chandelier—anywhere but at the dreadful ball spinning around the wheel. There was a pause; the game was declared, the rake rattled up and down, but still I did not look at the table. Indeed, in my inexperience of the game and my embarrassment, I doubt if I should have known if I had won or not. I had made up my mind that I should lose, but I must do so like a man, and, above all, without giving the least suspicion that I was a greenhorn. I even affected to be listening to the music. The wheel spun again; the game was declared, the rake was busy, but I did not move. At last the man I had displaced touched me on the arm and whispered, "Better make a straddle and divide your stake this time." I did not understand him, but as I saw he was looking at the board, I was obliged to look, too. I drew back, dazed and bewildered! Where my coin had lain a moment before was a glittering heap of gold.

My stake had doubled, quadrupled, and doubled again. I did not know how much then—I do not know now—it may not have been more than three or four hundred dollars—but it dazzled and frightened me. "Make your game, gentlemen," said the croupier, monotonously. I thought he looked at me—indeed, everybody seemed to be looking at me—and my companion repeated his warning. But here I must again appeal to the boyish reader in defense of my idiotic obstinacy. To have taken advice would have shown my youth. I shook my head—I could not trust my voice. I smiled, but with a sinking heart, and let my stake remain. The ball again sped around the wheel and stopped. There was a pause. The croupier indolently advanced his rake, and swept my whole pile, with others, into the bank! I had lost it all. Perhaps it may be difficult for me to explain why I actually felt relieved, and even to some extent, triumphant, but I seemed to have asserted my grown-up independence—possibly at the cost of reducing the number of my meals for days, but what of that! I was a man! I wish I could say that it was a lesson to me. I am afraid it was not. It was true that I did not gamble again, but then I had no especial desire to—and there was no temptation. I am afraid it was an incident without a moral. Yet it had one touch characteristic of the period which I like to remember. The man who had spoken to me I think suddenly realized at the moment of my disastrous *coup* the fact of my extreme youth. He moved toward the banker, and, leaning over him, whispered a few words. The banker looked up, half impatiently, half kindly—his hand straying tentatively toward the pile of coin. I instinctively knew what he meant, and, summoning my determination, met his eyes with all the indifference I could assume, and walked away.

### SUNDAY-OBSERVANCE IN CANADA.

*Westminster*, a severely orthodox Presbyterian journal of Toronto, spoke of Sunday-observance, a few weeks ago, under the head of, "Is the Sabbath Worth Saving?" It said:

"It (Sunday) is beset behind and before, undermined and honeycombed by secularizing forces working for its complete destruction. If no stand is made, deliberate, unabashed and unyielding, the day of rest will be transformed within this generation to a day of pleasure and toil. Let there be no mistake about this thing. We raise no alarmist cry. It is not a question of Sunday cars in Toronto or Hamilton. It is not a local affair at all. It is at bottom a question involving every industry and every community. Mills, factories, and shops in every county, of Ontario, as well as electric cars in every town, and concerts and games at every resort, may, within a decade, demand the services of workmen and attendants if the friends of a rest day for toilers and a worship day for the devout are not vigilant, determined, and strong. . . . Toronto seems of late to be set upon destroying its world-wide reputation for Sabbath quiet. The traffic in soft drinks in the city, the lawlessness on the Island and the general demoralization of the parks and gardens are significant signs of the changed conditions.

Along the same line, the *Evening News* of Toronto, September 19, 1900, recounts an incident which shows the drift of things in another Canadian city. This is what the *News* said:

LONDON, ONT., Sept. 19.—Police Magistrate Love gave a decision this morning that will be of interest to Sunday-observance people. Three street-car employees were charged with profanation of the Lord's-day, having spent last Sunday in "stealing" switch points. The defense was that the work was one of necessity, as it could not be done during ordinary week days, owing to the frequent running of the cars, and could not be properly done at night. The defense held good, and the defendants were discharged.

Such cases show how impossible it is to legislate concerning "works of necessity," on the assumption that the law can create a "civil Sabbath."

### SABBATH-BREAKING AT ATLANTIC CITY.

In the Assembly's Shorter Catechism, which good children used to commit to memory, occurs this question and answer:

"Are all transgressions of the law equally heinous?"

"Some sins in themselves, or by reason of several aggravations, are more heinous in the sight of God than others."

Of all the sins which flourish in Atlantic City apparently the chief, in the view of the Ministerial Association of that popular watering-place, is a certain form of Sabbath-breaking. The Prohibition candidate for President, John G. Woolley, and the Rev. S. C. Swallow, the temperance and political reform apostle of Pennsylvania, held a Sunday temperance meeting at the Steel Pier, with prayer and singing, and the proprietors charged their usual ten-cent admission price. Whereupon this Ministerial Association met and passed a resolution declaring that they were "deeply grieved and shocked" that these men should have "encouraged the receiving of gate fees on the Sabbath," and thus given their aid to "Sabbath-desecration." This probably was the mildest sin, the one with the least heinous aggravations, of all that were committed in Atlantic City that day. These good men would have found hundreds of saloons and a multitude of houses of ill-fame open all day Sunday, and all night, contrary to law, and with the quiet approval of the police and the city government. That a temperance meeting, even if it squinted strongly of political Prohibition, should have been the one sin they discovered while voting no rebuke to others, casts a strange light on their ideas of the comparative heinousness of offenses in the sight of God.—*The Independent*.



# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

## INTERNATIONAL LESSONS, 1900.

FOURTH QUARTER.

Oct. 6.	Jesus Dining with a Pharisee.....	Luke 14: 1-14
Oct. 13.	Parable of the Great Supper.....	Luke 14: 15-24
Oct. 20.	The Lost Sheep and Lost Coin.....	Luke 15: 1-10
Oct. 27.	The Prodigal Son.....	Luke 15: 11-24
Nov. 3.	The Unjust Steward.....	Luke 16: 1-13
Nov. 10.	The Rich Man and Lazarus.....	Luke 16: 19-31
Nov. 17.	The Ten Lepers Cleansed.....	Luke 17: 11-19
Nov. 24.	Sober Living.....	Titus 2: 1-15
Dec. 1.	The Rich Young Ruler.....	Matt. 19: 16-26
Dec. 8.	Bartimeus Healed.....	Mark 10: 46-52
Dec. 15.	Zaccheus the Publican.....	Luke 19: 1-10
Dec. 22.	Parable of the Pounds.....	Luke 19: 11-27
Dec. 29.	Review.....	

### LESSON IV.—THE PRODIGAL SON.

For Sabbath-day, Oct. 27, 1900.

LESSON TEXT.—Luke 15: 11-24.

GOLDEN TEXT.—I will arise and go to my father.—Luke 15: 18.

#### INTRODUCTION.

We have for our lesson this week that which has been called the gem of all the parables. Although it lacks a refrain like verse 7 and verse 10, the principal idea of this parable is also the joy in heaven over the repentant sinner. In the allusion to the elder brother there is manifest a contrast with the heavenly joy, namely, the envy upon earth. The Pharisees criticised Jesus' care for the publicans, and did not think it appropriate that these sinners should be regarded as capable of religious life.

As the two preceding parables have emphasized the loss of God, this emphasizes the evil situation of the sinner himself when alienated from God. The action, with a view to recovery, seems to be begun in this case by the sinner himself; in the others by the loving God. These three parables represent different phases of the same great work of conversion, which is a work of God in which man co-operates.

As the normal condition of the sheep was in the fold of its owner, and of the son in the family of his father, so the normal condition of every human being is in intimate, loving communion with God. Sin is the disturbing element which has separated man from his Maker. The work of Christ is to overcome this monster evil and to restore the former relations. May we be ready at every opportunity to co-operate with the Master in this great work.

TIME.—In December of the year 29, or perhaps in the January following.

PLACE.—Perea.

PERSONS.—Jesus; the publicans and sinners; the scribes and Pharisees.

#### OUTLINE:

1. The Prodigal in his Sinful Pleasures. v. 11-14.
2. The Prodigal Coming to Himself. v. 15-19.
3. The Prodigal's Return to his Father. v. 20-24.

#### NOTES.

11. *A certain man had two sons.* By the elder is represented the legally righteous man, that is, the Pharisee; by the younger is represented the sinner who repents, like many of the publicans.

12. *And the younger of them.* According to the Jewish law of inheritance, the younger of two sons would receive half as much as the elder. *Give me the portion of goods that falleth to me.* In his eagerness for unrestricted pleasure he makes requisition for that which would be his by right only after the death of his father. *And he divided unto them his living.* He gave to the younger son the portion for which he asked, and reserved for the elder son the remainder. The context shows that the share of the elder son was not given over to him, but still remained in possession of the father.

13. *And not many days after, the younger son gathered all together, etc.* In the compass of a single verse we have the story of the Prodigal's sinful career. He made haste to begin his life of freedom; he made no provision for the future, but took for spending money the whole of his patrimony; he went far from home that he might be entirely unrestricted; he scattered his money with a lavish hand, and gave free course to the evil tendencies of his nature. *Riotous living* is explained by the remark of the elder brother in verse 30.

14. *And when he had spent all, etc.* It so happened that just at the time when he had squandered the last of his money, there was a great famine. In time of famine it is difficult even for the wealthy to obtain what they desire; how much more difficult for those who have no

money! *And he began to be in want.* Literally, "he began to fall behind," that is, to be lacking in the race of life.

15. *And he went and joined himself to a citizen of that country.* The verb implies that he sought for a place to work with shameless persistency. *And he sent him into his fields to feed swine.* The Jew could scarcely imagine a lower state of degradation than that of a swineherd. What could be baser than to be the constant companion and guardian of unclean beasts!

16. *And he would fain have filled his belly with the husks, etc.* This verse gives an additional touch to the picture of complete misery. In spite of his employment, this son of a wealthy father did not have enough to eat. The "husks" were the pods of the carob tree. To explain why this fallen spendthrift did not help himself to the carob pods, it is suggested that these were probably given to swine by other herders at evening when the swine were driven in from pasturage.

17. *And when he came to himself.* In his days of wicked waste he had been beside himself. As he had turned aside from his duty to his father and to God, he had been untrue to his real self. He had a false idea of what real happiness is, and did not understand the end of living. *How many hired servants of my father's have bread enough, etc.* He contrasts his pitiable condition with the comfortable lot of his father's servants, and thus begins to think of home, of father and of duty—thoughts far from his mind in his days of prosperity.

18. *I will arise and go to my father.* This resolution marks the change in his character. *I have sinned against heaven and before thee.* He resolves to make a full confession without attempting excuse. His sin has been both against truth and right in general (as he expresses it, "against heaven," or as we would say *against God*), and also in particular against his father.

19. *And am no more worthy to be called thy son.* He is ready to acknowledge that he has, by his undutiful conduct, forfeited the rights of sonship. *Make me as one of thy hired servants.* Some may suppose that this youth was going back to his father to obtain a little better position than that of swineherd to an alien; but no, he plans to ask for the position of an hired servant, because he deserves no better place, and since he has come to himself he longs to be near his father, even if it is not possible to renew the former relation.

20. *And he arose and came to his father.* He puts his good resolution immediately into action. *But when he was a great way off, etc.* The father was ready to receive with love the returning penitent. This running to meet the son corresponds to the search for the lost sheep, and the lost piece of money. The father could not go out to search for his son, for it was not so much the bodily presence of the son that was lost, but the sense of sonship in the heart of the wayward one. He could not be brought back like a lost sheep; but must come of himself or not at all. The father was seeking him, however, by his love, as is shown by this reception. *And kissed him.* The verb in the Greek implies that this was not the kiss of a formal greeting; but rather the caress of tender affection.

21. *And the son said, etc.* He finds that it is impossible to add, "make me as one of thy hired servants." With the bountiful forgiveness that is accorded him, it would be an insult to the father's love to suggest such a thing.

22. *But the father said to his servants.* Literally, "slaves." Note how this word is contrasted with "son" at the end of verse 21. *Bring forth the best robe.* The mark of a distinguished guest. *And put a ring on his hand, shoes on his feet.* The ring and the shoes [or sandals] were tokens of a free man. Slaves went barefooted.

23. *And bring hither the tatted call, etc.* No pains is spared to make the wanderer welcome; the father rejoices, and thinks that nothing is too good for the celebration of the home-coming of this son.

24. *For this my son was dead.* He does not mean physically dead, but dead so far as the family was concerned. The father was bereaved as if his son had been dead. *He was lost.* More really lost than the wandering sheep or missing coin; for he had chosen to be lost.

To MY stay-at-home girls, I must say a word, too. Perhaps you are sorry you cannot be with this great army of workers. Perhaps health is lacking, or means. Perhaps you are urgently needed in your family. Do not fret. Do not worry. Do not be disturbed. God's way for every one of us is the best way. Accept whatever comes, not with resignation, but with good cheer and courage. You may overcome many difficulties, as I have said, without outside help. And all the things worth knowing are not taught in either school or college. Some of them are best learned by the hearth and in the wholesome round of every-day duties.—*Margaret E. Sangster, in Ladies' Home Journal.*

# Popular Science.

BY H. H. BAKER.

The Intrepid Doctor Nansen.

We learn from Christiana, that the sturdy Norwegian, Dr. Nansen, has entered into a contract with the Duke of Abruzzi to fit out a joint expedition to reach and obtain the "North Pole."

It will be remembered that in 1895, Dr. Nansen set out to reach the pole in his vessel named the "Fram," of which we gave some account in the RECORDER, in October, 1895. At that time Dr. Nansen reached a more northern point than had ever been reached before. The most northern point, hitherto, was reached by Lockwood and Brainard of Greely's expedition, in May, 1882. They lacked 450 miles of reaching the pole. This record, to the credit of Lockwood and Brainard, stood unbroken for 13 years. Dr. Nansen broke that record by 200 miles, and came quite near breaking the record in the middle, for on April 7, 1895, with his comrade Johansen, he reached 86° 14' north latitude.

He had discovered that the difference in distance between the edge of the icepack and the pole, on the Atlantic side, was cut away by the warm gulf stream to only about 500 miles, whereas the distance on the Pacific side was at least 1,200 miles, therefore there must be a drift of ice from the north of Asia, setting northward across the pole, toward the channel between Spitzbergen and Greenland.

Dr. Nansen had this fact to support his theory that articles had been found on the coast of Greenland which belonged to the vessel of DeLong, who was wrecked on the coast of Siberia in 1870, nearly 1,000 miles from the pole, therefore Dr. Nansen made his start for the pole from the gulf of Nordvig, a point northwest of New Siberia.

Acting upon this theory, Dr. Nansen made the Fram fast to an ice floe, Sept. 22, 1893, in 77° north latitude, and floated with the floe until March 14, 1894, constantly approaching the pole nearly all the time. On the above date he, with Johansen, left the Fram and made their nearest point to the pole, but had to turn back. They joined the Fram on November 15, some 3 degrees nearer the pole than when they left it, but which was passing by the pole. The Fram still held fast to the floe until she reached about 5 degrees east longitude, when she was released and proceeded directly home to Tromsøe.

Since his return, Dr. Nansen has constantly maintained that if he had started 300 miles farther east he would have drifted across the pole, or at least have been so near to it that with a journey on the ice, less in extent to the one he did take, he could have stood upon the spot where there was neither north nor south, east nor west.

We hope the Doctor will strike it right this time, and that the Duke will be there to witness and share in the glory that will follow him who first reaches the point where all points meet.

It may be of interest to the readers of the RECORDER to know by whom expeditions have been gotten up and when they have gone to the Arctic regions to explore, and if possible to reach the "North Pole." They are as follows:

Martin Frobisher, 1576-1577.



John Davis, 1585-1587.

William Baffin, 1615-1617. He discovered the bay that takes his name.

John Franklin. His first expedition was in 1819-1822. His second, 1845. From this he never returned. Thirty-nine relief expeditions, public and private, were sent in search of him between the years 1847-1857. From a paper found it was learned that he died June 11, 1847. Henry Grinnell, of New York, fitted an expedition in 1850, and in 1853, Henry Grinnell and George Peabody sent forth another.

Robert John McClure, 1850-1854. He was the first to sail from the Pacific to the Atlantic on the north.

— Collinson, 1850-1855.

Elisha Kent Kane, 1853-1855.

Second German Expedition, 1869-1870.

Charles Francis Hall, 1871-1873. Hall found relics of both Frobisher's and Franklin's expedition.

George Strong Nares, 1875-1876.

Nils Adolf Erik Nordenskjold, 1878-1879.

George Washington DeLong, 1879-1882.

This expedition was fitted out by James Gordon Bennett, of New York.

Lieut. Peary, 1891-1894.

Dr. Nansen, 1893-1896.

Lieut. Peary, 1899, now in the Arctic regions, in search of the Pole.

## MARRIAGES.

BAILEY—BUFFINGTON.—In Hope Valley, R. I., October 4, 1900, by Rev. L. F. Randolph, Mr. Augustus M. Bailey, of Newport, R. I., and Miss Mary E. Buffington, of Hope Valley, R. I.

REED—CARR.—At the home of the bride's parents, Mr. and Mrs. William Carr, near Crystal Dale, Lewis county, N. Y., October 3, 1900, by Eld. M. Harry, Mr. Franklin J. Reed and Miss Lottie M. Carr, both living near Crystal Dale.

SUCCOCK—PATTERSON.—At the Arlington Hotel, Dallas, Texas, by Rev. G. H. Fitz Randolph, September 30, 1900, Mr. H. H. Succock, of May Bank, Texas, and Miss Annie Patterson, daughter of Rev. W. R. Patterson, Eulor, Texas.

CAMPBELL—WILSON.—In Independence, N. Y., August 26, 1900, by Eld. J. Kenyon, at his home, George Campbell, of Stannards, N. Y., and Miss Gertrude Wilson, of Hallport, N. Y.

BEAN—PAYNE.—In Independence, N. Y., September 2, 1900, by Eld. Kenyon, at his home, Abram Bean and Effer S. Payne, all of Spring Mills, N. Y.

WILSON—CHAPMAN.—In Independence, N. Y., September 30, 1900, by Eld. J. Kenyon, at his home, Charles A. Wilson, of Whitesville, N. Y., and Miss Minnie Chapman, of Independence.

EVENS—CONGER.—In Peninsular, Ohio, Oct. 9, 1900, at the residence of the bride's father, Mr. J. C. Conger, by the Rev. H. B. Allen, Mr. E. W. Evens and Miss Parmellia Stillman Conger, both of Peninsular.

## DEATHS.

WILSON.—At Watertown, N. Y., August 19, 1900, Frances Genette, daughter of George and Mattie Wilson, in the 5th year of her age. A. B. P.

TROWBRIDGE.—Near Adams Centre, N. Y., October 23, 1900, Orren A. Trowbridge, aged 80 years, 11 months and 4 days.

He was a man widely known and highly respected as a citizen and business man. Whatever he did he evidently did because he believed it to be right. He leaves a wife and a large family of children to mourn the loss of a kind husband and father. A. B. P.

ROGERS.—Nathan Rogers, son of Ethan and Sally Truman Rogers, was born in Preston, Chenango county, N. Y., August 1, 1813, and died at the home of his son, George H. Rogers, near Oxford, N. Y., September 19, 1900.

In 1834 he made a profession of religion, was baptized and joined the then prosperous Preston Seventh-day Baptist church, and stood by it until death as a devoted and generous member. October 29, 1836, he was happily married to Harriet S., daughter of Robert Clark, of Oyster Bay, Long Island. God blessed them with four children—one dying in infancy—Maryette, Mrs. G. O. Benjamin; George H., and Emma J., Mrs. Dr. L. J. Purdy, who died in 1893. Bro. Rogers has spent his long and useful life on Rogers Street, managing his large

farm, helping the church, and with his devoted and noble wife giving generously to our denominational work. For some years he has been gradually failing, but like old prophets, his natural abilities slowly gave way, till he peacefully fell asleep in hope of a blessed resurrection. The funeral services were held at his son's, on September 21, and the body laid to rest in the family lot on Rogers Street. L. R. S.

THOMAS.—Florence J. Brundidge, wife of Bayard T. Thomas, was born at Adams Centre, N. Y., July 10, 1857, and died at the Willard Hospital, September 26, 1900.

Several years ago the family went to Denver, Colo., but her health failing, she was taken to the Willard Hospital for treatment, where she passed away. At the time of her death she was, I believe, a member of the M. E. church. She leaves her husband, two children, her mother and three brothers. Funeral services at her mother's home, Adams Centre, N. Y. A. B. P.

FOSTER.—In Little Genesee, N. Y., September 18, 1900, Hazel Elizabeth Foster, aged 3 years, 5 months and 26 days.

She was a bright and loving child, and a great comfort to her parents. She was sick less than 24 hours when called from coming troubles of earth to the joys of heaven. D. B. C.

GREENMAN.—James Allen Remington Greenman was born Aug. 11, 1820, in Stephentown, Rensselaer Co., N. Y., and died Sept. 19, 1900, in Alleghany township, Potter Co., Pa.

In his infancy his parents moved to Allegany county, N. Y., where they lived for about ten years. When James was in his eleventh year they came to Hebron, Pa., which was then an unbroken wilderness. He was deprived of an education and endured the hardships of pioneer life. When about seventeen years old he accepted Christ and was baptized by Eld. W. B. Gillette, and united with the First Seventh-day Baptist church of Hebron. He was instrumental in starting the Sabbath-school and was its Superintendent for a long time. When deacons Hydorn and Stillman were chosen he was leader of the meetings and had been for some time, as the church had no pastor. His name was proposed for the office, but was dropped on account of his defective eyesight. He left the First Hebron church to become one of the constituent members of the Hebron Centre church. He was faithful in all the appointments of the church as long as his health permitted. He has always had a deep interest in the work of the denomination. He was married to Fanny Babcock April 20, 1846, who died several years ago, since which time he has been tenderly cared for at the home of his daughter, Mrs. Electa Nellson. He leaves a son, B. F. Greenman, of Eldred, Pa., and the daughter previously mentioned, and a sister, the widow of Dea. Geo. W. Stillman. Funeral at the school-house near his old home, Sept. 22, 1900. Sermon by the writer. Text, Matt. 25: 37. Then shall the righteous answer. G. P. K.

## Literary Notes.

THE *International Monthly* for September and October publishes two papers on "The Expansion of Russia: Problems of the East and Problems of the Far East," by Alfred Rambaud, Senator of France, which are timely and full of historic interest. "The American School of Historians," and "Primitive Objects of Worship," are titles of other articles of interest in these numbers. Macmillan Co., Burlington, Vt. \$3 per annum.

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### North-Western Tract Depository.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor.

201 Canisteo St.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

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

GEO. B. SHAW, Pastor,

1293 Union Avenue.

THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church of Dodge Centre, on Sixth-day before the first Sabbath in October, at 2 o'clock P. M. Oct. 5, 1900. Rev. E. H. Socwell, of New Auburn, will preach the Introductory Discourse, with Rev. O. S. Mills as alternate. Those appointed to write essays are: Mrs. Lottie Langworthy, of Dodge Centre; Miss Florence Ayers, of Trenton, Minn.; and Miss Elsie Richey, of New Auburn, Minn.

D. T. ROUNSVILLE, Cor. Sec.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE South-Western Association will be held with the Hammond, La., Seventh-day Baptist church, November 29-December 2, 1900.

PROGRAM.

THURSDAY—MORNING.

10.30. Welcome.

11.00. Sermon, Rev. G. H. F. Randolph.

AFTERNOON.

2.00. Devotional Service.

2.15. Letters from the Churches, Communications, Appointment of Committees.

3.15. Education Hour, Rev. W. L. Burdick.





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EVENING.  
7.30. Song Service, Choir.  
8.00. Sermon, Rev. E. H. Socwell.

FRIDAY—MORNING.  
10.00. Missionary Hour, Rev. O. U. Whitford.  
11.00. Sermon, Rev. A. P. Ashurst.

AFTERNOON.  
2.15. Devotionals.  
2.30. Woman's Hour, Mrs. A. H. Booth.  
3.30. Sermon, Rev. W. L. Burdick.

EVENING.  
7.30. Song Service.  
7.45. Social Meeting, Rev. O. U. Whitford.

SABBATH—MORNING.  
10.00. Sermon, by Rev. O. U. Whitford.  
11.00. Sabbath-school, Superintendent W. R. Potter.

AFTERNOON.  
3.00. C. E. Meeting.  
3.45. C. E. Hour, Prof. B. R. Crandall.

EVENING.  
7.30. Song Service, Choir.  
8.00. Address on China, Rev. G. H. F. Randolph, Returned Missionary.

SUNDAY—MORNING.  
9.30. Business Meeting, Reports, etc.  
11.00. Sermon, Rev. E. H. Socwell.

AFTERNOON.  
2.30. Tract Society Hour, Rev. A. P. Ashurst.  
3.30. Sermon, Rev. O. U. Whitford.

EVENING.  
7.30. Song Service.  
7.45. Sermon, Rev. W. L. Burdick.  
Closing Service.

G. M. COTTRELL, President.  
J. L. SHAW, Corresponding Secretary.

The Semi-Annual Convention of the Western Association will be held at Andover, N. Y., Nov. 9-11, 1900.

SIXTH-DAY.  
2.00 P. M. Paper, "Church Discipline," Eld. Stephen Burdick.  
3.00 Paper, "How Can We Better Interest Our Non-Resident Members in Church and Denominational Work?" Rev. L. C. Randolph. Each paper to be followed by discussion.  
7.00 P. M. Praise and Prayer Meeting, Walter Green, Rev. F. E. Peterson.

SABBATH.  
11.00 A. M. Sermon, Rev. W. L. Burdick.  
2.30 P. M. Sabbath-school, Conducted by Superintendent of Andover Sabbath-school.  
3.30 Y. P. S. C. E. Short Program and Prayer Meeting, arranged by Henry Jordan.  
3.30 Junior Meeting, led by Superintendent of Independence Junior Christian Endeavors.  
7.00 P. M. Papers:  
1. Advantages of Junior Endeavor Training, Nettie T. Burdick.  
2. What Kind of Young People Do We, as a Denomination, Need? Dora Kenyon.  
3. Music.  
4. The Important Mission of Seventh-day Baptist Women.  
5. The Work of Laymen, E. B. Davis. Seven-minute discussions to follow each paper.

FIRST-DAY.  
11.00 A. M. Sermon, Rev. J. G. Mahoney.  
2.30 P. M. Sabbath-school Work, Rev. I. L. Cottrell.  
7.00 Song Service, Clarence Clark.  
Sermon, Eld. B. F. Rogers.  
All come who can, and bring a copy of "Best Hymns" with you.

SABBATH LITERATURE.

The following publications are on sale, and awaiting distribution from this office:

Books by the Editor of the "Recorder."

- Paganism Surviving in Christianity. Large, 12 mo. pp. xv.-309, gilt top, \$1.75.
- A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.
- A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-388. Price \$1.25.
- Biblical Teachings Concerning the Sabbath and the Sunday, with two important appendices on the Origin and Identity of the Week. pp. 146. Price 60 cts.

This book presents a summary of the facts as they appear in the Bible concerning both days, and gives full information concerning the identity of week and the Sabbath.

Swift Decadence of Sunday; What Next? Second edition. pp. xii.-223. Price \$1.00.

This book is made up largely of testimony from friends of Sunday, concerning its decadence and the destruction of conscientious regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affiliations of the men who give the testimony. For the sake of circulating this book widely, two copies will be sent for the price of one, or one copy for 50c.

The Seventh-day Baptist Hand Book. pp. 48. Muslin 25 cents; paper 10 cents.

This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

The Catholicization of Protestantism on the Sabbath, or Sunday Observance Non-Protestant. pp. 60. Paper, 10 cents.

Studies in Sabbath Reform. pp. 126. Paper, 10 cents.

This book presents the Sabbath question, chronologically as it appears in the Bible, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.

The Sabbath Commentary. By the late Rev. James Bailey. pp. 216. Muslin, 60 cents.

This book gives a full exegesis of all the passages in the Bible which relate, or are supposed to relate, in any way to the "Sabbath Doctrine." It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.

Review of Gilfillan. By the late Rev. Thomas B. Brown. pp. 125. Muslin, 60 cents.

In addition to the foregoing books, the following tracts are published, and specimens of any or all of these will be sent, without cost, upon application.

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The following twelve tracts are written to be read and studied consecutively as numbered. Single tracts from the series may be ordered if desired. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanist; Christians and Jews. No. 4. Reasons for Giving the Sabbath a Rehearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from New Testament Period to Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. Each 16 pages.

Single Tracts.

- WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the Press, of New York, for Sunday, February 9, 1891. 20 pages.
- PRO AND CON. The Sabbath Question in a Nutshell. 4 pages.
- BIBLE READING ON SABBATH AND SUNDAY. 8 pages.
- HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH? 16 pages.
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- CHRISTIAN EDUCATION. By Rev. J. Lee Gamble, Ph. D. An address before the Seventh-day Baptist Education Society. 32 pages.

Also a series of ten evangelical tracts as follows. The first six are from the pen of the late W. C. Titsworth. 4 pages.

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**BETTER WHISTLE THAN WHINE.**  
Two little boys were on their way to school. The smaller one tumbled, and, though not hurt, he began to whine in a babyish way—a little, cross whine.

The older boy took his hand in a fatherly way and said: "Oh, never mind, Jimmy; don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—Anon.

**TEACHER:** "What do you know of the microbe family?" Little Maudie: "Please, ma'am, mamma has forbidden us to gossip about other people's family affairs.—Tit-Bits.

A good memory is a valuable thing, but it is also well to have a good forgetory.

A MAN that is bright will pause to reflect, instead of jumping at a conclusion.

MEN and pins are useless when they lose their heads.

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