

# THE SABBATH RECORDEE.

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## OLD AGE.

**R**EMEMBER also thy Creator in the days of thy youth:

Or ever the evil days come,  
And the years draw nigh  
When thou shalt say, I have no pleasure in them.

Or ever the sun  
And the light  
And the moon  
And the stars,  
Be darkened,  
And the clouds return after rain;

In the day when the keepers of the house shall tremble,  
And the strong men shall bow themselves,  
And the grinders cease because they are few,  
And those that look out of the windows be darkened,  
And the doors shall be shut in the street;

When the sound of the grinding is low,  
And one shall rise up at the voice of a bird,  
And all the daughters of music shall be brought low;

Yea they shall be afraid of that which is high,  
And terrors shall be in the way;  
And the almond tree shall blossom,  
And the grasshopper shall be a burden,  
And the caper-berry shall burst:

Because man goeth to his long home,  
And the mourners go about in the streets.

Or ever the silver cord be loosed,  
Or the golden bowl be broken,  
Or the pitcher be broken at the fountain,  
Or the wheel broken at the cistern:

And the dust return to the earth,  
As it was;  
And the spirit return unto God  
Who gave it.

—Moulton's Translation, Eccl. 12: 1-7.

## Sabbath Recorder.

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

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THE agitation concerning Sunday laws, which has been a prominent feature of the national session of the Christian Endeavor Societies in former years, did not appear at all in their last national meeting. We trust that this is an evidence of an increasing appreciation on their part that reforms involving so much as Sabbath reform does can be forwarded upon the basis of conscience alone, and not by any such ineffective efforts as Sunday laws.

Not infrequently correspondents, seeking knowledge concerning the faith and practice of Seventh-day Baptists, ask what expression they have made concerning their faith. On another page we print their Expose of Faith. It should be added, however, that Seventh-day Baptists conceive of Christianity as life more than as a creed, and that this Expose is not held as a cast-iron creed, nor are speculative questions connected with any of the doctrines made tests of church membership. Historically the Seventh-day Baptist creed and polity have been closely allied to the creed and polity of the regular Baptists, and to the creed of the Congregationalists and the Presbyterians, so far as evangelical doctrine is concerned. Their present polity is associate congregationalism, even the General Conference, which is made up of delegates from all the churches in the United States, having only advisory power. This advisory power, however, is by no means a myth. We trust that those who are curious or interested to know the attitude of the denomination toward the great truths of Christianity will give the Expose a careful reading. Such reading will show that the charges sometimes made against them as Sabbath-keepers, that they are not evangelical, and that they are legalists in the matter of salvation, is wholly unfounded. Seventh-day Baptists believe in obeying the law of God, as laid down in the Ten Commandments and interpreted by Christ, not as a ground to salvation, but as an evidence of their love and gratitude for the salvation which has come to them through faith in Christ.

It is interesting to note that in the *Defender* for November "A call is made for a conference to study the needs and decadence of New England. This will meet at Northfield (Massachusetts), with Rev. Dr. Schofield as a prominent mover." We sincerely trust that this conference will search for the fundamental causes which have brought about the decadence of New England in the line of Sabbath-observance. That search will reveal the fact that disregard for the authority of the Fourth Commandment, both as to its letter and its spirit, has been the primary influence, and is now the prominent down-pushing force.

THE *Christian Statesman* for June and July indicates that the friends of National Reform are making a renewed effort to present their views, especially in localities where they find them somewhat favorably received. Less attention is given to the Sabbath question by the *Statesman* than was formerly done. In

the present number is a review of Dr. John D. Parker's book, "The Sabbath Transferred." The book is commended in one or two particulars, and definitely condemned because of its effort to make it appear that the Greek term in the New Testament translated "first day of the week" is not properly translated. The *Statesman*, and we think rightly, insists that it is properly translated, and that Mr. Parker weakens the value of his book in supporting the opposite view.

THE *Defender* speaks of the Sunday issue in Rhode Island by saying, "The better element in Rhode Island is determined that the stench arising from wide-open Sunday resorts, with their beer, baseball and bicycle races, shall no longer be tolerated. The state may make these resorts public parks." Whatever the state may do or may not do as to public parks, no legislature can resurrect the dead public conscience in regard to Sunday-observance, which produces the "stench," of which the *Defender* complains. That cure lies in regard for God's law, and not for the acts of the Rhode Island Legislature.

THE *Christian Endeavorer* repeats a paragraph, which has been passing the rounds of the press for some time, relative to the lack of interest on the part of Christian people in the matter of Sunday-observance. The passage is as follows.

There are but seven men in the United States who are giving their time to the Rescue of the Sabbath. Of these, two or three are doing other things, so that it may be said that not one-half dozen men in the United States are devoted to this great and important work.

Surely that is a sorry showing relative to a question of such importance, in connection with which the fruitage of evil is so widely spread.

THE Presbyterian Synod of New York, which embraces all New England, has expressed itself with earnestness concerning the "closing of the Pan-American Exposition, at Buffalo," on Sunday. Concerning this expression the *Defender* says: "It will be a national disgrace if this Exposition, which will receive help from the United States Government, shall disregard the fundamental principles and practices of our national life."

ONE of our New England exchanges reports that the forthcoming census will show a large increase of suicide in the United States. In 1860 there were seventy suicides to one million people in Massachusetts, and sixty-one to the million in Connecticut. Our contemporary adds: "In 1890 the proportion has increased to ninety in Massachusetts and one hundred and three in Connecticut, running parallel to increased Sunday work."

MOST of the Hebrews in the city of Boston who have been arrested during the summer for keeping their places of business open on Sunday have been fined in the lower court. One case has been appealed and may become a test case in the higher court.

It is with regret that the RECORDER has received a letter, under date of October 31, announcing that Professor Edwin Shaw, Editor of the Young People's Page, is compelled to give up that work because of extra duties connected with his place as college professor. The circumstances detailed in the letter compel us to think that it is wise for

him thus to do, for the sake of his health, however much the RECORDER must suffer from this necessity. Until further arrangements shall be made by the Young People's Permanent Committee, any editorials that may appear in that department will be by the Editor of the RECORDER. Meanwhile we trust that the Committee will be able to make other arrangements at an early day. The Editor expresses his personal regret, in which the readers will share, that the other duties of Professor Shaw compel him to lay aside the RECORDER work. If the Committee having the appointment of an editor in charge shall be able to make some arrangement by which Professor Shaw may return to his work later, the RECORDER will welcome that arrangement.

IN further fulfillment of our purpose to increase the value of the RECORDER to all our readers, and to aid them in securing other good things at little cost, the announcement of a new premium list will be found on another page. Smith's Dictionary of the Bible there referred to has been before the public for several years and is a standard work in all respects. The Reading Stand and Revolving Desk is one of those devices for saving time, labor and good temper, which is invaluable in every library and home. We are sure that it will pay you to consider carefully the premiums offered, and to note that with very little effort you can secure not only valuable literature, but can turn a little of your time into money. In making this offer the publishers of the RECORDER feel assured that they are placing before their subscribers a better offer and better things than they have been able to do at any previous time. Be careful to note that the offer is to those who pay their subscription for the year 1901 before January first of that year, in addition to furnishing one new subscriber. Read, consider, act.

Your special attention is called to the advertisement for Back Numbers of Minutes found on another page. The six sets which the Publishing House is making are now complete from 1860 to 1900. The call now made is for the period between 1840 and 1860. When these are secured the six sets will cover the time from 1840 to 1900 and will enable the libraries of our colleges and the files at this office to furnish all coming generations the official record of our denominational life. This will be of untold value to your children's children for many generations. Search your house from cellar to attic, and if you find but one copy of that which is called for, send it to this office at once. Talk with your neighbors about it, and especially with all the older people whom you know. Pastors will do a favor by calling attention to the matter in public from time to time. The success of the enterprise will turn on your faithfulness.

### SIX CONTRADICTIONARY REASONS FOR OBSERVING SUNDAY.

That Sunday-observance is unscriptural, illogical and self-destructive is shown by the reasons given for it. There is no common basis for it. Among the prominent reasons given are the following:

REASON FIRST.—The Sabbath was Jewish. It was abrogated by Christ. Therefore all men ought to observe Sunday in its place.

(a) Such a proposition destroys itself.

Under Judaism the Sabbath was a day of rest and worship. If Christ annulled it, because Christianity did not need it, men have no right to improve on Christ's work by putting another day of rest and worship in its place. Christ knew what Christianity needed, or else he was not fit to be its founder, nor the World's Redeemer. He never said a word about its abrogation. If he did not, no one has the right to. These are fundamental facts and common sense conclusions. Logically they are the end of controversy.

(b) If the Sabbath law passed away when Christ came, because it was Jewish, all the rest of the Decalogue did. They stand or fall together. If the Decalogue was weak and limited because Jewish, the Old Testament was far more so. If the Decalogue is not the embodiment of fundamental and universal truths, there are none in the Old Testament. Christ has no standing as Messiah and Redeemer if the Old Testament be removed. The New Testament grew out of the Old. It centers around Christ as the fulfillment of the prophetic element in the Old Testament dispensation. Take away the Old Testament and Christ, make them "Jewish," and therefore ephemeral, and all standing room for Christianity is gone. Judaism was the root, Christ the tree, and Christianity the blossom and fruit. Kill the root, and all dies.

(c) To say that the Sabbath law and the Decalogue are abrogated contradicts Christ, positively. He said, Matt. 5: 17-19, that "he did not come to destroy the law." The connection shows that he referred primarily, if not wholly, to the Decalogue, the law which convicts men of sin. Those who say that Christ destroyed the law dispute Christ face to face. They must settle the matter with him. It will not avail to throw this article down and call the writer of it foolish. Matthew's Gospel and the Ten Commandments will remain.

REASON SECOND.—When we accept Christ by faith, the law is destroyed; therefore men ought to keep Sunday and not the Sabbath.

Paul is good authority on questions of faith and its relations to the law. He wrote a very able letter to the Romans to correct their Pagan-born notions, that there could be no forgiveness nor release from sin unless the law was removed. The first point in his argument culminates in Rom. 3: 31.

"Do we then make void the law through faith? God forbid! Yea, we establish the law." (Common version).

"Do we then make the law of none effect through faith? God forbid! Nay, we establish the law." (Revised version).

"Law then do we nullify through the faith? Not so let it be, but law we establish. (Inter-linear translation from the Greek).

That is Paul's answer. Settle the matter with him. Paul tells of the triumph of freedom from the condemnation of the law through Christ. But it is condemnation that is removed, not law. A thief may be pardoned from prison and go free. But the law against theft is not removed, as he finds on the first attempt to steal. That is Paul's doctrine.

Is not the law our "schoolmaster"? Yes. How? It condemns us and sends us to Christ for forgiveness. If we remain obedient, all is well. If we cease to obey, we are condemned instantly. Any other result would destroy all

moral government. Infinite love can remove penalty for sin. If it removes law, it creates ruin. When the laws of a government are abrogated, the government crumbles and anarchy ensues. This is God's answer in human history to the falsehood that the fundamental laws of his government are abolished.

REASON THIRD.—The Sabbath was changed because of Christ's resurrection on Sunday; therefore, men ought to keep Sunday instead of the Sabbath.

Many good people learned this in the catechism, and believe it to be true; but the following facts show how great an error it is:

(a) The Bible has not a word about the "change" of the Sabbath. Christ said nothing about it. None of his Apostles ever spoke of it. No writer in the New Testament ever spoke. It was never heard of in history until the time of the English, Puritan Reformation. It was first published by one Nicholas Bownde, in England, 1595 A. D. It was a new theory invented at that time to escape from the arguments of the English Seventh-day Baptists on the one hand and of the Roman Catholics on the other.

(b) If Christ did rise on Sunday, neither he nor his disciples nor any writer in the New Testament ever associated the fact with the keeping of Sunday or with the change of the Sabbath. It is not a Biblical doctrine. Thoughtful and well-informed men do not try to defend such a proposition by the Bible. That is sufficient reason for condemning it.

(c) The Bible does not say that Christ rose on the first day of the week. All that can be made of what it says is that whenever any one came to his tomb, after the guard had been set to prevent a fraudulent resurrection, the tomb was empty, and the attending angels declared that he had already risen. According to the Revised Version, and other equally scholarly authority, one visit was made to the tomb before the Sabbath closed, and the angels then declared: "He is not here; he is risen as he said." Every effort to connect the Sabbath question or the observance of Sunday with Christ's resurrection is illogical and unscriptural. These statements can be tested by the Bible in a few minutes by any reader. Every Christian ought to abide by that test.

REASON FOURTH.—The Sabbath law does not require any specific day, but only one-seventh part of time. "One day of rest after six days of work." Therefore, men ought to keep the specific first day of each week from midnight to midnight as holy unto rest and worship.

If any of these popular reasons can be more self-destructive than another, it is this. It states that the law does not demand any specific day. This is done for sake of escaping from the claims of the Sabbath. It aims to destroy the Sabbath. It digs up the foundation which God's law laid, and then tries to build Sunday-observance on the ruin that is left. If only one-seventh of our time without a specific day is demanded, one may as well keep Wednesday as Sunday, or every seventh week, or seven days in one week, and then work on for six weeks, etc., etc. Logic and consistency and common sense condemn this evasion, and the Bible shows it to be false.

REASON FIFTH.—We do not know when

"Saturday comes," therefore, men ought to keep Sunday, which is the specific first day of the week.

Can you count seven? If Sunday is the first day, is there any trouble in knowing when the week ends? You say, "we know when the First-day comes because Christ rose on that day." That was the next day after the Sabbath. Was it? Yes, yes. Then the Seventh-day was fixed at that time, was it? "It must have been." How long have the Jews kept the Sabbath? "Well, I never thought of it in that light before. I see that if we determine when Sunday comes by its relation to the Sabbath we can tell when the Sabbath comes. Really, I guess that fifth reason better be left out, hereafter. It proves too much."

REASON SIXTH.—The world turns over, and if you sail around it you must "correct your reckoning," therefore, men ought to keep Sunday instead of the Sabbath.

Do men actually create or destroy a day in sailing around the world? "Of course not. The loss or gain is only apparent; a man is not any older or younger because he goes around the world." If men can correct their reckoning so as to meet all the demands of business and science, can they not do the same in matters of religion? "I suppose they can!" Did you ever know of any actual trouble?" "No, but that always seemed like an argument against Saturday." Is it not equally good against Sunday? "Actually, it is." Did you know that Seventh-day Baptist missionaries have been going and coming between the United States and China, from both East and West, for more than fifty years, without any trouble? Did you ever know of a Sunday-keeping missionary to have any trouble because he sailed around the world or half-way around it? "Well, no. I don't recall any specific case." A few years ago a group of missionaries, Seventh-day Baptists and Presbyterians, sailed together in the same steamship for China—they had no trouble. This whole "round-the-world" objection is about as foolish as anything can be.

#### GOD IN ALL HIS WORLD.

We forget that all the truth and righteousness, purity, faithfulness, courage, love, devotion, sacrifice in the world are of God, whether the men who show these know that or whether they know it not. The clearness of the realization of the meaning of life, the intensity of consecration to that meaning, tends easily to make a man a fanatic, or else to plunge him in despair, unless he is able also comfortingly to believe that there is a power all around and above him which is making for the realization of that same meaning in his own life, in the life of the whole world. To that clearness of the divine understanding his own is but as the sputtering of a candle in the sun. To the fullness of that divine might his own is but as the veriest thread of water, turning the humblest mill, compared with the power which keeps the earth true to its course about the sun. But a man may know that his candle blazes with the same sort of thing that blazes in the sun. And his little mill grinds for the daily bread by the same force which moves the sun—the gravitation of all the universe toward the fulfillment of the purpose of its God.—*Rev. E. C. Moore.*

**EXPOSE OF FAITH AND PRACTICE AND COVENANT**  
of the Seventh-day Baptist Church.

(Revised and Adopted at the Session of the General Conference in 1889.)

**I. OF GOD.**

We believe in God, self-existent, infinite in wisdom, power, justice, and goodness; the Creator and Governor of all things. Deut. 33: 27; Psa. 90: 2; Isa. 44: 6; 1 Tim. 1: 17.

**II. OF CHRIST.**

We believe that Christ possessed both a divine and human nature, and was therefore both the Son of God and the Son of man. Matt. 1: 1; Psa. 2: 7; Luke 1: 35; Rom. 1: 3, 4; Gal. 4: 4; 2 Cor. 5: 19; John 1: 1.

**III. OF THE HOLY SPIRIT.**

We believe in the Holy Spirit, whose office was to inspire the prophets and apostles, as the instructors of men, with a knowledge of the mind of God, and who is the regenerator and sanctifier of men through the truth. John 14: 26; 2 Peter 1: 21; Acts 2: 4, 5; John 3: 5; Rom. 8: 2; Gal. 5: 22.

**IV. OF THE HOLY SCRIPTURES.**

We believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice. Heb. 1: 1; 2 Peter 1: 21; 2 Tim. 3: 16, 17; 1 Cor. 2: 12, 13.

**V. OF MAN.**

We believe that man possesses a two-fold nature—physical and spiritual; that he was created holy, but that by transgression he fell, and so came under condemnation; that in order to be saved he must be born again, and that this salvation is the gift of God. 2 Cor. 4: 16; Rom. 7: 22; Eph. 3: 16; Col. 3: 10; 1 Peter 3: 4; Gen. 1: 26; 3: 6-19; Rom. 5: 12; John 3: 3, 5, 7; Eph. 2: 5; Rom. 3: 24, 25; 4: 16; Eph. 2: 8.

**VI. OF HEIRSHIP AND ETERNAL LIFE.**

We believe when one is constituted a child of God, he becomes an heir of eternal life. Acts 26: 17, 18; Rom. 8: 14-18; Gal. 3: 29; 4: 7.

**VII. OF REPENTANCE, FAITH AND BAPTISM.**

We believe it to be the duty of all men to repent, believe in Christ the Saviour, and be baptized. Matt. 28: 19; Luke 24: 47; Acts 2: 38, 41; 8: 12; 10: 47; 16: 15, 33; 18: 6; Mark 16: 16; Rom. 6: 4; Col. 2: 12.

**VIII. OF THE LORD'S SUPPER.**

We believe the Lord's Supper an ordinance of religion, to be perpetuated in the church. Matt. 26: 26; 1 Cor. 11: 23-26.

**IX. OF THE SABBATH.**

We believe the seventh day to be the Sabbath of Jehovah, and that it should be kept holy as a memorial of creation, and as a type of the saint's rest in heaven. Gen. 2: 2, 3; Exod. 20: 8-11; Heb. 4: 1-11.

**X. OF THE RESURRECTION OF THE DEAD, AND THE ETERNAL JUDGMENT.**

We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteous will be everlastingly justified, and the wicked everlastingly condemned. Dan. 12: 2; Acts 24: 15; 17: 31; Matt. 25: 46; John 5: 28, 29; Rom. 2: 7; 2 Thess. 1: 9, 10.

**XI. OF THE RESURRECTION—BODY OF THE SAINTS.**

We believe the saints will be raised with spiritual, incorruptible bodies. 1 Cor. 15: 35-54.

It will be seen that each point in the foregoing statement is supported by direct reference to the Scriptures. Seventh-day Baptists recognize the Bible as the only authority in matters of faith and practice. The foregoing *Expose* indicates their understanding of what the Scriptures teach upon the points noted. If it be suggested that such a creed gives comparatively great latitude, it will be seen that this latitude is with reference to theories concerning things not revealed, rather than concerning matters of practical obedience and holy living. The people whom it represents define Christianity as life and character, rather than a creed, although they recognize the fact that what men believe is a determining factor in character.

**COVENANT.**

**ARTICLE 1.** We agree to keep the commandments of God, and walk in the faith of Jesus.

**ART. 2.** To take the Bible as our guide of *faith and practice*.

**ART. 3.** To watch over each other for good, to be intent that we may be built up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ.

**ART. 4.** To cheerfully attend the appointments, and bear the burdens and expenses of the church, according as God may give us severally the ability.

**NO-LAWISM FROM WEST VIRGINIA.**

A correspondent from West Virginia sends a letter received by him from the editor of a religious periodical published in that state, who claims to have reached attainments in holiness beyond that of the ordinary Christian. In this letter he condemns the Sabbath-keeper to whom he writes for placing importance upon the matter of the Sabbath, and gives utterance, in various ways, to the broadest assertions and expressions of no-lawism. He declares that the Ten Commandments were blotted out by Christ, and that all the law was done away through him. He also asserts that if the Sabbath is to be kept, it must be kept in the same manner, and be associated with the same penalties which were associated with its observance by the Jews when they were in the wilderness. The letter closes with the following paragraph:

"I am very glad that we are not living under the law, but under the gospel dispensation, in the liberties of Christ Jesus. Those who are harping over the law and the Sabbath have but little to say of the love of Jesus in the soul, because from the abundance of the heart the mouth speaketh, and where there is nothing in the heart but law and Sabbath, only law and Sabbath come out."

In all this there is nothing new, unless it be the renewed expression of ignorance concerning the position occupied by the Seventh-day Baptist to whom the letter was written. The closing paragraph of the letter is incorrect in the largest sense, as the writer must know, if he is acquainted with any Seventh-day Baptist church, or with the history of their writings upon the question of salvation and obedience. Unless it be some of those specialists in holiness, of which the writer of this letter seems to be a representative, who assume to have reached such great attainments, that they may speak pityingly, if not sneeringly, of other Christians, there are no

people who talk more of the "love of Jesus in the soul" than the Seventh-day Baptists. The keynote of obedience with them is not because the commandment says "thou shalt," but because the love of Christ and the presence of the spirit of truth, teaching obedience, leads the soul to say in gladness, "I will do what God requires." The confounding of the Ten Commandments with "the handwriting of ordinances," and, therefore, the claim that the Ten Commandments were done away by Christ, is the error on which the Roman Catholic church was reared, and which lies at the foundation of all the loose theology of Europe, and especially of its no-Sabbathism, against which American Protestantism has declaimed so earnestly. It is enough to say here that that position destroys the gospel and renders the work of Christ of no account. If Christ, by his teaching or by his death, abolished the law of the Ten Commandments, there is left no standard as to right action. Paul, meeting the same error as it appeared in Rome, and answering the charge made against Christianity by the Romans, that faith made the law of none effect, after a masterful discussion, declared the conclusion in Romans 3: 31, saying, "Do we then make void the law through faith? God forbid. We establish the law." If this expression of Paul needs any explanation to our readers, it is found in these simple words: No one would seek salvation through Christ, were he not convicted of sin. Paul declares in another place: "Where there is no law there is no sin." If the law was destroyed by Christ, there is no sin from which he can redeem men.

It is not the logic of the situation alone, but the practical fruits which that doctrine has borne, that condemn the position assumed by the writer of the letter under consideration. In the earlier time, as that doctrine became prominent, men were compelled to create some authority in place of the law which they thus discarded. This led to the doctrine of church authority, as expressed by the Roman Catholic church. In France, and Germany particularly, the result of this teaching has been to lead the masses into infidelity concerning the authority of the church, and irreligion, or non-religion, as well, since the popular theory begins by teaching that the Ten Commandments are done away. The rapid growth of nolawism in the United States, and, with it, the growth of no-Sabbathism, is due, primarily, to such teachings as the writer of this letter puts forth. It has sapped the foundation of the church in no small degree, and the most thoughtful men in this last year of the century are seeking some solution of a situation which grows worse daily, pushed forward by the unscriptural and illogical assertions of certain religious leaders, who set the law of God aside, and institute therefor a dreamy, nebulous something, which they call the guidance of the spirit. The letter under consideration is a fine example of the ruinous but popular tendency.

**WANTED!**

Minutes for the Following Years:

**CONFERENCE—1841, 1845, 1846, 1852.**  
**TRACT SOCIETY—1845, 1846, 1847, 1848, 1856, 1857.**

**MISSIONARY SOCIETY—1845, 1846.**

**PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1856, 1857, 1858.**

**EDUCATION SOCIETY—1856, 1857.**

## NEWS OF THE WEEK.

The Presidential election and its results have over-shadowed all other features of news during the past week. The election, like the campaign which preceded it, was comparatively quiet and without riotous or unseemly outbreaks at any point. The prompt action of Governor Roosevelt probably prevented rioting in New York City. The results of the election indicate great unanimity of opinion on the part of the people, and several elements which have produced these results are independent of purely party lines. A prominent cause in producing this unanimity of opinion and independency of action as to party lines was the feeling that national prosperity, national honor and national duty all combined in the direction which the results of the election emphasized. This development of public opinion was strongly marked in the verdicts of certain Western states, Kansas, Nebraska, Utah, Washington, South Dakota and Wyoming.

The same general results appear in the complexion of the National Congress and of the State Legislatures. The present administration is sustained and its working power increased in every important direction. The results in the business world are as strongly marked as in the political. Many large contracts and lesser business arrangements were held in abeyance until the results of the election were known. In certain departments, business was active late in the evening and during the night of election day, while the day following was as strongly emphasized by the springing of business into new life, as the political situation was by the great unanimity of thought throughout the nation.

Throughout the campaign the RECORDER has taken no part in the discussion of political questions, giving only brief items of general news. In this summary of the news concerning the results we occupy the same position. Had there seemed to be a necessity, the RECORDER would have discussed the great moral issues connected with the campaign as freely as it discusses moral issues connected with other movements. That necessity did not arise. Although the unanimity of opinion which has been shown in election has also strengthened one of the great political parties, it is well known that thousands of men who have hitherto affiliated with other parties united to secure the present results, under the deeper convictions of national duty and prosperity, of which we have spoken already.

Foreign countries have been deeply interested in the results of the election, notably England; and the comments and commendations which have already appeared in the English press show how closely the interests of the two nations are united. Probably the attitude of the United States on the Chinese question has been a larger factor in producing the result of this election than has appeared to the casual observer. It is certain that on no question has our government made a more desirable record and an advanced standing among the nations of the world, than in the policy by which it has led all the rest toward a pacific settlement of the Chinese troubles, and in preventing unjust land-grabbing in China on the part of foreign powers.

Close upon the end of the Presidential campaign is to come the meeting of the New York Conference of Religion. Seven sessions will be

held, commencing on Tuesday evening, Nov. 20, in the Church of the Holy Communion, corner of 6th Avenue and West 20th Street, New York. The meetings on the following day will be held in the hall of the Charities Building, corner of 4th Avenue and East 22d Street. The majority of the speakers announced are college presidents. The purpose of the Conference is to consolidate religious and moral forces against the forces of unrighteousness and sin, upon the broad basis of religion. Jews and Christians are to take part, one of the speakers being Rabbi Berkowitz, of Philadelphia. This is a new movement, and the form of work proposed by the Conference will be modified by experience. It is a high purpose and we trust much good will result therefrom.

Negotiations in China move slowly. One meeting of the Commissioners has been held, but there is some difference of opinion as to what demands shall be made upon the Chinese. More suicides of Chinese officials are reported. The rebels in Southern China are not very active, but their attitude is threatening. As a whole, the diplomatic situation is improving.

## BIBLE DISTRIBUTION MUST STOP IN CHINA.

The American Bible Society has received a report from the Rev. John R. Hykes, D.D., its agent in China, dated Shanghai, September 17, in which he says:

I have had several letters and a telegram from Mr. Gammon since he returned to Tientsin. All point to conditions which make it impossible to resume work in the near future. The entire native staff of the American Bible Society, consisting of eighteen men, is undoubtedly massacred. Native Christians have been slaughtered by the thousand, and it is impossible, while this reign of terror lasts, to do any Bible selling either in the country or in the cities. Mr. Gammon has found it impracticable in the city of Tien-tsin itself. He cannot resume his work in the north before six months, and more likely one year.

A great and terrible famine is imminent not only in Chihli, but in Shansi and Honan as well, and it is estimated that at least 3,000,000 people must die of starvation in the north. It is possible to sell Bibles in Tien-tsin and Peking, but I do not think it expedient to attempt it under the existing circumstances. Anything that at this juncture would seem like thrusting religion upon them is to be deplored and avoided.

The time will come when we can resume work under more favorable conditions than have ever existed in this country, and we must patiently wait for it. Before this outbreak the people were interested in the Bible as never before. Our sales show a steady increase from year to year ever since 1893, and it is reasonable to expect, under normal conditions, an unprecedented demand for the Scriptures.

NEW YORK, November 3.

## DOOMED THROUGH SUNDAY-DESECRATION.

He must be blind who does not perceive that now the Sabbath [Sunday] is undergoing a serious assault; that troops of influences destructive of its sanctity and prejudicial to its integrity are widespread, swift and defiant. The deadly peril with which the Sabbath [Sunday] is threatened is being recognized with deep concern by all lovers of God and righteousness. The present aspect of affairs is appalling. The Lord's-day prostituted to bacchanalian revelry; Sunday papers hawked about everywhere, even at the doors of Christian churches; games of ball and golf more numerous on Sunday than on week

days; excursions and amusements of every kind; all show what this nation is coming to, except the people of God rise up in their might and come to the rescue. Christianity must be recognized as our governing principle; the Sabbath [Sunday] and our Christian institutions must be maintained in their integrity and sanctity; the people must do with the seventh day what the Commandment requires—"Remember it, sanctify it, keep it holy"—or, as sure as God is a God of truth and righteousness this nation is doomed.—*Christian Intelligencer*.

The *Intelligencer* does well to say "the people must do with the seventh day what the commandment requires—remember it, sanctify it, keep it holy—or, as sure as God is the God of truth and righteousness, this nation is doomed." That the seventh day mentioned in the commandment means the Sabbath and not the Sunday is fully supported by the claim so often made by the *Intelligencer* and its compeers, that the nation must obey the human law which requires the "first day" to be kept. There is no meaning, historical or otherwise, in the expressions "first day" and "seventh day," except as these expressions apply to the days of the week, in the order in which those days appear in all history. There is a larger truth, therefore, in the statements of the *Intelligencer* than appears upon the surface. Disregard for the plain meaning of the law of God in one point leads to disregard for the law of God in all points, and no compromise, like the attempted insertion of Sunday in place of the Sabbath, because of tradition or human choice, can check the tide of evil which is already so far advanced. The *Intelligencer* builds better than it knows when it says "The people must do with the seventh day what the commandment requires."

## FOR MAN.

This world, crowded with business, swarming with questions of society and state, foaming and sparkling with pleasure and sighing and sobbing with sorrow, is yet not big enough for us. We cannot live on the earth alone, but must have the help of other worlds, and far-off influences from sun and stars must visit us. The human soul is incomplete and unsatisfied, a lost child, until it finds God and nestles in his arm. Worship is the link that binds the soul to God and the Sabbath [Sunday] is its appointed day. It brings us up to the house of God where we receive help from the sanctuary. It speaks to us the great thoughts of God that lift life up and make it divine. It tells us the good news of the Gospel and brings us into fellowship with Jesus. It intensifies our sense of sin and then cleanses it away. It throws light upon our perplexities, shows us the path, heals our sorrows, and knits us into brotherhood. It carries us up to a mountain top above the heated, murky, foul atmosphere of the world into a serener air where we begin to see the stars of eternity. It blesses life from the bottom to the top and has been shaped by a divine hand to fit all human needs.

The Sabbath [Sunday] has tremendous claims upon us from every point of view. If we could pull out all the threads that the Sabbath [Sunday] has woven into our lives, the rest, the quiet, the meditation, the public instruction and worship, the strength it has given us in temptation, the comfort in sorrow, the inspiration for work, the blessed communion seasons, the divine days upon this mountain top, surely the pattern of our lives would be riddled of much of its richness and beauty. The day has been good for us and we want to keep it for ourselves and for our children. God made no mistake when he made the Sabbath [Sunday] for man, but we shall make a mistake if we do not appreciate it and remember the Sabbath-day [Sunday] to keep it holy.—*Evangelist*.

# Missions.

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

REPORT OF EVANGELISTIC COMMITTEE,  
for Quarter ending Sept. 30, 1900.  
(Concluded from last week.)

To the Board of Managers:

## QUARTET NO. 3.

Quartet No. 3 was made up of the Rev. W. D. Burdick, G. M. Ellis, W. G. Davis, Rev. F. E. Peterson. They report that they spent the first month with the Scio church. Quite a number expressed a desire to lead a better life. Three were baptized as a result of the work. The church was greatly strengthened, so much so, in fact, that they have called an Alfred student to act as their pastor for at least one year. The outlook for the Scio church is very bright indeed. While there the meetings were suspended for two evenings to give the quartet an opportunity to go to Petroleum to hold two services. A very good interest was shown as a result of these meetings. A quartet will probably be sent to that field during the holiday vacation. At Shingle House the quartet had the assistance of Rev. D. B. Coon. One was baptized and several made a start in the Christian life. The church seemed to be greatly revived. After this the quartet went to Bell's Run to help the quartet there for four evenings, and then went to East Hebron in time to attend the Quarterly Meeting at that place. The last evening everything was put into the hands of the quartet, and thus the series of revival meetings has a very good beginning. The interest shown throughout was very good. Meetings were held for a little over a week. A new church is being built there, and it is to be hoped we may have a strong church in East Hebron. Here the boys had no help, but did their own preaching. Because of the shortness of the time, few manifest results came from the revival. It was necessary to close here in order to give the boys ample time to get to Conference. We feel that all of the fields we have labored on have been very difficult ones, yet we know that our efforts have been abundantly blessed by our Heavenly Father. Many of the results are of such a nature that they cannot be put into words.

Salaries and traveling expenses of this Quartet...\$120 95  
Receipts on the field, individuals and by churches, and by sale of hymn-books...\$ 68 27  
Paid by order of the Evangelistic Committee... 52 68

\$120 95

In the North-Western Associations there were five Quartets laboring under the general direction of the Rev. L. A. Platts, and were made up as follows:

No. 1.—Milton Church Quartet (Ladies). Rev. L. A. Platts, preacher; Miss Leo N. Coon, first soprano; Miss Alice E. Clark, second soprano; Miss Ella E. Babcock, first alto; Mrs. Nettie Platts Babcock, second alto. Field of labor, Cartwright, Wis. Time, 3 weeks; aggregate time, including pastor, 15 weeks. Results, strengthening and encouraging the church.

No. 2.—Milton College Quartet. Rev. Geo. W. Hills, preacher; C. S. Sayre, first tenor; Almond Burdick, second tenor; L. A. Platts, Jr., first bass; Byron Rood, second bass. Field of labor, Marquette, Wis. Time, 4 weeks; aggregate time (3 men and pastor), 16 weeks. Results, baptized, 3; converted to Sabbath, 3; added to church, 6; conversions, not included in above, 8 or 10.

Same Quartet. — Field of labor, Grand Marsh, Wis. Time, 3 weeks; aggregate time, 12 weeks. Results, baptized, 10; converts to Sabbath, 3; added to church, 13; other converts (estimated), 20.

No. 3.—Milton College Quartet. Rev. G. J. Crandall, preacher; Rev. J. G. Burdick, preacher; E. D. VanHorn, first tenor; P. E. Clement, second tenor; W. R. Rood, first bass; J. E. Hutchings, second bass. Field of labor, Calamus, Iowa. Time (aggregate), 30 weeks. Results, baptized, 8; converts to Sabbath, 8; added to church, 8; other converts, 10 to 12.

Same Quartet. — Field of labor, Welton, Iowa. No preacher. Time, 2 weeks; aggregate time, 8 weeks. Results, several wanderers reclaimed; general strengthening of church; 2 or 3 conversions.

No. 4.—Chicago Quartet. Rev. S. H. Babcock, preacher; Rev. M. B. Kelly, preacher; Harvey L. Burdick, first tenor; W. B. Wells, second tenor; C. C. VanHorn, first bass; E. F. Loofboro, second bass. Field of labor, Eldridge, Iowa. Aggregate time (including preachers), 28 weeks. Results, no conversions; general prejudice overcome; interest awakened; new and needy field opened.

No. 5.—Milton Quartet (Ladies).—Mrs. M. G. Townsend, preacher. Miss H. A. Ingles, first soprano; Miss L. V. Babcock, second soprano; Miss B. M. Babcock, first alto; Miss Ama VanHorn, second alto. Field of labor, Garwin, Iowa. Aggregate time, 20 weeks. Results, quickening and reviving the church; added to church, 4.

### FINANCIAL STATEMENT OF QUARTET WORK IN THE NORTHWEST.

#### MILTON CHURCH QUARTET (LADIES).

Salaries and traveling expenses.....	\$ 78 50
Share in concert fund.....	20 00
Concert and entertainment on field.....	29 30
Donations, etc., on field.....	9 20
J. F. Hubbard, Plainfield, N. J.....	5 00
Anonymous.....	15 00
	\$ 78 50

#### MILTON (WISCONSIN) QUARTET.

Salaries and traveling expenses, etc.....	\$186 73
Concerts on field.....	61 79
Other receipts on field.....	5 50
Church, Nortonville, Kan.....	25 00
"    Milton, Wis.....	50 00
Milton Ladies' Society.....	15 00
From Evangelistic Committee.....	29 44
	\$186 73

#### QUARTET NO. 3.

Salaries, incidentals, and traveling expenses.....	\$246 89
Balance concert fund.....	16 41
Received on field, concert and social.....	27 15
Donations and collections.....	29 95
Sale of books.....	2 05
Milton church.....	50 00
Albion church.....	33 00
	25 00
Paid by Evangelistic Committee.....	63 33
	\$246 89

#### QUARTET NO. 4—CHICAGO QUARTET.

Salaries, incidentals, and traveling expenses.....	\$207 64
Concert on field.....	20 43
Sale of books.....	3 48
Chicago church.....	110 00
From Evangelistic Committee.....	73 73
	207 64

#### QUARTET NO. 5—MILTON LADIES' QUARTET.

Salaries, incidentals, and traveling expenses.....	\$140 99
Receipts on field.....	41 89
Paid by Evangelistic Committee.....	99 10
	\$140 99

#### SUMMARY OF QUARTET WORK.

Number of workers.....	47
Number of weeks' labor (aggregate).....	244
Number of baptisms.....	42
Number joining church.....	37
Converts to Sabbath.....	15
Other converts.....	45

Total expenses of Quartet work.....	\$1,597 58
Contributions from field.....	933 11
Paid by order Evangelistic Committee.....	664 47
	\$1,597 58

Respectfully submitted,

O. U. WHITFORD, }  
G. B. CARPENTER, } *Evan. Com.*

### Financial Statement.

EXPENDITURES.	
Order No.	
187. L. C. Randolph, expense connected with quartet work.....	3 94
188. Mrs. M. G. Townsend, salary for July.....	50 00
Salary, Ladies' Quartet.....	80 00
Balance due on traveling expenses.....	2 86
Advance on traveling expenses.....	25 00—
189. Paul E. Titworth, Treasurer, salary Quartet No. 1, to Aug. 1.....	104 57
190. J. G. Burdick, salary for July.....	50 00
191. C. W. Threlkeld, advance on traveling expenses to Conference.....	40 00
192. L. A. Platts, expense of organizing quartets.....	20 00
193. Mrs. M. G. Townsend, balance on expense.....	35
Salary for August.....	50 00
Salary, Ladies' Quartet for August.....	48 00—
194. J. G. Burdick, balance expense to South Dakota.....	13 32
Salary for August.....	50 00—
195. Quartet No. 1.....	28 32
Quartet No. 2.....	90 50
Quartet No. 3.....	52 68—
196. L. C. Randolph, 500 "Best Hymns".....	171 50
197. M. Harry, advance on traveling expenses to Watson, N. Y.....	47 00
198. Paul E. Titworth, Treasurer, balance on salaries.....	15 00
199. Mrs. M. G. Townsend salary for September.....	2 03
Advance salary for October.....	50 00
Expense.....	10 46—
200. L. A. Platts, balance due on quartet work in Northwest.....	110 46
201. T. L. Gardner, balance due on quartet work in Southeast.....	166 50
202. C. W. Threlkeld, balance due on salary, quarter ending June 30.....	90 96
Salary, quarter ending Sept. 30.....	25 00—
Salary, quarter ending Sept. 30.....	100 00—
	\$125 00
Less amount overpaid on expense to Conference.....	3 00
Less collection on Bethel field.....	7 00—
203. J. G. Burdick, salary, September.....	10 00—
Advance on traveling expenses to West Virginia.....	50 00—
204. L. R. Swinney, traveling expenses for quarter, to Syracuse, N. Y.....	30 00—
205. P. E. Titworth, Treasurer, balance due Quartet No. 1, for work at Scott, N. Y., Aug. 28 to Sept. 9, salaries.....	2 00
Traveling expenses.....	40 00—
Traveling expenses.....	27 19—
	67 19
	\$1,385 68

### RECEIPTS.

July 12. Per J. G. Burdick, part collections at Smyth, Big Springs and Viborg, S. D.....	\$25 00
Per O. U. Whitford, Seventh-day Baptist Association of South Dakota.....	25 00—
July 16. Per W. D. Burdick, from Nile, N. Y., for Student evangelistic work.....	12 00
July 18. Per E. A. Witter, collections on tour in Nebraska. Per D. E. Livmore, treasurer, from Independence, N. Y., church for Student evangelistic work.....	6 45
July 30. Per Paul E. Titworth, Treasurer Quartet No. 1. July 6, S. C. Maxson, Utica, N. Y.....	15 00
July 8, collections on field.....	\$2 00
July 18, S. C. Maxson, Utica, N. Y.....	4 80
Aug. 6. Per M. G. Townsend, from W. L. VanHorn, Garwin, Iowa.....	8 80
Aug. 12. Per M. G. Townsend, from L. J. VanHorn, Garwin, Iowa.....	10 00
Aug. 27. Per D. B. Coon: From First Genesee church for Student evangelistic work.....	10 00
Amey Doris VanHorn, Brookfield, N. Y.....	8 60
W. D. Burdick, from Nile, Y. P. S. C. E., for Student evangelistic work.....	3 30
Henry Jordan and wife.....	1 50—
Sept. 4. Per M. G. Townsend: L. Smith VanHorn.....	13 40
Mary Marrow.....	\$ 5 00
Rev. Eichner.....	50
Ice cream benefit.....	2 00
Sept. 10. Per J. G. Burdick, balance from South Dakota.....	10 00—
Sept. 13. Per L. C. Randolph, Alfred, for Student Quartet work.....	17 50
Sept. 19. From Mrs. E. Alice Fisher, Northboro, Mass.....	23 73
July 30. Check to G. H. Utter, Treasurer.....	30 00
Sept. 30. Check to G. H. Utter, Treasurer.....	20 00
Sept. 30. Check to G. H. Utter, Treasurer.....	\$ 92 25
Sept. 30. Check to G. H. Utter, Treasurer.....	124 63—
	216 88
	\$433 76

### HOW CHRIST TREATED THE SABBATH.

BY THE LATE REV. JAMES BAILEY.

Every follower of Christ ought to be anxious to know what he did, touching all questions which involve truth and duty. Christians generally hold to the theory that Christ's example should be followed. To aid the reader in knowing how Christ treated the Sabbath, and what his example teaches concerning it, we present the following:

#### JESUS AND THE SABBATH.

And he entered again into the synagogue; and there was a man there who had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. Mark 3: 1, 2. See also Luke 6: 6; Matt. 12: 9, 10.

And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. Luke 4: 16, 31.

And he was teaching in one of the synagogues on the sabbath. Luke 14: 10.

And it came to pass, as he went into the house of one

of the chief Pharisees to eat bread on the sabbath day, that they watched him. Luke 14: 1.

And when the sabbath day was come, he began to teach in the synagogue. Mark 6: 2.

And they went into Capernaum and straightway on the sabbath day he entered into the synagogue, and taught. Mark 1: 21.

These passages all recognize the Sabbath. In six of them we find Jesus teaching on the Sabbath. In five of them Jesus is found teaching in the synagogue. On several other occasions he taught in the synagogues. There is no mention of teaching in the synagogue on any day but the Sabbath. The fair inference, therefore, is, that all his teachings in the synagogue were on the Sabbath-day.

At Nazareth, as his custom was, he went into the synagogue on the Sabbath-day, to engage in worship. What occurred at Nazareth occurred at other places. Jesus habitually made use of the Sabbath to teach, and recognized it as the Sabbath. To the Pharisee who charged him with desecrating the Sabbath, he called it the Sabbath, and vindicated it from their superstitions.

#### FLIGHT NOT ON THE SABBATH.

But pray ye that your flight be not in the winter, neither on the sabbath day. Matt. 24: 20.

This passage, with the context, has reference to the destruction of Jerusalem by the Romans. That event occurred, A. D., 70. The siege under Cestius, according to the translator's note of Josephus's Jewish War (Book 2, chap. 19), began about thirty-three and a half years after the instruction given by Jesus. The final destruction under Titus occurred some time afterwards. The retirement of Cestius from the siege is thus stated by Josephus: "It then happened that Cestius was not conscious, either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world." "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city as from a ship when it is going to sink." Jewish War Book 2, chapters 19 and 20. In the interim between raising the siege by Cestius, and renewing it by Titus, Christians had the prayed-for opportunity to escape from the city devoted to destruction.

Josephus suggests relative to the conduct of Cestius: "But it was, I suppose, owing to the aversion God had already against the city and the sanctuary, that he was hindered from putting an end to the war that very day." His translator says: "There may another very important reason be here assigned for this strange and foolish retreat of Cestius, which if Josephus had now been a Christian, he might probably have taken notice of also, and that is, affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ, about thirty-three years and a half before, that when they should see the abomination of desolation [the idolatrous Roman armies with the images of their idols in their ensigns ready to lay Jerusalem desolate] stand where it ought not; or, in the holy place, or when they should see Jerusalem encompassed with armies, they should then flee to the mountains. By complying with which, those Jewish Christians

fled to the mountains of Perea, and escaped this destruction."

This instruction of Jesus to pray that their flight be not on the Sabbath-day carried all the sacredness of the Sabbath up to the time of the event. Jesus had not abated in any particular the character of the Sabbath, in its sacredness or its objects. He now extends it with all its characteristics into the indefinite future, especially guarding it at the greatest calamity where there would be the strongest temptation to desecrate it. Personal safety must not be secured at the expense of Sabbath sacredness. The destruction of Jerusalem was inevitable. It might occur on the Sabbath. The Roman General was a Pagan, and cared not for the Sabbath. Jesus taught his disciples to seek divine help. That help was furnished when Cestius, "without any reason in the world, retired from the city." The faith of the Christian sees in this event the direct answer to the prayer Jesus taught his disciples to make.

The help so wonderfully furnished at that time is a most emphatic confirmation of the perpetuity of the Sabbath, and the blessing of God, through Christ, upon those who remember to keep it holy. It further shows that the Sabbath was not abrogated nor superseded by the authority of Jesus Christ, as he so carefully guarded it, and provided for the escape in safety of disciples so many years after his ascension, so as not to desecrate the Sabbath, Jesus having never spoken, or acted, contrary to this instruction to his disciples, or to his divine answer to the prayer he taught his disciples to make, the assurance of his protection and blessing on those who keep the Sabbath, of which he calls himself Lord, is secured beyond all contingencies.

The interpretation given of the great difficulties, from the Jews and otherwise, in escaping on the Sabbath, is unphilosophical, and contrary to the economy of the gospel. Instead of difficulties of escape, on account of the Jews, on the Sabbath, Josephus says (Jewish War, Book 2, chap. 19): "But as for the Jews, when they saw the war approaching to their metropolis, they left the feast [of Tabernacles] and betook themselves to arms; and, taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observance of the Sabbath made them too hard for their enemies in the fight." This recklessness of Sabbath sacredness, on the part of the Jews, shows Christians would have no difficulty in escaping on that day.

The economy of the gospel teaches a disregard of all worldly and personal considerations for truth's sake. Jesus nowhere taught his disciples to yield to the prejudices, and false doctrines of the world. This could not be the reason of his instruction that their flight be not on the Sabbath. The true and only reason, Sabbath sacredness, was greater than personal safety. So Jesus answered the prayer he taught them to make.

#### WOMAN HEALED.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when

Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. Luke 13: 10-17.

Jesus healed a disease of eighteen years' standing, on the Sabbath, by his words, "Woman, thou art loosed from thine infirmity," and by laying his hands on her. This act involved no labor. It was, however, contrary to the course of the Pharisees. It was showing kindness to suffering humanity, in harmony with the Saviour's declaration that the Sabbath was made for man. It did not involve any transgression of the law limiting all thy work to six days. This was a work of mercy prompted by divine compassion, relieving one of God's children, who had been bound by Satan eighteen years. The result was alike blessed to body and soul. She was made straight, and glorified God. A regenerated soul in a reinvigorated body, after eighteen years of suffering. What a Sabbath to her!

The effect on the ruler of the synagogue was to fill him with indignation. Satan is enraged at the triumphs of Christ over his power, and evidently entered the heart of the ruler of the synagogue out of revenge. The triumph of truth is an annoyance to those who do not love it. Under his indignation, the ruler of the synagogue said to the people: "There are six days in which men ought to work, in them, therefore, come and be healed." This shows that he understood the Sabbath as a physical rest, and not a spiritual rest. Jesus emphatically rebuked with, "Thou hypocrite," and reminded him of their custom to water their cattle on the Sabbath, and their indignation at him for liberating a daughter of Abraham from eighteen years of suffering bondage to Satan. This worldly spirit of the leader of Jewish worship stands in most marked contrast with the loving, forgiving spirit of Jesus, the healer. Jesus did nothing contrary to Sabbath sacredness. The ruler showed the bigotry of a sectarian heart, hating the spiritual element embodied in the truth, and manifested by Christ, and showing no sympathy with a woman of his own nation and religion. The final result was shame on his adversaries, and rejoicing by the people in all the glorious things done by Jesus. Thus is it, and will it always be, when the spiritual triumphs over the worldly.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

## Woman's Work.

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

### ARE YOU THANKFUL?

A letter from a "lone Sabbath-keeper" containing a money contribution for the African boxes has in it the following suggestion. "I do think a teacher should go to Cholo and also to Ayan Maim to teach the children books and work. Where are our young people to find the right fields for work if not in such wide-open vineyards as these? God bless these African Missions! Do ask all our people, young and old, men and women, to get and give on Thanksgiving-day one dollar for these two missions and prove the Lord if he will not so bless us that we shall long to do the same again. He will open the way for everyone to get the dollar, I know. I have seen it done."

The plan seems to us a good one, and in order to put it in operation we have consented to receive donations for this purpose. Money can be sent to Mrs. Henry M. Maxson, Plainfield, N. J., by postal order or by any other means that may suit the convenience of the sender. We will fully report the same in the RECORDER, and divide the amount equally between the two missions. Send your offering as early as you please, but have it here, if possible, by Thanksgiving.

Are you thankful one dollar's worth for what the Heavenly Father has done for you this year? Then show it by the responses to this call, that we hope will come from all over the denomination, for the work in these two African Missions. "Freely ye have received, freely give."

### MRS. WOOD'S CALLS.

BY MRS. HATTIE E. WEST.

Read at the North-Western Association at North Loup, Neb.

"Good afternoon, Mrs. Wood."

"Ah, is that you, Mrs. Stone? Come right in. You've brought your work, haven't you? That is pleasant, for I'm darning stockings and I'm always glad to have some one to visit with when I have that work on hand."

"I thought I'd find you in this afternoon and I surmised you might be mending."

"Yes, I'm working busily to get it all done for I want to go calling to-morrow."

"Indeed, just what I've been planning to do. I wonder if we can't go together."

"That would be pleasant Mrs. Stone, if our calls take us to the same places."

"Probably they do, for I believe I owe everybody that ever called on me. Then I want to go and see Mrs. DeWitt. She has been here quite a while. They live in that new house on the corner of Broad Street. I think nearly everybody except myself has called, and they say she's lovely, and her house is beautifully furnished. Have you called?"

"No, I haven't. I'd like to ever so much, but I can't go there to-morrow. There's so many others. There's Mrs. Phillips, she has been here about the same length of time as the DeWitts. I don't think *many* of the ladies have called yet and I must go *there* to-morrow."

"Mrs. Phillips, who is she? I don't remember hearing of her."

"Perhaps you haven't heard her spoken of. Her husband clerks for Mr. DeWitt."

"Oh yes, I remember now. They live down there in the Smith house. I had not thought

of going *there*. One can't call on everybody, at least, I can't. Do they go to *our* church?"

"No, I think not. And they do not attend the other church either."

"Well, if they are that kind of people I don't know as I care about calling on them."

"But perhaps if we call we may interest her in the church so she *will* go. She and her husband are young and they are new here. They will form acquaintances somewhere and likely go where their acquaintances do. So many people drift about the world, you know, unless they are anchored in the church. Now I don't believe they are set against the church, and I want them to get started right in their life in this community."

"Yes, of course, it's important that they should be asked to come to church. Do you know I've thought sometimes that it would be well to have a committee of the church appointed to look after the new people coming in to town, and to ask them to church. Don't you think it would?"

"Well, perhaps so, but I often wonder if the church hasn't too many committees already. We put so much work on the committees there's not much left for the individual members."

"But then you know, Mrs. Wood, what's everybody's business is nobody's business."

"Yes that is true, and it's all right in the purely business transactions of the church. But with reference to some things I think the old saying should be changed to 'What is everybody's business is everybody's business,' there's prayer, for instance, surely that belongs to everybody."

"Well, I don't think I'll have time to go to see Mrs. Phillips to-morrow. I'll try to do so sometime. There are all those ladies on High Street. They are quite sticklers about having calls returned in proper time. I'd planned to go therefrom Mrs. DeWitts. Don't you owe them calls?"

"Yes, I do, but I won't have time to go there to-morrow. I am going to see old Mrs. Johnson and that would be quite out of my way."

"I suppose I ought to go there too. I used to go often and I'm going when I get time, but she is getting so old I find her rather tiresome, don't you?"

"Why no. I enjoy the old stories. She is so glad to see one it is a pleasure to go there. She has outlived most of her friends and is lonely. No wonder she talks mostly of them and of old times. She doesn't get out much, and as the younger people pass her by that's all that's left for her. You and I will do the same when we are eighty."

"Oh, I suppose so, but I don't expect to live that long. Are you going to see Mrs. Townsend to-morrow? She is just home from the East and I want to hear all about her visit before it gets cold, as they say."

"Perhaps I will go there. It's right on my way to Mrs. Cooper's."

"Mrs. Cooper's, you don't mean Mrs. Tom Cooper, do you?"

"Why yes, we used to be neighbors and I've always called on her since."

"But isn't it her husband that drinks so?"

"Yes, I'm sorry to say he does."

"I never had thought of calling there. I saw the woman at church last Sabbath all dressed up as if she was somebody. Now I've not a bit of patience with her. She knew what Tom Cooper was when she married him,

so I've been told, though he wasn't as bad then as he is now; but she needn't have been so foolish."

"Yes, I know she was foolish. *Most of us* are about some things, and she has less of common sense than most people, but she never had any chance as a girl. She has a considerable pride, and she would like to be 'somebody,' as you say. I'm *glad* to help her in that direction, too. She is making a fight against degradation. If she feels that she has respectable friends, she's the more likely to rise. We are all influenced by the circle we move in, and the desire to be as good as we would have our friends believe us to be keeps many of us straight. I'm *glad* she was at church last Sabbath, and I hope the ladies will make her feel at home there every time she comes. I wasn't there last Sabbath, for Howard had a headache, and I stayed at home with him."

"I never knew Mrs. Cooper very well, and presumed she wouldn't remember me, so I did not speak; but I saw that our pastor's wife introduced herself to her. The new pastor and his wife are lovely, aren't they? Every one seems to like them so well, too. Mrs. Dea. Jones and Mrs. Dea. Green were laughing at the last social about the number of invitations they were receiving lately. Said they were all behind with their spring sewing, for they were invited out so often with the new pastor and his wife."

"Is that so? Then they won't mind my not asking them here when I have Elder Blank and wife to tea next week. I had planned to ask the Boyds and the Buels, and Mr. and Mrs. Gray."

"Why, the Boyds and the Buels never go to church, do they?"

"Yes, sometimes, but not often; but that's just the reason I'm asking them. The pastor has no opportunity of meeting them elsewhere. How's a minister going to know how to deal with worldly people if he never comes in contact with them? I feel sure Eld. Blank will be glad of the opportunity to make their acquaintance. Then, too, I hope they will be so interested in our pastor and his wife, they will want to hear him sometimes. Once a beginning is made, who knows what may follow?"

"And the Grays; are you hoping to get them back into their old habit of going to church? I've been told that he said, after his trouble with Dea. Green, that he would never go inside the church again, and I have not seen him there since then."

"Well, I can't tell what may come of it; but I'm sure Eld. Blank will be glad to meet Mr. Gray, and I think the pleasure will be mutual."

And now the talk between the two ladies drifted into other channels, in which we are not now interested. When they parted, there was no engagement for calling together on the following day. Though Mrs. Wood and Mrs. Stone had known each other for years, they had but just begun to know each other intimately, having recently become neighbors.

That evening, when Mrs. Stone sat alone, she found herself recalling their conversation. She could not understand why Mrs. Wood, who was welcome, as she knew, in the best society of the village, should postpone her society calls for the ones she planned to make on the morrow. While she was puzzling over



it, these words from the Good Book flashed into her mind: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Why they came, she did not know. They had always seemed to her to apply especially to the sick who were friendless, or to those wrongfully imprisoned—not to any one of whom she had personal knowledge.

Mrs. Stone was by no means a heartless woman, and, after a few moments of silent thought, her resolution was taken. The next morning she ran over to Mrs. Wood's. to say: "I've decided to go calling with you this afternoon, if you'll let me, and to let my other calls wait;" and Mrs. Wood responded: "I'm so glad, for I know they will all be pleased to see you."

So the two ladies made their calls together, and when Mrs. Stone saw how deftly Mrs. Wood turned the conversation with Mrs. Phillips to the church, and gained her interest and her promise to come to service next Sabbath, and how interestedly she listened to old Mrs. Johnson's reveries, asking just enough questions to draw the old lady out; and how at Mrs. Cooper's she skillfully turned the conversation into some wholesome channel, when gossip threatened; how she asked after Mrs. Cooper's husband as considerately as if he were the most respectable of men; and how she left her card just as she would have done at any house on High Street, she realized that there was a purpose in it all.

She recalled, too, a remark once made by a former pastor, who had said, "Mrs. Wood is one of the most useful members of our church." She had wondered at it then, for Mrs. Wood had never been prominent in public church work. She had never been one of the leaders in the Ladies' Society, or on committees for church socials.

That evening at home, Mrs. Stone read the twelfth chapter of First Corinthians, and she realized more than ever the value of the diversity of gifts spoken of there. "It is not teaching or healing or leading with Mrs. Wood," thought she, but the blessed gift of helping in the social life of the church.

And did Mrs. Wood's plans succeed? Did the Phillipses, the Boyds and the Buels come into the church life? Was Mr. Gray reconciled to his brother, and did Mrs. Cooper get to be "somebody"? I think I'll not tell you. They are all about you. Mrs. Wood's opportunities are yours. Go, test them.

LAKE MILLS, Wis., June 5, 1900.

#### SUNDAY AND THE DAY OF PENTECOST.

In marked distinction from special efforts which men make to find some ground in the New Testament for the observance of Sunday, candid scholars tend more and more to the view that the claims with reference to the day of Pentecost and Sunday as identical, are not well founded. A notable instance of this is found on page 27 of a new volume, entitled, "Christianity in the Apostolic Age," by Dr. George Purves, late of Princeton Theological Seminary. Speaking of the special outpouring of the spirit upon the disciples on the day of Pentecost, Dr. Purves says:

"The determination of the day of the week depends on the date assigned to the crucifixion of Jesus. If he died on Nisan 14, the resurrection was on the 16th, and Pentecost likewise fell on Sunday. If, however, he died on Nisan 15, Pentecost fell on Saturday. It is

sometimes said that the Jews would not observe Pentecost on the third, fifth or seventh days of the week, but there is no evidence of this rule at the time of which we are treating (comp. Ideler, Handb. der Chronol. I., p. 537). We think it most probable that this Pentecost was on Saturday, and that the later custom of commemorating it on Sunday arose from considerations of ecclesiastical convenience, especially from the wish to observe it fifty days after Easter (comp. Wieseler, Chron. d. Apost. Zeitalters, pp. 19-21). Nine days, therefore, after the Lord's ascension his promise was fulfilled."

The persistency with which a traditional interpretation is likely to hold, with the masses of men, is seen in the insistence of so many writers of lesser information than Dr. Purves, who still assert, as though there were no chance for question, that Pentecost fell upon Sunday. Another illustration of the same persistency of traditional views is seen in the continued insistence that the crucifixion of Christ took place on Friday and the resurrection took place before the light of day upon Sunday. Part of the task of true Sabbath Reform is to wait patiently while these traditional interpretations gradually lose their hold and are set aside by the opinions and statements of men like Dr. Purves.

An overwhelming argument against the traditional view that Sunday-observance began in the New Testament period is found also in the well-known fact that Christianity, during most if not all of the Apostolic period, was so essentially Jewish that any breaking away like that which the observance of Sunday and the giving up of the Sabbath would have involved, was impossible. This is shown by the following from p. 66 of Dr. Purves' History.

"It should be remembered that this early expansion was at first and for some years almost wholly among the Jews. It was simply the spread of Jerusalem-Christianity; and Peter's visit to the disciples of Syria (Acts 9: 32) shows that the latter kept in touch with the mother church and acknowledged the authority of the apostles. The diffusion was effected mainly by personal intercourse, or else by preaching in the Synagogues, which were always open to visiting Hebrews. The faith itself was the same which had been preached in Jerusalem. The new believers trusted in Jesus, as the risen and glorified Messiah, for the forgiveness of sins; received baptism in his name; learned his spiritual interpretation of the law; studied afresh his fulfillment of prophecy; waited for his return in glory; while the apostolic reports of his life and teachings were circulated from lip to lip. In most instances the disciples continued to worship in the synagogues as well as to have their own meetings. They were bound to one another, however, by the bonds of a common faith and peril; and gradually they formed separate synagogues of their own (Jas. 2:2; 5:14). But the expansion of the new faith did not as yet result in any violent rupture with the older Jewish organizations. It united at first, and in most localities for many years, faith in Jesus with loyalty to the Mosaic ritual and law."

We commend these considerations to our readers who have hitherto thought that these traditional interpretations and conclusions, not based upon the actual history, may be relied upon.

#### YEARLY MEETING.

NEW YORK, Nov. 1, 1900.

The pastor of the New York church is sending out this circular of information in regard to the Yearly Meeting: The Yearly Meeting of the New Jersey and New York City churches will be held in this City on November 16 and 17. Every Seventh-day Baptist from the Catskills to Cape May is invited. Come to the meeting Friday night and stay till Sunday. There will be places to sleep and plenty to eat for all who will attend. The New York people will be disappointed unless there is a large attendance.

The meeting on Friday night will be held at the home of Dr. P. J. B. Wait, 9th Avenue and 34th Street. The three sessions on the Sabbath will be held at the usual place of meeting, at the Memorial Baptist church, Washington Square S. and Tompson Street. Those coming from New Jersey to the meeting Friday night should take the 9th Avenue "L" to 34th Street. Those coming to the Memorial church may take the 6th Avenue "L" to Bleeker Street, or the 6th Avenue surface cars to the door. Strangers may do well to bring this notice with them.

#### PROGRAM IN OUTLINE.

##### FRIDAY EVENING.

- 7.30. Service of praise and prayer.
- 8.00. Sermon, Rev. L. D. Burdick.
- 8.20. Conference, Rev. E. B. Saunders.

##### SABBATH MORNING.

- 11.00. Sermon, Rev. L. E. Livermore.

##### AFTERNOON.

- 2.30. Sabbath-school (taught by topic) Superintendent C. F. Randolph in charge.
- 3.00. Work of Missionary Society, Rev. P. F. R. Burdick, and discussion.
- 3.30. Industrial Missions, Rev. A. E. Main, and discussion.
- 4.00. Educational Hour. Four addresses and discussion.

##### EVENING.

- 7.00. Service of praise and prayer.
- 7.30. Sermon, Rev. A. H. Lewis.
- Closing Conference.

#### ADVANTAGE OF CHURCH MEMBERSHIP.

There no doubt are outside saints, who live a Christian life though not living in fellowship with the visible church. We once knew one such who even asked the privilege of partaking of the communion, though he was not a member of the church; an upright man who loved Christ and his fellowmen, but he did much more for the cause of Christ when he finally united with the church; his strength was greatly increased by such union, his influence over others was multiplied, and his enjoyment was greatly increased by fellowship with other Christians. Every pastor knows of similar instances. The arguments which are urged in favor of a religious life apart from the church are unsatisfactory. They subtract from the life that great power which comes from union with God's people and active union with Christ in his great plan of evangelizing the world by the organized activities of his church.

But it is only when Christians organized together to form a church receive power from on high that their morals, their spirituality, their power to do good are multiplied. A true church is a body of believers in Christ associated for Gospel work and reinforced by power from on high. Such an organization is more than human in its efficiency. God works through it to produce marvelous results, which cannot be explained by attributing them to the average worth and mere human efficiency of the individuals composing it.—*The Advance*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### LIFE'S COMPLETENESS.

There are no lives unfinished, incomplete.  
God gives each man at birth some work to do,  
Some precious stone of strange prismatic hue.  
To carve and polish, till it shall be meet  
To place within his temple, still and sweet.  
Ere that be done, the soul may not pass through.  
The door to grander worlds, to aim more true,  
To wider life with love's sweet joys replete.  
And, if the working time be short, and earth  
With its dear human ties be hard to leave,  
Be sure that God, whose thought hath given thee birth,  
Still holds for thee the best thou canst receive:  
Be sure the soul, in passing through that door,  
Though losing much, gains infinitely more.

—Christian Leader.

In this office, copy for the Young People's page is marked Y. P. W. This indicates to the foreman of the composing room where it is to appear in the make-up of the paper. These letters stand for Young People's Work. Emphasize the word work. Let it stand out in your mind thus, WORK! Conceive that to be the true purpose of life. Hate idleness. Remember that there is much idleness in the world of thought, as in the world of physical effort. To be something, that we may do something; to attempt something that we may accomplish something yet better, is essential to all true living. Train yourself to be what you ought to be, in order to do what you ought to do. Do what you ought to do, that your life may crystalize valuable results for yourself and those who come after you.

THE great difference between those whose age is measured by a quarter of a century and those whose years measure three-quarters is that the largest part of life is before the young person. Powers are still developing, purposes are not wholly formed, or at best are not yet accomplished. Aspirations have not fully unfolded, and in many instances are not yet wisely directed. The future is colored in roseate hues. The young are constantly talking of what is to be. All this is wise and best. It is in the order of nature, and when rightly guided this forward looking is one of the larger elements of final success. To such an one the history of all that has gone before lies open, giving instruction and warning. The failures of the last generation are full of instruction to those who are about to travel the road along which men have made actual or comparative failures. The successes of those who have gone before combine to point the way to success to everyone who has an unfulfilled life awaiting him.

ANOTHER important element which enters into the life of young people is the privilege of preparing themselves for waiting duties and obligations. Care must be taken, however, lest failure come by thinking that one may wait long before grappling with duties and opportunities. Actually there is no waiting. Duties and opportunities touch every life with comparatively equal demand from an early age, say from fifteen years, forward. Those who are to be most successful, if they live half or three-quarters of a century, will attain that success by securing fitness for coming duties at the earliest moment. The one who is to be a skillful musician at forty, must be trained for thirty years out of the forty. This fact applies to all life. The unselfish man at fifty must be the unselfish boy at ten. The thorough and painstaking woman of fifty must be the careful and painstaking girl of ten.

You can easily apply these general principles. You will be fortunate if you are able to apply them in such a way as to reveal your personal need in all directions. One of the weak points in the life of young people is the lack of a consciousness of personal need, or that other erroneous thought that personal needs and attainments which lead to success, can be secured at some indefinite future time. The rapidity with which habits of thought and action take on fixedness is surprising, and equally appalling if the habits and thoughts are not of the right character.

### THE SOURCE OF FAME.

The comment which is being made upon the selection of twenty-nine names to be placed in the new Hall of Fame, erected by the University of New York, will naturally attract the attention of young people. The proposition is to inscribe the names of fifty persons upon tablets in said Hall, who are natives of this country, and who died before 1890. An examination of the list already chosen indicates that the men are not considered famous wholly because of great intrinsic ability in what they have done. It is equally true that mere opportunity has not been the only element in making them famous. It is rather the ability to seize upon and utilize opportunities which is a leading, if not the leading, characteristic in the history of each of these men. The reader will readily recall the fact that some of the greatest statesmen in the history of all countries have failed to reach the highest position in the gift of the people, when their intrinsic merit was far greater than the men who have reached those high positions, because of their ability to seize opportunities and thus keep themselves before the public. Living in the public eye is one of the larger elements of fame, although it must be granted that the more permanent elements of fame are assured only when there is a good degree of ability. But visibility is an element quite as large as ability, in what the world calls fame. For example, it is said that George Washington was deemed by many of his contemporaries as a dull man. It is reported that the elder Adams once said, "Washington is a stupid man who has won reputation by holding his tongue." Nevertheless, at this distance from the time when Washington lived and acted, every judge voted in favor of him, and he leads the list of famous men, having received ninety-seven votes out of a hundred. Abraham Lincoln stands next in order, though we believe him to have been a man of greater intrinsic ability than George Washington. In both cases, the hour and the man came together, and the man being able to appreciate the hour and to meet its demands, became permanently famous.

We have said thus much to indicate to young people certain lines of judgment which must be followed in determining who is or ought to be famous. Both the elements noted above are not only necessary to secure fame, but are of great value in securing success, without regard to fame. Intrinsic worth, spiritual, intellectual and physical, is the primary source of all success. There must be genuineness of character, nobility of purpose, and actual ability to accomplish that which is right and desirable, before there can be any hope of permanent fame or of success. Almost equal to this is the ability

to analyze circumstances and issues, to grasp opportunities at the right moment, holding on to a given opportunity as long as is wise, and seizing upon a new one quickly and timely. The RECORDER takes occasion to commend to young men and women the cultivation of these two qualities in every department of life's work. Be sure that permanent success and abiding fame cannot be attained without intrinsic worth. Define worth in this connection from the high standpoint which makes spiritual worth the largest and most important element. Secure power through such intrinsic worth, adjust yourself—within the limits of right and righteousness—to circumstances, for the higher purpose of accomplishing the best things, without regard to personal fame. He who seeks fame for fame's sake will never become truly famous. He who determines to do the best thing, for the sake of right and truth, and who wisely uses the opportunities that are certain to arise, need have no fear as to real and enduring fame.

At the best, fame is a vanishing breath when compared with the actual good and the permanent results which he brings about who follows the higher lines of thought and action here suggested. The real fame of George Washington is not in that he stands first in the list of those whose names are to be inscribed in this Hall, but in the country of which, in many senses, he is rightfully called the Father. Abraham Lincoln is great, and his greatness will be more apparent as the years go by, because of the saved and united country, in the salvation and union of which he played so leading a part, and not because future generations will read his name second upon the list. To become famous, as the result of doing the best things, is an honor. To secure fame, without aiming to do the best things, and for mere fame's sake, is infamous.

SHIRKING a duty is robbing one's self of growth. It may be true enough, for the present moment, as the shirker says in trying to justify himself, that it does not matter much to the world whether he does his little part or not. The point is not so much whether a man will be missed as what he misses. It need not have mattered much to the world if David had shirked that battle with Goliath. God could have had the burly Philistine done away with by some other means. But all of David's subsequent history might have been told in a sentence, in that event. It is a poor investment to buy a moment's ease at the expense of untold manliness.—*S. S. Times.*

"I'm quite put out," said the Lamp.

"It's all over with me," observed the Lid.

"I'm very much cut up," commented the Hash.

"Heigho! I'm tired," sighed the Bicycle.

"As for me, I'm simply done up," returned the Parcel.

"I wish," growled the Pen-knife, "you'd all follow my example."

"What's that?" they chorused.

"Shut up!" said the Pen-knife.

And then the curtain fell and the scene terminated.

It is better to make our descendants proud of us than to be proud of our ancestry.

THE fountain of tranquility is within ourselves; let us keep it pure.—*Phocian.*

## Children's Page.

### HELPING THE HEN.

BY JESSIE O. YODER.

Baby was playing out one morn  
Where the barn and haystacks be,  
When a white leghorn hen upon her nest  
Out back of the shed spied he.

He drove her off; with an egg in each hand  
He trudged to the kitchen door;  
"Oh mamma," said he, "tum dit dese edds—  
Out der's a whole lot more!"

"O no," said mamma, "go put them back,  
And be careful all the way;  
They are marked eggs, don't you see, my son—  
They'll chickens be some day."

So out he went to the nest once more,  
But soon was back to the house  
With a somber look on his little face,  
And egg marks on his blouse.

And mamma, looking him over, said,  
"You broke the eggs, I guess."  
The baby sighed uneasily,  
And sadly answered, "Yes."

"How did that happen? Look up, now,  
And answer mamma quick."

"I baked um ebery one," he said,  
"Des wid a little tick."

"And why did you do that, my son?"  
Baby's lips began to pout:  
"I wanted des to bake de shells  
And let de chickies out."

"And mamma, you des told me wrong,  
For when dey all was done,  
Dere wasent anyfin' but edd,  
Not in a sindle one."

—Rams Horn.

### WHAT WAS SAID IN THE CELLAR.

It was only the middle of the afternoon, but it was quite dark in the minister's cellar, and its occupants might have felt like settling down for the night had it not been for the unusual commotion above ground. All afternoon it had been going on—children's laughter, and talking, and running hither and thither. Now and then there had been an interval of comparative quiet, only to be succeeded by merrier outbursts. It was very disturbing to the cellar people, and not a little annoying.

"As if," said the Celery crossly, "it were not enough to be shut up here! They might at least let us be quiet."

"Or if we only knew what it is all about," said an Onion almost tearfully. "I think the Cat might come down and tell us."

At the mere mention of such a thing a bright-eyed Mouse in the corner retired to her hole in a panic, although she knew very well the door was shut, and the Cat could not possibly get in. Presently, however, the door opened, and not the Cat, but the minister, came down the steps with a half-bushel basket of potatoes in each hand. He set them down on the floor, and someone from above handed him two more baskets, which he placed beside the others, and then hurried upstairs and shut the door.

"Well," said one of a large pile of Snowflakes, "One would have thought there were enough potatoes in the cellar already without bringing in any more!"

"Oh, but we are Missionary Potatoes," said one of the newcomers cheerfully.

"Missionary Potatoes indeed!" said the Snowflake scornfully. "You look uncommonly like Early Ohios, I should say! But perhaps you can tell us what all this disturbance upstairs is about."

"With all my heart," was the reply. "The minister's wife has been having a Potato Party, and all the children of the Mission Band are here—twenty of them, I believe they said."

"And what is a Potato Party?" said the

Celery, crisply. "Pray explain yourself. It is extremely trying to be always kept in the dark, and no one knows better than myself.

"Well," said the Missionary Potato, rolling over a little way so as to get in a more comfortable position, "last spring the minister's wife gave each member of her band a fine, large, seed potato, and set them to raising potatoes for missions. They've had great times all summer, fighting weeds and potato bugs. The minister said he would put fifty cents in the mite box of the one that raised the most potatoes, and a silver quarter in the box of the child that raised the biggest one. They had great fun this afternoon measuring and weighing us, to see who had won the prizes.

Before that though, they had some reading and recitations; the pieces were all about potatoes or missions, and some of them were about both. The programs were written on colored cardboard cut out in the shape of potatoes; and then they had refreshments."

Here the Potato paused, and the Mouse who had been listening just within her hole, crept out again and said eagerly, "Oh, do tell us about them!"

"That is the saddest part of the story," said the Potato, its voice quivering, "the very saddest part of the story. The refreshments were mostly potatoes. There were thin slices of bread and butter,—I heard the minister's wife say that the bread was made with potato yeast,—and potato salad and Saratoga chips."

"And what is to be done next?" asked the Snowflake. "What will become of you now?"

"Oh, we are to be sold as soon as possible, and the money is to go for missions! It wasn't a very good year for potatoes, but there are two bushels of us, you see."

"Well," said the Celery decidedly, "it seems to me that was taking lots of trouble just for two bushels of potatoes!"

"That's just what someone said to the minister's wife this afternoon," said the Missionary Potato meekly, "but she said she hoped she was raising missionaries as well as potatoes."

"I'm sure I don't know what she meant by that," said the Celery, and so said the Onion, and so said all the Potatoes. The little Mouse said nothing, but she looked very wise, so perhaps she understood.—*Manse, in Children's Missionary.*

### HOW WOULD YOU LIKE IT YOURSELF?

There was a great commotion in the backyard. Mamma hurried to the window to see Johnny chasing the cat, with a number of stones in his hands, which he was throwing at it.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called, grieved that her son should so persecute a dumb animal.

"She's all dirty, mamma. Somebody shut her up in a coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid. We don't want her 'round."

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran for help. He had fallen into a puddle, and was dripping with mud, his face, hands, and clothes being all besmeared.

"Oh, mamma! mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane," she said, quietly, to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, at being asked such an unusual question, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane, wondering whatever they could be required for at this time.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things around."

Johnny felt as if this was more than he could bear; but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried, in humble tones. "Poor Kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted; but he did not soon forget the little lesson of kindness to those in misfortune.—*Sunbeam.*

### THE SKILL OF A MOUSE.

One day a naturalist lay motionless on a fallen log in the forest, and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse, that had come out from his home under the log, and when tired of play, had set up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast, and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however; for these were not his ways. Sitting up very straight, he bit through the stalk as high up as he could reach. The weeds were so thick that the straw could not fall its length; and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of the straw before he could bring the grain within reach of his paws. These forepaws were very skillful little hands; and he deftly husked a grain and ate it, sitting erect, and holding it to his mouth as naturally as a boy would hold an apple.—*Our Animal Friends.*

### PARTNERS.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and almost indignant tone in her voice, as she answered: "Why, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—*Kind Words.*

## 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.

ITHACA, N. Y.—Last spring the RECORDER readers were informed that there were a few Seventh-day Baptists at Ithaca, two Cornell students and a resident family. Although one of those students is not back this year, there are now four Seventh-day Baptist students, one of whom has a family here. There is also a Seventh-day Adventist here taking a special course, who, with his wife, has been a missionary teacher in South Africa for a number of years. Since the opening of the University, eight or ten of us have been meeting regularly Sabbath afternoons for the study of the Sabbath-school lesson. We feel that we can hardly be classed as lone Sabbath-keepers now, and we mean to help each other, and let our light shine for those around us.

IRVING A. HUNTING.

NOVEMBER 1, 1900.

### "OUGHT CHRISTIANS TO KEEP THE SABBATH?"

A missionary pastor in the West makes some inquiries concerning a booklet by Mr. R. A. Torrey, entitled "Ought Christians to keep the Sabbath." Mr. Torrey's book was noticed, once or more, in the RECORDER at the time of its appearance a few years since, and every point of importance which is involved in the book has been fully treated in the permanent literature published at this office. The peculiarity of Mr. Torrey's book is the bold assumption, which appears at many points, wherein he unhesitatingly decides that his personal opinions are the opinions which have been put into the Scripture by the inspiration of the Holy Spirit. The book, as a whole, is thoroughly antinomian, and if the leading position taken by Mr. Torrey be carried out, all Sabbath-keeping, as well as all divine obligation, is destroyed. To avoid the logical conclusion to which his premises lead, he makes various assertions and assumptions, through which he seeks to resurrect the destroyed law, in order to secure some shadow of basis for the observance of Sunday. He insists, however, that this observance is a privilege and not a duty according to law. Any one who will examine the discussions in "Biblical Teachings Concerning the Sabbath and Sunday," under the head of No Law, will find all the passages considered, and a full treatment of the position which forms the center of Mr. Torrey's book.

Our correspondent also asks about the so-called historic portion of Mr. Torrey's book as to accuracy. This question will be easily answered by reference to the "History of the Sabbath and Sunday," published at this office, but lest that book be not in reach of all our readers, there will be found in our next Special Number a notice of his position, so far as the history of Sunday-observance is concerned. Mr. Torrey's book is mainly a special argument against the Seventh-day Adventists. As such it is characterized by superficial polemics and by those attempts at shrewdness in overcoming positions which they may occupy, or which he assumes they occupy. There is no little dust-throwing which brings confusion to the mind of the ordinary reader, and cultivates prejudice against the Sabbath because it is represented by a minority. He

makes great complaint against those who appeal to the comparatively ignorant in favor of the Sabbath, while his entire book aims at creating confusion, and prejudicing the minds of the partially informed against the truth. His pages are the best illustration of that of which he complains. It is not possible to follow all the vague and contradictory statements of such writers as Mr. Torrey, as they appear from time to time, but the books published at this office cover every fundamental truth and every logical phase of the question of Sabbath reform, as it appears in the Bible and in the history of Christianity from the time of Christ to the present. We commend our readers to the study of these fundamental positions, as being the best antidote for such superficial and destructive theories as those put forth by Mr. Torrey.

### THE AFRICAN BOXES.

On Thursday, Nov. 1, five boxes were shipped by the "good steamer Lord Antrim," by way of Cape Town and Natal for our missionaries in British Central Africa. They were full of articles of use and comfort freighted with the love and sympathy of the many friends who furnished them. The following places were represented by gifts: Alfred, Alfred Station, Richburg, Brookfield, De-Ruyter, Farina, Independence, Leonardsville, Limona (Fla.), Milton Junction, Marquette, New York, New Market, Nile, Nortonville, Plainfield, Rockville, Salem, Welton, West-erly, West Hallock.

As so many have been interested in filling the boxes, a list of the chief articles sent is given here: Silver forks, knives, table spoons, tea spoons and desert spoons; 17 kitchen knives and forks; 53 pieces ribbon; 84 spools of thread; 41 cakes of soap; 45 bags salt and about 50 more bags for filling, for gifts to natives; 283 yards calico; 75 yards unbleached muslin; 113 yards dress goods; 110 yards cheese cloth; 82 yards turkey red; 15 Bibles; dresses and dress material for Mrs. Booth and Mary; 51 handkerchiefs; 57 papers of needles; 26 papers of pins; 240 sashes for natives; 186 loin cloths; 56 suits for natives; 38 shirts; 12 duck coats; 10½ yards chintz; 8 pairs stockings; 18 towels; 1 bed quilt; picture cords, brushes, toys, surgical supplies, toilet articles, dinner bell, literature, clothing, old muslin, buttons, stationery, school supplies, tracts and Sabbath literature, embroidery. Cash was contributed to the amount of \$28.11, which was expended for articles in the above list.

The committee in charge and the Directors of the Sabbath Evangelizing and Industrial Association have been much pleased by the generous response to the appeal, and take pleasure in hereby expressing their grateful appreciation to the contributors. Mr. and Mrs. Booth have been through inexpressible trials and anxieties, and have suffered untold privations which circumstances made it impossible for us to prevent or even to know of and alleviate at the time. It is a pleasure to send these boxes with so many articles from all over our denomination, testifying to our thought for them and our sympathy with their needs.

In their name and in the name of the Association, we wish to thank everyone who contributed in anyway to the boxes.

Board of Directors of S. E. and I. A.,

DAVID E. TITSWORTH, Pres.

### HASTE AND MANNERS.

Americans are courteous because they are kindly; the observant traveler in any part of the country notes a general desire to put people at ease, and to make conditions comfortable. It is not saying too much to declare that Americans are polite by instinct. They have been bred into great respect for women; they are tender with children; and any kind of misfortune appeals to their sympathy, and rarely appeals in vain. There is less formality in this country than abroad, but there is more courtesy, if by courtesy is meant prompt and watchful attention to the needs and perplexities of others. But this fine trait of men and women of American birth and breeding is in great danger of being lost through haste. Haste makes good manners impossible; to be in a hurry is to be unable to give others that attention which is the soul of good manners. The finer results of living in society are fruits which must be ripened by time and leisure, and are soon lost when time and leisure take flight.

The modern trolley-car, as it is run in this city, is the deadly foe of good breeding and courtesy. In the rush and haste which characterize it there is small opportunity for those smaller courtesies which distinguish civilized from savage life. Men and women are caught up and set down as if they were so many bales of cotton, to be handled with dispatch, but not with care. They are packed against one another in a fashion which violates every sense of delicacy, and the conductor pushes his way through the crowded passage with entire indifference to decency or comfort. In most cases he cannot do otherwise; he is required to make time, and he has no choice save to overcrowd his car. He would prefer to help his passengers on and off the platform, instead of hurling them into the street or pulling them out of it; he would like room enough to do his work decently and courteously. He is, as a rule, the product of a bad system; whenever he shows anything worse than haste, he ought to be promptly reported. It is the plain duty of every passenger to report every case of discourtesy on the part of a conductor. But the system is the real cause of offense; it is vulgarizing to the last degree, and it is responsible for a noticeable decline in public manners. There is nothing so objectionable as such a crowding of people as puts them into uncomfortable physical contact with one another. In Japan it is a serious offense to touch another person; we shall have to learn from the Japanese one of the elementary forms of personal liberty. The very essence of that liberty is the sanctity of the person; but we who are prone to regard ourselves as the spiritual custodians of liberty, are in certain respects its most offensive violators. We are destroying in children that respect for the person of another which is the basis of good breeding. We have never been a polished people, but we have never been rude or coarse; we are in danger of becoming both. Let us beware lest in our haste to reach our ends we destroy the value and charm of the ends we seek with such ruthless haste. It is better to go more slowly and keep our manners.—*The Outlook.*

THE higher life consists in learning not so much how to enjoy manfully, as how to suffer manfully.—*Ivan Panin.*

# Popular Science.

BY H. H. BAKER.

## A New Air-Ship.

We have just learned that an air-ship has been constructed by a German officer, by the name of Zeppelin, which has made two flights; the first was in July, and the last on the 17th of last month (October), at a town on Lake Constance, Switzerland, which gave great promise of ultimate success.

In this experiment, Mr. Zeppelin demonstrated that he could, at will, raise or lower his air-ship, and steer it in any direction, without regard to the current of the wind. In this flight he carried five persons. This is the first instance, that we know of, where the balloon, the aeroplane, or any other device, could be steered in any direction by the navigator, thus overcoming the pressure of the air currents, and controlling lateral movements.

The shape of this air-ship is somewhat like that of a cigar. It is 420 feet long and 38 feet in diameter, having tapering ends, and is covered with a frame of trellis work, made of aluminum. Within this frame are 17 compartments, each one containing a balloon case filled with gas. At the sides are propellers, and at each end are arranged fin-like vanes to act as rudders, to hold the ship to the wind on its course.

Beneath the body of the ship, about a hundred feet from each end, is hung an aluminum car, made in the form of a boat; the forward boat carried Mr. Zeppelin, the inventor, and two companions, and in the other boat were two friends as passengers.

Released from the cable which anchored it to the barges, the monster ship rose so steady and swiftly, that it was hardly appreciable to the people who watched it. When it had attained an altitude of about 1,300 feet, its upward flight was checked, it having reached the stratum of air which is supposed to be the most uniform in its motion. Here the manoeuvring of the ship was commenced, being controlled by those occupying the two boats.

On a cable suspended beneath the body of the ship is a weight that can be moved backward and forward; when it is moved toward the rear, the forward end would be elevated, and the ship would ascend at any angle; when the weight was moved forward, the great ship would slowly turn on its own axis, and point toward the earth. When the weight hung from the center, the ship was on an even keel; this weight also kept it from a rolling motion.

The ship swept around a great circle on a plane, a part of the way against a breeze. After having completed the circle, it was put on a straight course, and a little more speed was added, when it made three and three-quarter miles in seventeen minutes, when a slight accident occurred to some of the fixtures. Mr. Zeppelin then sailed some six or eight miles with the wind, which was blowing about ten miles an hour; then turning, without rising or falling, being 1,200 feet high, he came back against a stiffening breeze. He then put the ship through a number of evolutions, turning first one way, and then another, sailing upward, and then downward, quickening and slowing speed, shifting weights, etc., etc.

On descending, the ship came down upon the lake so gently, that there was not the least shock experienced by those in the aluminum boats, when the great air-ship was floated to its quarters.

Mr. Zeppelin, being a man of genius and wealth, has spent much time and money on his invention, and believes that aerial navigation can be accomplished safely. He thinks he can sail his ship at a speed of thirty or more miles an hour.

It certainly looks that way, for this is the first device we have ever known that was under the complete control of man, when a thousand feet or more above the earth. We shall not be surprised, any day, to hear that Mr. Zeppelin, and a dozen or more of his friends, had sailed over the Alps into Italy. He may accomplish this feat before 1904, when the Simplon tunnel is to be completed.

# 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 Seward.....	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 VIII.—SOBER LIVING.

For Sabbath-day, Nov. 24, 1900.

LESSON TEXT.—Titus 2: 1-15.

GOLDEN TEXT.—We should live soberly, righteously, and godly in this present world.—Titus 2: 12.

#### INTRODUCTION.

The International Lesson Committee has assigned a temperance lesson for our study this week in accordance with the suggestion of the London Sunday-school Union, which is endeavoring to secure the observance of the fourth Sunday in November as Temperance Sunday throughout the world.

The Epistle to Timothy, from which our lesson is taken, belongs to the group of three pastoral epistles, and finds its chronological place between the First and Second Epistles to Timothy. These three letters were written by Paul after his release from his first Roman imprisonment, and so subsequently to the period covered by the narrative of the book of Acts.

Paul had been laboring with Titus in Crete, and had left this young minister of Christ to continue the work of organizing the church in the island while he himself went on to other fields. Paul writes shortly after he had left Crete, giving Titus instruction and warnings in view of the many difficulties of his trying position. Although this epistle has many indications of a personal letter, it is appropriately called a Pastoral Epistle, and was evidently designed to meet the objections of any who might question the authority of the young pastor.

TIME.—Probably in the summer or fall of the year 66 or 67.

PLACE.—The Epistle was written by Paul, probably at Ephesus, to Titus at Crete.

PERSONS.—Paul, the Great Apostle, now very near the end of his marvelous career of missionary work; Titus, a Gentile Christian, probably converted under Paul's preaching. He is not mentioned in the Book of Acts; but his name first appears in the Epistle to the Galatians, as that of a companion of Paul on his journey to Jerusalem. He was with Paul during his three years' sojourn in Ephesus, and was sent by Paul on a mission to Corinth.

#### OUTLINE:

1. Exhortations for Different Classes. v. 1-10.
2. Foundation for these Exhortations. v. 11-14.
3. Personal Exhortation for Titus. v. 15.

#### NOTES.

1. **But speak thou the things that become sound doctrine.** The word "thou" is emphatic. In contrast with the false teachers just alluded to, Titus is to preach agreeable to sound teachings the opposite of their fables.

2. **That the aged men, etc.** Paul suggests particular instructions for different classes in the church. **Sober.** That is, calm and collected in spirit, and so abstaining from wine, or at least from its immoderate use. **Grave.** Such as to be venerated, of honorable character. **Temperate.** Self-controlled, that is, curbing one's desires and impulses. **Sound in faith.** That is, with no deviation from belief in the truth, not turning aside to false doctrines. **In charity.** That is, love. "Sound in love" implies obedience to all the commandments of the second table of the Decalogue, and to the Golden Rule. **In patience.** That is, con-

stancy, endurance. This virtue supplements and perfects the soundness in faith and in love. We are not to tire of well-doing or to lose faith in God. It is to be noted that the elements of character referred to in this verse are very similar to those required in candidates for the office of bishop. 1. Tim. 3: 2; Titus 1: 8.

3. **The aged women likewise, etc.** This verse is a part of the same sentence. Verses 2 to 10 are illustrations of "the things which befit the sound doctrine" of verse 1. **That they be in behaviour as becometh holiness.** Better as in the revised version, "reverent in demeanour." **Not false accusers.** That is, slanderers, malicious accusers of evil. **Not given to much wine.** This was so prominent and so serious a lack in a good manner of life that the apostle is moved to mention it particularly. **Teachers of good things.** In addition to the avoidance of that which is evil in character and conduct, they were to be active in teaching that which is good.

4. **That they teach the young women, etc.** As having particular opportunities for instruction, the elder women were to train the younger in virtuous ways. This training was to have especial regard to their duties in the family.

5. **To be discreet.** This is the same word as that translated sober in v. 2. **Keepers at home.** More literally as in the Revised Version, "workers at home." **Obedient to their own husbands.** The emphasis is upon *own*. **That the word of God be not blasphemed.** That is, evil spoken of. The reputation of the Christian religion depends in great measure upon the behavior of individual Christians.

6. **Young men likewise exhort to be soberminded.** The especial exhortation for young men is merely an emphatic reiteration of the exhortation to genuine sobriety of character and conduct.

7. **A pattern of good works, etc.** That is, an example which others may safely follow. The emphasis is upon the phrase, "In all things." The youthful Titus is to preach; but he is also himself to be an example. **In doctrine showing uncorruptness, etc.** His form of teaching is to be free from everything that might bring it into disrepute. **Sincerity.** This word is not found in the best manuscripts.

8. **Sound speech, etc.** Compare "sound in faith" of verse 2. This refers to the contrast of the doctrine of Titus with that of the false teachers. **That he that is of the contrary part.** That is, any opposer of Christianity, whether Jew or heathen. Paul desires that there may be no plausible excuse left for any disbeliever in the true religion.

9. **Exhort servants to be obedient unto their own masters.** Although Jesus and his apostles taught principles that when applied to life resulted in the liberation of the slaves, yet they did not strive to overturn by a sudden revolution the existing conditions of society. Under the present circumstances Paul sees that it is best for the slaves to obey their masters, both for themselves, lest they be led away by a false love of liberty for its own sake, and also for the reputation of the new religion, lest men should say it was an evil influence. **Not answering again.** That is, declining to obey.

10. **Not purloining.** It seems to be natural for slaves to appropriate for their own use what they can easily lay hands upon. **That they may adorn the doctrine, etc.** The power of the gospel is to be displayed in life. Those who thus show forth the gospel may be said to adorn the doctrine of God.

11. **For, etc.** After referring to duties, Paul mentions the source of strength for a Godly life. "It is for all men."

12. **Teaching us, etc.** By a sudden change of the figure grace which has just been represented as rising like the sun is now spoken of as training as a tutor. This training in the right way includes the unlearning of evil. **Ungodliness and worldly lusts.** A general reference to everything that is in opposition to God.

13. **Looking for that blessed hope, etc.** Hope is used here of the thing hoped for, which is described in the following clause. **The glorious appearing, etc.** Literally, "the appearing of the glory." The Christian life is thus founded on the appearance of the grace of God and has in view always another appearing, the coming again of our Lord. **Of the great God and our Saviour Jesus**

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Christ. Much better as in the Revised Version, "of our great God and Saviour Jesus Christ"; for although there is room for difference of opinion, the weight of argument is decidedly in favor of the view that only one person of the Trinity is here referred to. This is one of the strongest testimonies to the absolute divinity of Jesus Christ, for even if the title "Great God" does not explicitly refer to him (as it most probably does), he is intimately associated with the one spoken of by this title.

14. **Who gave himself for us.** Compare Phil. 2 and other passages. **A peculiar people.** Not peculiar in the sense of odd. Christians are like Israel of old, a people whom God has chosen from the other peoples of the world as his own particular treasure. **Zealous of good works.** Purified from sin, it is fitting that we should be eager to do the good.

15. **These things speak,** etc. The Revised Version properly puts this verse in a separate paragraph. **With all authority.** With every possible form of authority. **Let no man despise thee.** And thus esteem these teachings of none account. The preacher of the gospel is to realize his dignity as a messenger of God, although he is not of course to use his authority to domineer over any one.

## MARRIAGES.

DAVIS—HALL.—At the home of the bride's parents, Mr. and Mrs. Stillman Peckham, in Watson, N. Y., Oct. 31, 1900, by Eld. M. Harry. Mr. William S. Davis and Miss Jessie R. Hall, both of Watson.

COON—CRANDALL.—At the home of the bride's parents, Mr. and Mrs. H. F. Crandall, in Milton, Wis., Nov. 1, 1900, by Rev. L. A. Platts, D. D., Mr. Floyd T. Coon and Miss Nellie Bird Crandall, all of Milton.

## DEATHS.

MAXSON.—At Pilot Knob, Adams county, Wis., Sept. 27, 1900, Joseph Maxson, aged about 61 years.

He was born in Allegany county, N. Y., and came with his parents to Wisconsin in 1846. After his father's death the mother married Mr. Amos Colegrove, and in this relation the family was best known in Wisconsin. About 1856 Mr. Maxson became, by baptism, a member of the Seventh-day Baptist church in Milton, and remained so until his death. One sister, Mrs. Arzelia Hoard, survives him, residing at Friendship, Wis.

L. A. P.

RISINGER.—In Milton, Wis., Oct. 31, 1900, of paralysis, Mrs. Nancy Risinger, aged 86 years, 1 month and 6 days.

Mrs. Risinger was the daughter of Maxson and Experience Brown Babcock, of Scott, N. Y., the youngest of thirteen children, and for several years previous to her death the sole surviving member of the family. In 1851 she was married to Rev. Edward Wooley, a minister of the Free Baptist church, for some time missionary to the West Indies, and later a home Missionary in Ohio, Indiana and Illinois. He died in 1857. In 1872 she was married to Mr. Henry Risinger, who died in 1885. A little later she came to Milton, where she united with the Seventh-day Baptist church, of which she remained a faithful, loyal member until death. One step-daughter, Mrs. Jordan Thomas, and two daughters, Mrs. Maggie Brown and Miss Gelsie Woolley, all of Milton, survive her. She was a woman of strong character, of quiet spirit and abiding faith in Christ and love for his truth and his people. She was most tenderly and affectionately cared for by her daughters, with whom her last years were spent.

L. A. P.

HULL.—At Booty Ark., Sept. 4, 1900, of swamp fever, Nathan Wardner Hull, in the 15th year of his age.

Bro. Wardner, the son of Rev. J. L. and Almira Hull, was born at DeLuce, Ark., May 29, 1886. He was baptized by his father and united with the Little Prairie church, at Booty, Ark., about two years before his death. He was of a quiet disposition, a dutiful son, and a faithful Christian. While friends watched for the moment when the spirit should depart, Wardner smilingly said: "There is God. He is coming. We are all

his children." The surviving friends have great comfort in the hour of affliction.

G. H. F. R.

HULL.—At Booty, Ark., Oct. 13, 1900, of swamp fever, Almira Hayne Hull, aged 48 years.

Sister Hull was a native of Ohio, and was taken into the family of Rev. J. T. Davis' parents while quite young. Their home continued to be her home until July 29, 1875, when she was married to Bro. J. L. Hull. In the new home affliction came in the death of two children in infancy, one daughter at the age of 16 years and one son of 14 years. Now mother is gone, too. A loving husband, two daughters and a large circle of relatives and friends mourn her departure. Sister Hull, when about seventeen years old, was converted and united with the Carlton Seventh-day Baptist church (now the Garwin church) Iowa. She was known by the writer as a kind mother, a loving wife, a devoted Christian and a true friend. A memorial service for Sister Hull, of her daughter Carrie and son Wardie, was conducted at Booty, Ark., Oct. 20, 1900. Text, "Blessed are the dead which die in the Lord from henceforth."

G. H. F. R.

CLARK.—At the home of her daughter, in Westerly, R. I., Sept. 11, 1900, Mrs. Jerusha M. Clark, in her 85th year.

Mrs. Clark, widow of Rev. Henry Clark, was born at Newport, R. I., June 5, 1816, and entered into rest Sept. 11, 1900. She became a member of the Second Hopkinton, Seventh-day Baptist church early in life, changing her membership as the pastorate of her husband changed until ten years ago, when she united with the Pawcatuck Seventh-day Baptist church, of which she remained an esteemed member till her death. She was married to Henry Clark D. C. 1, 1833, and became the mother of ten children, six of whom, with sixteen grandchildren and six great-grandchildren, survive her. Two of the ten children died in infancy, and the first break in the band of eight was the death of W. P. Clarke, who fell in defence of his country at Newport News, Va., in 1862, at the age of 22 years. The eldest son, Thos. H. Clarke, died at the age of 60 years. Mrs. Clarke was a woman of unusual activity and energy. Originality of thought, with ready and apt-expression of it was also a strong characteristic. Her home was seldom without a guest. In early years it was considered the headquarters of the "visiting brethren and their families." There were those also who called her fireside home, who would otherwise have been temporarily homeless. In her declining years she was tenderly cared for by her daughter, Mrs. S. H. Farnham, with whom she made her home, and during her last illness each of her children ministered at the bedside of her whose memory is cherished as sacred. The funeral services were conducted by the pastor of the Pawcatuck church, and her four sons and two sons-in-law bore her dust to its final resting place in the First Hopkinton Cemetery at Ashaway.

S. H. D.

## Literary Notes.

HISTORY OF DOGMA, by Dr. Adolph Harnack, Ordinary Professor of Church History in the University, and Fellow of the Royal Academy of Science, Berlin. Translated from the third German edition by Neil Buchanan. Vol. 7. Boston, Little, Brown & Co. 1899. pp. vii-380. Price, \$2.50.

This volume completes the English translation of the three large volumes of the original Dogmengeschichte by Harnack. It covers the later period of Catholic doctrine from 1563 forward, but deals more especially with the work of Luther and the influences which initiated the Protestant Reformation. After reviewing the historical situation in chapter first, chapter second treats of "The Issues of Dogma in Roman Catholicism and the Full Codification of Mediæval Doctrines in Opposition to Protestantism, as Expressed in the Decrees of the Council of Trent." This discussion includes the sacraments, baptism, eucharist, penance, ordination to priesthood, marriage, purgatory, saints, indulgences, etc. The author also discusses the influence and development of doctrine in the Catholic church at that time, as preparing the way for the decrees of the Vatican as late as 1870.

Chapter three discusses "The Issues of Dogma, in Antitrinitarianism and Socinianism." This includes a notice of the pioneers of the Protestant movement in Switzerland, Poland, Transylvania, etc. Chapter four treats of "The Issues of Dogma in Protestantism." Here Luther and his work become prominent. The religious development in Luther's life, his ideas concerning the grace of God, freedom of individual faith, the Church, the new ideal of life, the doctrine of the Trinity, etc., are discussed. "Luther's Criticism of the Ruling Ecclesiastical Tradition and of Dogma" is given somewhat at length, and "The Catholic Elements Retained by Luther along with and in his Christianity" are also catalogued and described. Much interest has been created among church historians by what Harnack says of Luther and his work, and this closing volume of the series will give abundant reason for additional study by those of our own times who are yet face to face with many questions and issues which Luther's work initiated. We close the notice of this volume by repeating what was said several weeks since, when the first volume of the series was noticed in these columns, namely, that the careful student of the history of Christian doctrine cannot afford to remain unfamiliar with the masterful delineation of that history which Harnack has set forth in the seven volumes of which the one here noticed is the last.

## Special Notices.

### North-Western Tract Depository.

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

A QUARTERLY MEETING of the churches of Western New York will be held with the church at Main, Nov. 16 and 18. This is a week later than the usual date, on account of the semi-annual convention of the Western Association, which occurs at Andover. Program for the quarterly meeting will appear later.

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 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.

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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 Semi-Annual Meeting of the Berlin, Coloma and Marquette churches will convene with the church at Berlin, Wis., Sixth-day evening before the first Sabbath in December, at 7.30 P. M.

Rev. L. A. Platts, of Milton, is invited to preach the introductory sermon. Essayists appointed: Mr. E. D. Richmond, of Coloma; Mrs. Inglis, of Marquette, and Mrs. E. Whitney, of Berlin.

All are cordially invited to attend this meeting.

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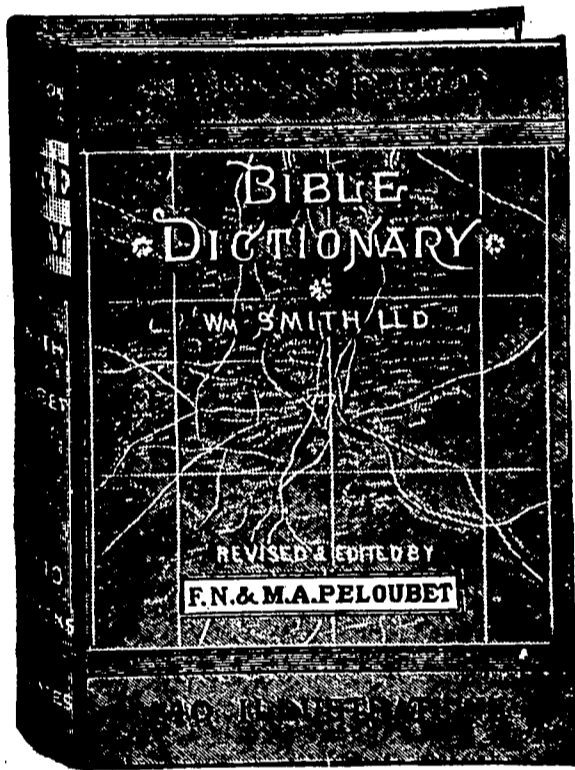
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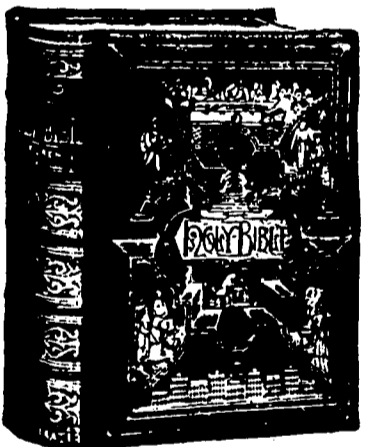
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