

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDEE.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 57. No. 10.

MARCH 11, 1901.

WHOLE No. 2924.

CONTENTS.

EDITORIALS.

Paragraphs	146
Testimony from prominent Presbyterians Concerning the Decadence of Sunday.....	146
Tacy Maxson Lewis.....	149
Sunday in New England.....	149
MISSIONS.	
Paragraphs	150
Mrs. Townsend in Wisconsin.....	150
The Place of Joy in Religion.....	150
Dangerous Handicrafts.....	151
WOMAN'S WORK.	
It is Better—Poetry.....	151
Hospital Books and Newspaper Society.....	151
Woman's Mass Meeting.....	151
Chinese Etiquet.....	151
Neighbors on the East Side.....	151
Living in Ruts	152
Our Lord's Yet Unanswered Prayer.....	152
Fortieth Anniversary.....	153
Sunday in Philadelphia.....	153
YOUNG PEOPLE'S WORK.	
President's Letter.....	154
Perverted History Concerning Sunday Observance..	154
CHILDREN'S PAGE.	
What Would I Do?—Poetry.....	155
What the Chimney Swallow Said.....	155
OUR READING ROOM.	
Paragraphs	156
The Sunday Newspaper.....	156
Getting One's Reckoning.....	156
News of the Week.....	156
POPULAR SCIENCE.	
Corundum.....	157
SABBATH-SCHOOL.	
Lesson for Sabbath-day, March 23, 1901— Jesus Crucified and Buried.....	157
MARRIAGES.....	158
DEATHS.....	158
SPECIAL NOTICES.....	158
LITERARY NOTES.....	159
Value of the Sabbath-school.....	159

Hark! Hark My Soul!



ARK! hark, my soul! Angelic songs are swelling
O'er earth's green fields, and ocean's wave-beat shore:
How sweet those blessed strains are telling
Of that new life when sin shall be no more.
Far, far away, like bells at ev'ning pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.
Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come;"
And thro' the dark, its echoes sweetly ringing,
The music of the Gospel leads us home.
Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

—F. W. Faber.

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.)
Post-Office, March 12, 1895.

WE present in this issue of the RECORDER important testimony from leading representatives of the Presbyterian denomination relative to the decline of regard for Sunday, and the increase of holidayism upon that day. Our readers will find this testimony not only interesting, but of great importance, since it indicates the conclusions which thoughtful and devout friends of Sunday have reached. There is published in this office a book having 240 pages, entitled "SWIFT DECADENCE OF SUNDAY; WHAT NEXT?" This book presents testimony along the line indicated by its title, from different denominations in the United States: Presbyterians, Baptists, Congregationalists, Methodists, Episcopalians and Roman Catholics are represented. The book is nicely bound and costs one dollar per copy postpaid. Any reader of this paper desiring a copy for the sake of seeing what representative Christians say concerning Sunday will receive it, postpaid, by sending his address and *fifty cents* to this office. The publishers make this announcement in the interest of the Sabbath question and the great issues which are involved in it. We trust that many of our readers will avail themselves of this offer. Whatever various opinions men may hold concerning the Sabbath question, all agree that the increase of no-Sabbathism and of disregard for Sunday present an issue which is vital to the religious and social interest of the country. Since it is primarily a religious question, the church ought to be deeply concerned, and Christian leaders must take a prominent place in securing such action along religious lines as will check the downward tendency, if it is checked at all. For this reason, and because the publishers believe that the religious features of the Sabbath question must be considered more carefully than they have been heretofore, the above proposition is sent forth.

DURING the last days of the late Congress a proposition was made to grant financial aid to the coming Pan-American Exposition at Buffalo, N. Y. The bill failed; but it is significant that when the matter was under consideration the Buffalo papers, representing the managers of the Exposition, announced that if the money was offered by Congress, their decision would be made upon financial grounds, wholly. If to open the gates on Sunday would be more profitable than to accept the proposed help, the gates would be open. The question at Buffalo is one of cash, and not of conscience.

It is significant that the influences which tend toward holidayism on Sunday, are becoming more aggressive as to the legalizing of holidayism, each successive winter. For years past it has been impossible to secure any advance in the form of Sunday laws which will check the downward trend. But when holidayism becomes aggressive, the situation is doubly important. Every year's experience demonstrates the fact that the salvation of Sunday from holidayism, through civil law is a hopeless endeavor. Religious conscience alone can secure Sabbath Reform.

TESTIMONY FROM PROMINENT PRESBYTERIANS CONCERNING THE DECADENCE OF SUNDAY.

Presbyterianism and the Puritan Sunday were essentially identical, at the beginning. Embodying high culture, orthodox conservatism and intense loyalty to its creed, it was natural that Presbyterians should be among the first to detect the decay of Sunday, and to warn against it. The material for this chapter is greater in amount than that furnished by any other denomination. (We include in the Presbyterian group the Dutch Reformed branch, and the *Christian Statesman*, since the National Reform movement of which it is the organ is primarily the product of certain smaller branches of the Presbyterian family.) Beyond all others the Presbyterians had faith in the "change-of-Sabbath" theory, and in the direct application of the fourth commandment to Sunday. To them as much, if not more than to any other branch of Protestants, the decay of Sunday means the decay of a fundamental doctrine of Christianity.

In July, 1882, the *Christian Statesman* said that on the first hot Sunday of that season there were more excursionists at a single seaside resort near New York than there were worshipers in all the churches in that city. It also charged the managers of the "Simpson Grove Camp Meeting Association," twenty-two miles from Philadelphia, with promoting the desecration of Sunday, by its arrangements for services, although the Association announced that it would not arrange for "excursion trains." The *Statesman* averred that the regular trains were ample to meet all the demands, and to empty the Methodist churches of the city, as well as to carry many thousand non-church goers to the grounds for pleasure and non-religious recreation. The *Statesman* concluded in these words: "We can only class the present arrangement with other cases of deliberate complicity by Christians with worldly pleasure-seeking on the Sabbath."

In the latter part of the same year the Presbytery of Delaware, N. Y., expressed "the deliberate judgment" that Sunday-desecration was increasing "with fearful rapidity." That "an alarming crisis" had already come, and that Sunday would "be entirely obliterated" at an early day, unless help should hasten; that whatever was done must be "done quickly," and that the rescue of Sunday was "the question first in order of time, and first in order of importance." In September, 1883, the *Christian Statesman* said that the question of Sunday-observance was the most prominent and the most important question before the nation. That it could never return to the quiet and the indifference of former times. Neither the friends nor the enemies of Sunday had sought to create the crisis, but it was here, and the issue could not be avoided longer.

In November, 1885, the New York *Observer* spoke vigorously, but sadly, of the alarming growth of theoretical and actual no-Sabbathism in all the large cities. It declared that many persons considered Sunday laws to be relics of barbarism, and treated them accordingly; that business "goes on without regard to law or the protest of religion." It said that the change for the worse had come so gradually that many persons did not realize the danger, thus making the danger all the greater. It closed with these words: "It

must be confessed to our shame that Sunday as a day of rest and holy occupation appears to be waning." In the autumn of the following year the *Observer* repeated its warnings and declared that "thousands of devout people in New England had been scandalized by the example of the President of the United States in traveling on Sunday in order to reach Boston in time for the Harvard anniversary," not long before. While the *Observer* condemned this on the part of the President, it expressed the fear that clergymen and other Christians were on the same train, since they were accustomed to travel on Sunday without any special pressure which could justify the plea of "necessity."

During certain local agitation in New York in 1886, the *Christian Statesman* charged Dr. C. H. Parkhurst with "weakening the foundations of the Sabbath," because he taught that the observance of Sunday does not rest on the fourth commandment. In this criticism the *Statesman* touched one of the prominent causes of decay of Sunday, viz., the loss of faith in its claims to divine authority. In what the *Statesman* complained of Dr. Parkhurst there was represented an incurable element in the final destruction of Sunday. Well did the *Statesman* say: "No descanting, however eloquent, on the benefits of a day of rest and worship, can long uphold the institution when the foundation is thus cut away from under it." It is well to add this: No insistence that the Sunday has rightfully displaced the Sabbath, as the *Statesman* claims, however eloquent, can cover that false assumption. Dr. Parkhurst did no more to undermine the Sunday, by a frank and manly admission of an important fact, than the *Statesman* does by assuming, in the face of the Word of God, that the Doctor did not state the facts. Both of these positions undermine Sunday; one by admitting the facts, and the other by denying them.

In April, 1886, the "Ministerial Union" of Philadelphia, at a meeting in the rooms of the Presbyterian Publishing House, discussed the problem of the Sunday newspaper. Dr. Refus Clark presented a paper in which it was claimed that this greatest of foes to Sunday had become firmly fixed as one of the institutions of our time, and this with the consent and aid of Christians. In the course of the discussion, Dr. Wayland Hoyt castigated Christians because their efforts at Sunday Reform were spent, mainly in passing resolutions, while their practices fostered the evils against which they resolved, at long range. Dr. Hoyt's well-directed sarcasm against the defense by "resolution" was very pertinent. The American people are noted for passing resolutions. Many who aspire to be reformers seem to think that when proper resolutions have been passed concerning any question, the work is mainly done. The records of the last twenty years show that different religious bodies in the United States have made "resolutions" their main work, so far as Sunday is concerned. Preambles in which we are gravely told what ought to be, followed by resolutions asserting that people ought to do what ought to be done, have been plentiful. Their effect has been quite as marked as that of the Pope's bull against the comet.

The reader will remember that the Sunday law of California was repealed in 1883. In 1887 a vigorous effort was made to secure

some form of law in its place, but nothing was attained. Similar effort has been made from time to time since, with the same results. In 1887 Dr. Geo. S. Mott, president of the New Jersey Sabbath Association, reported that "the disregard for Sunday in that state was increasing in various forms, and that the atmosphere was filled with the poison of 'lax observance,' which threatened the conscience of the most devout. He said that individual Christians, and churches, were yielding to the Continental Sunday; that the burden of responsibility rested on Christians, and that 'a correct Sabbath sentiment is the imperative need of the hour.'" July 27, 1887, under title "Loosing Sunday," "Lex," in the *New York Observer*, drew a dark picture of Sunday in the United States, which represented it as already nigh to death. He declared that Christians were foremost among those who were slaying it. His arraignment of Christians may be compressed into this sentence: "If Christians everywhere would refrain from doing their own pleasure on the Sabbath, the day would indeed be a delight, the holy of the Lord, honorable."

March 31, 1887, a correspondent of the *Observer*, trying to answer the arguments of the Seventh-day Baptists, took the ground that the fourth commandment does not fix any specific day of the week, but only one day of rest, beginning to count where you choose.

July 26, 1888, an editorial in the *Observer* spoke sadly of the rapid decline of regard for Sunday, and said: "If all Christians were united in defense of it as a religious institution," there would be much greater hope of checking the decline and decay. Again, November 1, 1888, the *Observer* wrote at length on the general disregard, and of New England, said: "Old staid New England is gone over to Sabbath-desecration to an extent that causes her to keep pace with the demoralization of other sections of the country; and this has been abetted in great measure by the native population. All over our land the religious Sabbath is falling into neglect; the holiday Sabbath is spreading. By the concessions which are constantly being made through the repeal of old Sabbath laws, and the pernicious examples of many who fill high civil offices and the general laxness which has come to all classes, we stand face to face with the problem whether the American Sabbath of our fathers is to be abandoned for the Continental Sunday, which means the surrender of our peculiar institutions as they have heretofore shaped the genius of the Republic. Christians are not regarding the Sabbath as sacredly as they should. Many Christians are neglecting the sanctuary and its services; many Christians fail to regard the Sabbath as unto the Lord; in many Christian families there is laxity of training on this point. Not till Christians preach and practice reverence for the day of God can a better state of things be expected."

The report of the Executive Committee of the National Reform Association, presented at its meeting in Philadelphia in April, 1888, showed that great efforts were being made to secure legislation, through constitutional amendment, which would establish Sunday by National law. It was reported that the Woman's Temperance Union had enlisted in that enterprise, and that the prospect for such an advance in the matter of Sunday was

full of promise. The speakers and the report urged that "Sunday was already in politics," and that its friends must push it to a successful issue, along political lines. The necessity of bringing Christians into better relations to the question was put in the following words: "This national Sabbath committee should be appointed by the churches, and its chief work at first should be with the nebulous consciences of the church. If Christians could be shown that it is their duty to withhold their stock and patronage from railroads running Sunday trains, and their advertisements and sanction from Sunday newspapers, and their endorsement from Sunday mails, all these would soon become as disreputable as tipping, and laws against them would be secured with no more difficulty."

Those who have followed the history of the Sabbath question in politics since 1888 know that the "nebulous consciences of the church" have continued to cultivate these seeds of decay in Sunday, in spite of the efforts to create conscience by civil enactment. The extent to which good men, blind to the fact that the influence of civil legislation has always been in favor of Sunday holidayism, in the long run, have fostered national legislation as a means of saving Sunday, is as surprising as it has been futile. For example:

J. M. Foster, Secretary of the National Reform Association, writing from Richmond, Ind., in 1892, drew a dark picture of the disregard of Christians for Sunday, and of "Presbyterian elders" who travel with "Masonic excursions" on that day. To correct these evils and make these Christians better, Mr. Foster declared that there is need of a strict Sunday law, the aim of which shall be: "To protect the employer against himself. He is often so covetous that he will sin against his own conscience in order to gain the time of the Sabbath. The superintendent of a leading house in Cincinnati, in order to have his goods arranged for their opening day in a new house, said to those under his direction: 'I am a member of the church. I respect any one's scruples. But those who have no conscientious objections to working on the Sabbath will come and help me tomorrow. The rest must work Saturday night.' That man needs a Sabbath law to protect himself. He has not conscience enough to do it."

What a proposition: create religious conscience for Presbyterian elders, and other church-members, by civil law! Think of this scene at the judgment-seat of Christ. Dialogue: *Judge*.—Why did you disregard Sunday while on earth? *Culprit*.—Because the civil law of Indiana did not compel me, nor create in me a heart clean enough to keep the "Lord's-day holy." What a travesty!! And yet it must always come to this when men attempt to substitute human law for divine law, and to rely on the outward restraint of civil enactment, rather than the inward control of an enlightened conscience.

In 1888 the *New York Observer*, quoting from the *Journal of Commerce*, pressed the truth in vigorous language, that "a Sunday which has no sacred hours will soon have no interval for peaceful rest." It commended this from the *Journal* as "a bit of common sense and sound political economy from a business counting-house." In 1889 the *Christian Intelligencer* portrayed the rapid loss of Sunday and the criminal indifference of its

professed friends in strong colors, and sounded the alarm in these words: "It is a time, not of peace, but of war—of war to the knife, of war to the bitter end; for we must remember that where our enemies are victorious there will they be striking a fatal blow at the religion of Jesus Christ."

In October, 1889, Secretary Foster, of the National Reform Association, said: "There is a general feeling of anxiety among the people for our Sabbath. They feel that something should be done, but there is a nightmare of inability to do anything. A good brother said to me: 'The Sunday paper comes to my house regularly. We began taking it during the war. We wanted the latest news from the battle-fields. And it has been coming ever since. I know it is wrong. There should not be any Sunday paper. It is an injury to society. But when others take it we might as well have it.' Another brother said: 'I am a stockholder in a street-car company. I know it is wrong to compel the workmen to labor on the Sabbath. It is an injury to their body and soul, it wrongs their families and dishonors God. But I do not believe you can ever stop street-cars on the Sabbath. Christians generally use them. And the stockholders are no more blamable than society which justifies them.'" This was a significant commentary upon the decay which has ensued in the consciences of Christian people. When he represented Christian men as standing powerless through weakness of conscience, continuing to do that which they think is wrong, and yet frankly saying that they do not believe matters can be made better, the picture was dark indeed. Such a result is unavoidable, since the only foundation on which conscience can rest is divine authority. Having disregarded divine authority in the matter of the Sabbath ("Saturday"), these Christian men for whom Secretary Foster spoke found themselves slain by their own acts, and unable to shake off the nightmare which a moribund conscience had induced. Appeals to the civil law are of no value in such cases. While men continue to put aside divine authority, for the sake of avoiding the claims of the Sabbath, the decay of conscience must go on, until there will be left too little vitality to develop even "nightmare."

OPENING OF THE WORLD'S FAIR.

The year 1892 was made memorable on the Sunday question by the struggle over the opening of the World's Fair in Chicago. Presbyterians took a prominent part in the struggle. Unable to secure the closing through the local authorities, the friends of Sunday besieged Congress to grant aid to the enterprise only on the ground that the gates should be closed on Sunday. The history of their efforts, and the evidence of negative zeal, or definite indifference on the part of the friends of Sunday, showed that even then the decay had passed beyond cure or arrest, even by act of Congress. The inactivity of the pastors was sharply commented upon by the *Christian Statesman* as follows: "When Congress opened, the desk of every Senator and Congressman should have been heaped high with petitions and letters asking for the closing of the World's Fair on the Sabbath. About one hundred and fifty thousand blank petitions had been sent out; most of the pastors of the country had two sets, many of them three, some of them four and

others five. We find records of less than one hundred petitions presented in the United States Senate before the holiday recess. We have no words to characterize this negligence. Hundreds of petitions that have been adopted have not been signed and forwarded, and probably a majority of the churches of the land, with the roar of this moral Waterloo in their ears, have not even adopted the petition." A little later, Feb. 6, 1892, the *Statesman* added this: "In the first sixteen days of this Congress, the great state of Pennsylvania sent to the United States Senate just twelve petitions against Sunday-opening of the World's Fair, and other states did no better. Awake, awake Deborah; arise, Barak, and lead thy captivity captive."

In response to the call for aid to Sunday, Congressman Morse, of Massachusetts, on the 5th of January, 1892, in the House of Representatives, introduced "A Bill to Prohibit the Opening of any Exhibition or Exposition where Appropriations of the United States are Expended," on Sunday. Senator Colquitt introduced the bill in the Senate on the 11th of February. This renewed the activity all along the line of the Sunday question. It is not needful to rehearse here the ins and outs of that contest. It is enough to note that the final result was a pretended effort to close the Fair which was in no way accomplished. But the want of deep or conscientious regard for Sunday by the people of the United States, Christian and non-Christian, was demonstrated many times over. The *Interior*, stalwart and able representative of Presbyterianism in the Northwest, summarized the situation in October, 1893, so finely, that we make room for its well-chosen words. (This was from a correspondent of the *Interior*, Rev. Sylvanus Stall, D. D.):

"The national observance of the Lord's-day waits upon the individual observance of the Sabbath. If the Lord's-day were properly observed in all our homes, there would be no question concerning its observance by corporations and by those who represent the nation. When we look at it calmly and considerately we will discover that the real influences which have contributed to the opening of the gates of the Exposition on Sunday have derived their efficiency and power from the fact that in too many of the Christian homes throughout the United States there are open gates on Sunday. Look about in your own community and see how many Christian people regard it as essential to their comfort that the confectioner should serve them with ice cream for their Sunday dinner. Inquire of your grocer, your butcher and your baker, how many members of the Christian Church come to their store on Sunday for supplies which could just as easily have been provided on Saturday evening. In every village and city there are scores, and hundreds, and in some instances even thousands, who enjoy no day of rest, simply because they are consigned to perpetual servitude by the many gates that stand open on Sunday. Everywhere there are men of respectability and of influence who think little or nothing of stepping into a cigar store on Sunday and purchasing that which could just as easily have been provided at any time before twelve o'clock on Saturday night. The quiet of Sunday morning in all our cities and vil-

lages is disturbed by the cries of newsboys who find many purchasers among those who constitute the professedly Christian population. Too often social visiting and letter-writing are deferred, and made to fill the hours on Sunday which should properly be spent in public worship, or the reading of religious books and periodicals, or such religious contemplation as is suited to the sacredness of the day."

In the same month and year the *Christian Statesman* said: "The present is the only time that remains to the friends of the Sabbath. Another decade, at the present rate of progress, and it will be too late to secure a weekly day of rest and worship. Mammon will triumph, and the toil of the masses will be uninterrupted. The church in its humiliation will have time to mourn the wickedness and folly of its course in failing to maintain the Sabbath of the fathers. When will the church learn that in its toleration and support of the Sunday press it is nursing a viper, the sting of which is already inflicting a deadly wound. For the Sunday paper the church is responsible. Without the money received from the church—from the members of the evangelical denominations—the average Sunday paper would soon die."

In the spring of 1893, Rev. W. F. Crafts, who, according to the *Golden Rule*, of Boston, "is an expert in Sabbath Reform," in the *Christian Statesman*, drew a doleful picture of the decay of Sunday in New England. He declared that all New England was in dire peril from work and dissipation on Sunday, and that next to nothing was being done to avert the danger. He said that New England seemed to "be sliding in its sleep, waiting to be waked up by a smashup at the foot of the hill, like Cincinnati." Massachusetts came in for a large share of Mr. Craft's denunciations.

Rev. John Woods, D. D., in the *Interior*, of June 29, 1893, wrote of "The Gradual Abolition of the Sabbath." He traced in detail the rise of Sunday mails, Sunday trains, Sunday newspapers, and the opening of the Columbian Exposition. His treatment of the case was accurate and intelligent, showing how the efforts to check the downward drift had proved futile; how state and municipal laws were a dead letter, and how Congressional action had been like a barrier of water-weeds before the swollen Nile. He closed with these words: "But there is a broader question than this opening of the Fair on the Sabbath. Where do the Christian people of this country propose to make a stand? They have allowed one form of lawlessness after another. They first endure, then pity, then embrace. In some of the states all Sunday laws have been wiped from the statutes. Municipal ordinances are a dead letter. At what point is this downward course to be arrested? Is it to be arrested at all? These are questions that vitally concern the nation and the Christian church."

The tendency to rely on inoperative Sunday laws, and to complain of their non-enforcement, was seriously and ably discussed in 1893 by Rev. J. H. Knowles, D. D., the Secretary of the American Sabbath Union. He showed the folly of such reliance, and urged that the appeal be made to conscience and the Bible. In this respect Doctor Knowles was much in advance of many of those who had been active in Sunday Reform. He

has gone to his reward; but it is a pleasure to bear a tribute to his candor, his sweet spirit, and to his clear apprehension of the true basis of reform.

A "Sunday Rest Congress" was held in Chicago, in connection with the World's Fair. It closed on the 30th of September, 1893. It was meagerly attended. The Roman Catholics were a prominent factor in it, if not the most prominent one. Then, as at other times, there was evidence that Catholics rejoice in such efforts of Protestants as force them to appeal to Catholics for aid, and to a reliance on civil law for the basis of Sunday-observance. More will be said on this point in a subsequent chapter. Taken all in all, the year 1893 strengthened old factors, and introduced new ones which promoted the decay of Sunday. It gave an impetus downward, from which Sunday has not recovered. Probably no one event of the last half century has done more to weaken the cause of Sunday, and the execution of Sunday law, than did the action of Congress, the failure of that action, and the revealing of the wide-spread apathy of Christians in the matter. Perhaps the action of Congress was taken with the expectation that it would not be evaded. But the circumstances made it easy to evade it, in the interest of Sunday-opening, which the majority of the people desired. In July, 1893, the writer, as editor of the *Evangel and Sabbath Outlook*, said: "It seems unnecessary to say that the immediate results of the opening of the Columbian Exposition on Sunday are not the most important ones. Under any decision, the holding of the Exposition, especially at Chicago, could not fail to increase and emphasize the growing disregard for Sunday. As to the Sabbath question, which is much larger than the Sunday question, the fundamental issues involved have been assumed, but not discussed. The facts on which the final settlement must rest are little known, and less regarded. The defeat of Sunday-closing will doubtless lead Christian men to thoughtfulness, such as has not been common. That defeat is far more than a case of outwitting the courts. Carefully considered, it is a new revelation of the actual weakness of public opinion in the matter of regard for Sunday. This weakness, this disease unto death, will compel recognition at last, no matter how much the friends of the patient may shrink from it. The cancer is growing, and the patient is failing. It is useless to ignore the symptoms. When they are fully recognized, much will be gained. Nostrums and quacks will then be ruled out. An actual and Biblical diagnosis of the case must be made. God's Word is ready to write the prescription that will bring healing. The friends of Sunday shrink from that prescription. But God waits patiently, and if we may venture to interpret events, the failure of Sunday-closing, under the act of Congress, is another of God's verdicts in history that nothing is ever settled until it is rightly settled. The Christian church must return to the Sabbath of the Bible, the Sabbath of Christ, or meet similar defeats to the end of the chapter."

The proof that our words indicated the results that must follow is seen in the fact that now so many of the most thoughtful friends of Sunday confess that its "loss" has come. That is the most important step toward something better. When error dies, truth gets a hearing.

TACY MAXSON LEWIS.

Tacy Wells Maxson, widow of Datus E. Lewis, died at Berlin, Wis., Feb. 19, 1901, six days before her eighty-seventh birthday. The farewell services were held on the Sabbath, February 23, the sixty-eighth anniversary of her marriage; they were conducted by her son and her grandson. She left two children; a daughter, Justina, wife of Joseph Burdick; and a son, Abram Herbert Lewis. Of her twenty-four descendants, all but one are living; one great-grandchild died in infancy.

She was the youngest daughter of Caleb Maxson, who was born in 1752, in Newport, R. I., and died in Scott, N. Y., at the age of eighty-nine. Caleb Maxson is remembered in Newport for his courageous battling of the small-pox, when that scourge broke out among the American soldiers at Newport. In 1782 he married Elder William Bliss's daughter Mary, who bore him five children—Elizabeth, William, Joshua, John, and Content. The first of these remembered as Eliza Ward Stillman (named Ward for her grandmother, a daughter of Governor Samuel Ward) became the mother of many distinguished sons, one of whom was Thomas B. Stillman, a founder of the American Sabbath Tract Society, while another was Dr. Charles Stillman, beloved as physician and philanthropic citizen. William Bliss Maxson, D. D., was perhaps the most scholarly of our early preachers, and had great power with God and men. Joshua and John Maxson were both deacons of the church, and John was the editor of the first Seventh-day Baptist religious journal, *The Protestant Sentinel*. Content Maxson Stillman, the only one of the five children who did not live to old age, died at thirty as the wife of Abel Stillman, of Poland and Leonardsville, N. Y. She left a daughter who became the first wife of Dea. Jason Wells, of De-Ruyter. In 1798 Mary Bliss Maxson died, aged forty one, and nine years later Caleb Maxson married her cousin of the same name, Mary Bliss, daughter of Judge Henry Bliss, of New York. The second Mary Bliss Maxson bore four children, Mary, Lukens, Tacy, and Charles. The eldest is remembered as Mary Bliss Greenman, who died at Milton Junction, Wis., about ten years ago. Lukens Maxson died as a child. Charles Maxson still lives, a vigorous man of eighty-five; but this patriarch, the youngest of Caleb Maxson's children, is the only one of all who now survives.

Tacy Maxson was born in Hopkinton, R. I., Feb. 25, 1814. As a girl of eleven she removed with her parents to Scott, N. Y., and here she was married to Datus Lewis, Feb. 23, 1833. In 1846 the young couple sought a new home in the West, taking their two children, a girl of twelve and a boy of ten. They spent one winter in Milton, Wis., and in 1847 settled near Strong's Landing, on the Fox River, in what was then Marquette county. At the suggestion of Datus Lewis and Alanson Taber, the name of the little settlement was changed to Berlin, after Berlin, N. Y., the native town of these two settlers.

Here for fifty years and more Tacy Lewis lived a quiet, devoted life. Her husband died in 1883, but she preferred not to leave the old homestead save for visits. Over all the countryside she was known as a woman of the noblest character, and beloved as a mother in Israel. Perhaps her most remarkable trait was her wonderful unselfishness.

But almost equally remarkable were her sense of duty and her faith in God. Her relations to God were as wholesome and real as a child's to its mother. She knew no fear of death, and spoke of it often with a touch of longing in her voice. It was impossible to mourn her loss without mingling tears of joy for her with tears of our loneliness. Her character had ripened like mellow fruit, which at last "drops in the silent summer night." She was queenly in spirit, and she looked queenly in her coffin. And when her son dropped handfuls of flowers upon that coffin, "earth to earth, beauty for ashes, dust to dust,"—the son whom she had consecrated in his cradle to the gospel ministry, and whom she had followed with a mother's prayers for sixty-four years—all we that mourned could smile through our tears, and feel that heaven was nearer for Tacy Lewis's having lived on earth.

E. H. L.

SUNDAY IN NEW ENGLAND.

The annual meeting of "The New England Sabbath Protective League" was held in Brookline, Mass., on Sunday evening, Jan. 23, 1901. Rev. Dr. Reuel Thomas on that occasion spoke upon the "Signs of Increased Desecration of the Sabbath;" Mr. F. W. Hamilton, of Roxbury, Mass., emphasized the importance and desirability of Sunday rest for employer and employee; Rev. W. T. Perin sharply denounced the Massachusetts Institute of Technology as being "guilty of much injury to public morals" because it compels students to study on Sunday. The secretary of the League, Dr. Kueeland, suggested that "Sunday golf playing was a sin that Brookline pastors need to be bold in denouncing."

The Annual Report of the League claims that there has been a marked growth of interest in the matter of Sunday reform, and that the financial income of the League for the year 1900 was greater than ever before. It also claims that there is a latent "healthy public sentiment in New England with reference to the proper use of the Lord's-day, and victories which have been gained where the question has come to an issue convince us that there is an underlying loyalty in the minds and hearts of the people to the Lord's-day." In spite of this hopeful view, the report brings out many facts indicating the steady decline of regard for Sunday in New England. Speaking on various points, it declares that lack of regard for Sunday in the family life of New England, resulting in unwholesome example and unwise discipline, is one of the prominent causes for the decay in the regard for the day. The following is a representative passage: "What can we say to the 'world' when we find so much indifference and apathy on this subject within the church itself as to lead a prominent thinker to assert, 'Church people are largely responsible for the condition of our Sunday?'" A further quotation is made from the Report of one of the largest Protestant denominations of the United States as follows: "The mind and conscience of the Christian church as a whole is comatose in regard to this question." And again, "The encroachments which are increasing upon every side upon the Rest-day may well attract serious attention. The most conservative statistics put the number of seven-day toilers in the United States at three million. This includes those working in shops, mills, factories, foundries, stores,

saloons, post-offices, railroads, steamboats, electric cars and distribution of the Sunday newspapers. While our population increased about twenty-six per cent in the decade just closing, statistics show that Sunday labor increased not less than fifty-six per cent." It is further stated in the Report that 150 000 of the laboring people in the state of Massachusetts—about one-seventh of the population—are engaged in Sunday work, and that the greater part of this work is not "necessary." In view of these figures the Report exclaims, "What a blot on our Christian civilization! What an outlook for the twentieth century!"

The Report refers to a bill now before the Legislature of Massachusetts, introduced by the Federation of Labor, which proposes to require every corporation engaged in transportation of any kind to secure to all of its employees "working for wages, one day of rest in each and every week, except in emergencies arising from the weather" and similar causes. Speaking of the "Educational work of the League," the Report declares that the laxity of the last two generations is due to the reaction caused by the Puritan Sabbath, and that this reaction accounts, in some degree, for the present Sabbathless condition of New England. It also suggests that a whole generation, or more, may be required to overcome the evil influences of such laxity.

The Report makes special reference to the desecration of Sunday in the state of Rhode Island, and urges stricter civil legislation and more careful enforcement of Sunday laws. It also recounts the efforts which are being made in the state of Maine to forbid excursion rates on Sunday upon railroads, during the pleasure-seeking season. In closing, it declares, "The world never needed a Sabbath so much as now."

The methods pursued by the friends of Sunday in rejecting the Bible as authority upon the Sabbath question, and seeking by so many fruitless methods to revive a regard for Sunday, through legislation, is only another of the failures which cover the track of the last three hundred years of history concerning Sabbath-observance.

The struggle which these men are making to check the tide of disregard for Sunday in New England is at once pathetic, and futile. Relying mainly upon civil legislation for securing results—although they are doing something to educate public opinion—these men are compelled to see their earnest efforts set aside by the stronger currents of public opinion, year after year. These same results would be true, in a greater or less degree, if, instead of working to repress the symptoms of the trouble, these good men would strike straight at the disease itself; but if they took the latter course, appealing to the Word of God as the standard for determining what is right connected with the Sabbath question, there would be great gain, since they would have a firm foundation and divine authority for their efforts. As it is, they must each year face the fact that "signs of increasing desecration" of Sunday appear on every hand, while they are seeking to accomplish better things through methods which the experience of two centuries combine to condemn. Similar failure must come as long as "Sabbath Reform" is conducted upon the same lines as now. When these men are willing to give up traditional regard for Sunday, and return to the Bible, accept it and its Sabbath upon the grounds laid down in the ten commandments, and the example of Christ, the beginning of better things will be reached, and not till then.

Missions.

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

TWO-THIRDS of the Conference year is past. It is well for those who have our denominational interests in charge to look about and see how they are coming out. Are we coming up to Conference in debt? Are we standing by our different lines of work faithfully and giving them a hearty, moral and financial support? Are we faithful and loyal to the missionary and Sabbath Reform work which has been upon us all these years, or are we running off on new lines and neglecting our duty and responsibility to the old open doors of service? These are vital questions. From the home fields of missionary effort come needs and demands for this year 1901, greater than usual. It is necessary to meet these needs and demands that we may hold the forts on the frontiers, maintain ourselves, and grow. The Missionary Board will need more funds than it received last year to meet these home demands. General missionaries, evangelists, missionary pastors, and evangelistic work must be sustained. All lines of work must be not only maintained, but advanced. Progress is our watch-word. Are we as individuals and churches keeping up our contributions and pledges for these lines of work, or are we falling behind? We must not fall behind. That means loss and decay in many places. If we must retrench, let us retrench on our pleasures and luxuries, and not on the Lord's work. Let us be just and faithful stewards. If we will do this, our Societies will not go up to Conference in debt. There are five months yet before Conference. Fill up the treasuries, push the work, and let us go up to Conference with all bills paid.

WE know of fifteen churches among us that are without pastors or missionary pastors. The most of them are small churches, not strong enough financially to support a pastor. Some of them are near enough to each other to combine and support a joint pastor. Some could thus combine and yet not be able to support a joint pastor, but could with the aid of the Missionary Society.

We know of twelve unemployed ministers among us, not old and superannuated, but in the prime of life. Now why are not these fifteen churches supplied with pastors or missionary pastors out of these twelve unemployed ministers? The question not infrequently comes to the Missionary Secretary, Why does not the Missionary Board send us a pastor, or put one over such a church? It is not the right or duty of the Board to call or appoint pastors. The right and duty belong to the churches. The Board will never relieve a church of its own right and duty, or usurp its prerogative. The Board can call missionaries and evangelists, but not pastors. The churches must do the calling and settling of a pastor; the Board can do the helping in the support of a pastor, if needed, and if it has the means to do it. We know of three churches in a locality that have been without pastoral care for nearly a year, and could have united and had a pastor if they had pushed forward and called one. The Board has made an appropriation to them for 1901 to aid them in the support of a joint pastor. We know of two churches in another locality near to each other that have been without a pastor for several years, and are losing each year there-

by. They could have united and had a joint pastor all these years, if they had united and pushed forward with energy and secured one. If they needed help in the support of a pastor, they probably could have found it. There are other churches that could have done so and have pastors to-day. Some may not understand the distinction we make between a pastor and a missionary pastor. The Missionary Board uses the term "missionary pastor" for the pastor of those churches aided by the Board in the support of a pastor. Our denomination has a "Board of Pulpit Supply and Ministerial Employment." It is not the work of this Board to call pastors or employ unemployed ministers. "The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. All correspondence with the Board will be strictly confidential." This Board has already been a help to churches and persons; but the question comes back to us, Why are not these fifteen churches without pastors to-day supplied with pastors out of these twelve unemployed ministers? Who will tell us why?

MRS. TOWNSEND IN WISCONSIN.

CARTWRIGHT, Wis., Feb. 26, 1901.

To the Editor of THE SABBATH RECORDER:

Among the beautiful and picturesque hills and dells of northern Wisconsin I found myself on the bright, crisp morning of Jan. 25 at Cartwright, Chippewa county, where several friends were waiting at the depot.

Mrs. Rose Williams welcomed me to her hospitable home, at which place I have made my home since I came. We began meetings Jan. 26 with 30 persons, and on the third night 50 were present. The interest was good from the beginning. Six united with the church, and two deacons were elected; and the second week Pastor Jas. Hurley, sent out by his church to do some missionary work, arrived and gave very efficient help, leading in the ordination of the deacons, which service many had never seen and which was very interesting and impressive. The great need of a pastor was openly spoken of by the church and friends, and among the young men thought to be available Eli Loofboro was chosen, but it was found that he is engaged for a year in the Chicago University. But at a regular meeting the church decided to seek until one could be obtained, and at the present writing they are awaiting a response to a call extended to Peter Clement to serve until Jan. 1, 1902. Solicitation for pastor's support has been the work of the past few days, with calls and distributing literature, and encouraging and instructing talks on Sabbath reform. Some have promised to offer themselves to the church.

The church declares itself to be in a much better condition than for many years before. A well-divided Sabbath-school of about 40 in average attendance, with earnest, consecrated teachers meets every Sabbath afternoon. The Superintendent is Mrs. Rose Williams. A good choir led by Prof. Crandall with violin and organ accompaniment has added much to the interest of the meetings. The children's meeting was well attended and the illustrated object lessons were greatly appreciated by both young and old. A Wom-

an's Meeting was held in the United Brethren church, in which much interest was manifested. The Ladies Missionary Society gave a benefit supper for the evangelistic work, which was well patronized. A general interest has been awakened and much of the disturbing elements from which the church has suffered is being overcome slowly, and in the very near future Cartwright church will be a desirable one to serve. The freight and ticket agent, Mr. Frank Mock, who has been here eighteen years, and who is in an excellent position to judge, says the business of the place has increased marvelously in the past two years, and its advancement is unabated. Last Sabbath communion services were held, and the spirit of the Lord was deeply felt. The newly-ordained deacons, Crandall and Hall, officiated. The theme for next Sabbath will be "The Sabbath of the Bible."

M. G. TOWNSEND.

THE PLACE OF JOY IN RELIGION.

There has often been a tendency to divorce joy from religion. The religious life is not seldom regarded as a stern, hard life. Its sacred words are duty, self-sacrifice, renunciation. To become a Christian has often meant giving up pleasure—yes, everything. We have all known Christians whose faces showed no hint of radiance, and who almost scared us with the solemnity of life. Many Christian hymns increase this impression, while the annals of the saints make it easy to understand how dying was to them a release.

But is this a true picture of the religious life? Does religion involve a surrender of happiness and delight in life, and does it carry one into dark and sunless chambers? Does one, at the change of heart, leave his paths of pleasure to walk henceforth in gloom and fear? Entirely the reverse. Light and joy are two of the most characteristic words of our religion. That great souled psalmist anticipated the lofty note of the Gospel when he cried out, "Sing praises unto the Lord, for it is pleasant." There is no hard duty here. It is not duty at all. It is pleasure. In fact, duty is not an emphatic word in religion—it is the great word of morality. It goes out when religion comes in, because a better word takes its place. The law says, thou shalt love the Lord thy God. The Gospel says, God so loved the world that he drew men to himself. A complete transformation comes when we get beyond the duty stage. It is hard, stern work following duty. It does set the face and make the way seem steep and thorny. But what does the Master say? "If life is hard, and the duty method a weary one, take my yoke," he says. "If your yoke galls and strains you, put on mine, and carry your load as I do." But the very secret of Christ's "easy yoke" was this, that he did all his work out of love and with rapturous joy. Love swallowed up duty, and he passed far beyond the milestone which the happy psalmist reached. For him it was not only pleasant to praise the Lord, but it was a supreme joy to give his life for others. "Who for the joy that was set before him endured the cross." Think of that! And after those years of travel, and preaching and healing, and patient effort to lighten the world's burden; those years of misunderstanding and rejection and scorning from "his own," what legacy shall he leave his few faithful friends? "My joy" and "my peace." Joy

in a life like that? Yes, not the joy of duty, but the joy of love.

We poor souls who are timid in righteousness; we who measure joy by the bulk of our flesh-pots, we wonder how we could ever give up pleasure! We are nowhere asked to give up pleasure. Religion is, once for all, not a joyless life. It is merely a *change* of joys—it means coming into a new order of joy, a new height of experience. The stern, hard life of painful duty under a taskmaster's eye, the awful solemnity of the earthly pilgrimage, the gloom and terror of religion belong anywhere else than in the religion of Jesus Christ. They are as foreign here as an inhabitant of Mars would be on our earth. Who should be happy, if not one whom the Son has made free? "Rejoice, rejoice, again I say rejoice." Did some epicurean pleasure seeker say this? Not at all. It was a man who was battered and scarred, who had fought beasts at Ephesus, who knew the grip of the stocks in many a Roman prison, who had again and again felt the bite of the scourge on his bare back. Why rejoice then? Because nothing shall be able to separate us from the love of God which is in Christ Jesus, and because all things are ours—the world and life and death and things present and things to come, and because we are counted worthy to suffer and labor with him who loved us and gave himself for us.—*The American Friend*.

DANGEROUS HANDICRAFTS.

Mr. Rene Boche, writing in the *Saturday Evening Post*, says that the making of matches, once the most perilous of handicrafts, has become perfectly safe through the discovery of amorphous phosphorus. The old kind of phosphorus, utilized for matches up to a few years ago, gave off poisonous vapors, and the workmen who handled it soon suffered the most dreadful consequences. Toothache was usually the first symptom, followed by progressive necrosis of the jaw—that is to say, death of the bone of the jaw. So saturated did the workers become with the poison that their very breath showed phosphorescence in the dark. They wore suspended at their necks small tin boxes containing turpentine, which protected them to some extent, and employment was given only to persons who had perfect teeth, the least defect in that respect being found to encourage the dreaded disease.

The amorphous phosphorus does not give off vapor, is not poisonous, and may even be taken internally without any harm. As Riemssen says, it "has done away with a cheap mode of suicide," for some who desired to get rid of the troubles of this world accomplished their purpose by the simple and easy process of swallowing a lot of match-heads.

It is to be hoped that the new century will either abolish certain other handicrafts or else find ways of rendering them less dangerous to human life. Particularly is this true of the "dusty" handicrafts. File-cutters, diamond and glass-cutters, needle-polishers, sieve-makers, grindstone makers, stone-cutters are all extremely liable to consumption. Among flint-workers the total percentage of consumptives among the sick has been as high as eighty-two. Workers in chemicals, especially those exposed to lead, copper and quicksilver poisoning, are also very short lived.

NEVER run in debt unless you see a way out of it again.

Woman's Work.

Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

IT IS BETTER.

Keep a smile on your lips; it is better
To joyfully, hopefully try
For the end you would gain than to fretter
Your life with a moan and a sigh.
There are clouds in the firmament ever
The beauty of heaven to mar,
Yet night so profound there is never
But somewhere is shining a star.

Keep a song in your heart; it will lighten
The duty you hold in your hand;
Its music will graciously brighten
The work your high purpose has planned.
Your notes to the lives that are saddened
May make them to hopefully yearn,
And earth shall be wondrously gladdened
By songs they shall sing in return.

Keep a task in your hands, you must labor,
By toil is true happiness won;
For foe and for friend and for neighbor,
Rejoice, there is much to be done.
Endeavor, by crowning life's duty
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it a while.

—Good Cheer.

HOSPITAL BOOKS AND NEWSPAPER SOCIETY.

Some of you have noticed in New York, at railroad stations and ferries, boxes with an inscription inviting you to drop in your newspaper when you are through with it. Many of you have complied with the invitation and left your paper. Do you know what became of it?

The Central office of the Hospital Book and Newspaper Society is located at Fourth Avenue and 22d Street, New York. "The object of the Society is to furnish reading matter gratuitously to the inmates of hospitals and public institutions, and wherever the need may exist: 1. In New York City; 2. In New York State; 3. In any part of the United States."

Much of the reading matter is sent directly to the office and distributed from there. The report for last year shows that they distributed during the year over 7,000 books, 28,800 magazines, over 50,000 weekly and illustrated papers; 270,000 papers and magazines were collected from the boxes mentioned. Shut-ins, lumber-camps, ranches, asylums, schools in the South and West, and many others are benefitted by this charity.

"A special branch of our work, since the beginning of the Spanish War, has been for the Army and Navy at home and abroad. We have sent weekly supplies, receiving most appreciative thanks for our good selections.

"While realizing the value of our contributions to our distant beneficiaries, we do not lose interest in those nearer home. Every week we send to the sailors and seamen, keeping their city reading-rooms well supplied, and providing for those going to sea.

"Then there are the city institutions, for whose benefit the Society was originally founded; the state hospitals and prisons; the various societies, such as the Children's Aid, with its numerous schools and lodging-houses; and many missions and settlements; light-houses and life-saving stations; private institutions and philanthropic people, who act as distributors, making a total of over 240 beneficiaries scattered among twenty-three states and territories."

Of their needs they say: "A larger supply of juvenile reading is greatly needed; also foreign literature, and books on special subjects, such as gardening, poultry raising, etc. Last year we were particularly deficient in religious, illustrated and comic papers, for which there is a constant demand."

The Society is supported by voluntary contributions, that are used to meet express and freight charges as well as running expenses.

WOMAN'S MASS MEETING.

NEW YORK, Feb. 28, 1901.

In view of the appalling prevalence of protected vice in this city, and because through it men, women and children are debased, it has been decided to hold a mass meeting to protest against existing conditions.

This meeting will be held at Carnegie Hall, 57th Street and Seventh Avenue, on Sunday, March 17, at 3 P. M.

We hope for the support of all, both men and women, and you are most cordially invited to be present, together with your friends, and in every way to use your influence to promote the success of this most important movement. Ex. Com.

CHINESE ETIQUET.

(This chapter is copied from a Chinese book of etiquet written 1,820 years ago.

ON EARLY RISING.

All girls, everywhere,
Listen to the following:
Before the sun has fully risen,
At the cock's crowing time
Arise, and dress yourself with care.
Dress neatly, not showily.
Comb your hair and wash your face;
Then at once to the kitchen go;
Of the fire be very careful.
See that the kitchen is clean,
And all the cooking utensils.
Your food in *quantity* and *quality*
Prepare very carefully,
According to the poverty or the riches of your family.
In seasoning food
Observe careful rules.
Be not careless as to whether the food
Shall be sweet, fresh and fragrant.
Let the cups and plates be clean,
And arranged in order on the table.
Let the three meals be regular,
And properly prepared.
At daylight rising,
Delay not upon the day's work to enter.
Lazy women do not imitate;
They are too idle even to think.
When dark, they go to sleep,
And when the sun is three feet high
They still are in their beds.
When they rise, it is already late;
But for this they know not shame.
They hasten to the kitchen,
With hair uncombed and face unwashed.
The tea and rice by them prepared
Is scarcely fit to eat,
And all they do is with haste and confusion.
Another class there is you must not imitate.
They think of nothing but eating;
Before the food is fully prepared,
Before their husbands have eaten,
They are eating, here a little, there a little.
Surely this is very disgraceful!
Of such conduct beware.

—Missionary Tidings.

NEIGHBORS ON THE EAST SIDE.

Not long ago, a widow living in Madison Street lost her son. Many sons die in Madison Street, and death dignifies the small home for a brief day or two. But this was more than an ordinary death; it was a tragedy, and Madison Street stood aghast. The boy was just on the threshold of manhood, and a son to gladden the heart of any mother. Handsome, brilliant, with manners of which a boy born in luxury might be proud, the whole block knew him and admired him. The old men wagged their heads when he passed, and spoke of his cleverness, his merry ways, his devotion to his mother, and the years through which she had toiled to rear him fittingly. She was old before her time—worn out with incessant labor; but there was her boy, a swan among the ducklings, the admiration of the whole neighborhood. And it fell out that when he was in a position to repay his mother's devotion he died suddenly. The tenement was a house

of mourning, but the practical was not forgotten. The expense of the sickness—the mother could not bear to send her boy to the hospital—must, the neighbors argued, have eaten up the whole of her small savings. Her pride was well known; she would starve rather than ask help, and there were three little ones to feed. The tenement was not the abode of wealth, but it was unanimously decided that the mother must be cared for in a quiet way until she was restored to health again. So the neighbors pawned their furniture and put groceries inside the door. They kept pawning more furniture, and one man—a peddler—pawned half his stock in trade. Then they raised money, as they often do on the East Side, and paid the funeral expenses, and made enough for a monument for the boy's grave—a very important point in the ceremonials of the East Side. The mother had no worry as to where the next day's food was coming from to feed the little ones. The amount contributed in one form or another by the neighborhood reached probably several hundred dollars. It was simply the custom—what they were all ready to do at any time; and if in this case it was a little more, the charm and brilliancy of the dead boy accounted for it.

LIVING IN RUTS.

It is very necessary to be on the watch that life be not narrowed and limited in its powers through the daily repetition of the same acts in the same way. A man who thinks and does the same things over and over again day after day and year after year, is in danger of becoming simply an automatic machine. The danger is, that the thoughts will become cramped and that prejudices will spring up against everybody outside of the rut in which he lives. If continued long enough, these prejudices become so strong that it seems impossible to eradicate them. This is one of the great dangers to the sinner. The wicked habit is a rut, that gets deeper and deeper every time the wrong deed is performed. Christ lifts the sinner out of the rut and puts him on the broad highway of holiness.—*The Christian Work.*

OUR LORD'S YET UNANSWERED PRAYER.

BY REV. ARTHUR E. MAIN.

In the seventeenth chapter of the gospel of John we have what is most truly "our Lord's prayer." It is sublime and holy, revealing his deepest feeling and thought concerning himself, his work, the church, and the world. And here, four times, he prays that those who have been given him and who believe on him, may be one and perfected into one. The answer to this prayer is coming: it has not yet fully come.

It is my growing conviction that the imperfect obedience of Christians to our Saviour's "new commandment"—the incomplete reign over men of that greatest thing in the world—love, in all religious, social, business, and political relations, is one of the greatest of stumbling blocks and one of the chief hindrances to the more rapid progress of the kingdom of God. And it is the aim of this article to discuss briefly the question of interdenominational co-operation, through the federal union of churches and Christian workers, as being one advance step in the practical exhibition of brotherhood and toward the coming of the kingdom.

If we deny to one another, on account of denominational differences in belief and prac-

tice, the right to the name Christian; to the privileges of church membership; and to fraternal treatment, then there would be little point to this discussion; but if we count one another as Christians, though in error; as brethren, though at fault, then the subject seems to possess both point and purpose.

When our Lord prayed for the unity of believers, he must have meant more than spiritual unity; for, under existing conditions, as we know them, every kind of life manifests itself in some outward and visible form. As Dean Alvord said the letter without spirit is dead; and spirit without letter is mysticism.

But the nature and mode of the unity that ought to exist among believers can best be understood in the light of the type given us by Christ himself. "That they may be one, even as we are;" "that they may all be one; even as thou Father art in me, and I in thee,"—such is the language of our Saviour's prayer, such his doctrine.

Of this archetypal, ideal unity between the Father and the Son, it may be confidently affirmed that, according to the Scriptures,

1. It is metaphysical; that is, there is oneness of being or nature; the unity is essential and living, more than ethical and spiritual.

2. Grounded in this unity of being there is ethical union, a communion or fellowship of feeling, thought, will, and action.

3. Love is not so much a revelation of this unity, and an attribute of the Divine nature, as the definition, essence and ground of all that God is and does; for God is love.

4. If one may so speak of eternal being and relations, the unity in the Godhead is organized unity. Great is the mystery, beyond our understanding; but there are Father, Son, and Spirit; and Son and Spirit were sent to perform an ordained work and to accomplish a pre-determined end.

5. The Divine love is not passive benevolence and compassion; but, rather, active, outgoing, sacrificing, practical, helpful, redeeming.

6. The divine unity of being is complete, the moral and spiritual fellowship absolutely perfect. The Father and the Son are one. The Son praises the Father for ways of dealing and revelation that are well pleasing in his own sight, and receives from the Father all authority for his redeeming and kingly work; and the Holy Spirit came to take of the things of Christ and show them to believers. Now, our Lord's prayer is for a unity of all believers like that of the Father and the Son. This union then must be

1. Metaphysical; a unity of nature and life. By creation all men have, in common, the image of their Maker; by redemption all believers are partakers of the same divine nature and possessors of eternal life. In the communion of the body and blood of Christ we eat the same spiritual food and drink the same spiritual drink, and are one loaf, one body in him.

2. This Scripture doctrine is contrary to reason, unless to the degree of our being renewed unto knowledge after the image of him that created us, there shall also be a growing partnership and ethical likeness of feeling, thought, purpose and work—an ethical likeness grounded in our new nature born from above.

3. God is love; and in the new birth believers receive his moral image, becoming children of God. Then comes our Lord's new

commandment, that we love one another even as he has loved us; and on the two great commandments to love God and our neighbor hangeth all the law and prophets. This is not mere sentiment, but sound philosophy; for true holiness and righteousness of character and conduct must always depend on love.

4. But unity, if it be a real living thing, according to a universal law of all life, requires organization for its manifestation, growth and usefulness.

The rise of denominations may have been necessary to counteract still greater evils of doctrine and practice, and to furnish channels for the exercise of new-born convictions as to truth and duty; and the divine providence has over-ruled them for the furtherance of Christ's kingdom. But this does not prove them to be an essential and absolute good.

Many denominations have represented and emphasized particular and important truths; but these truths have sometimes been so held and taught, in the way of exaggeration, pride, narrowness, or bitterness, as to bring them dangerously near the border-line of actual error.

It is no doubt substantially correct to say that Baptists have stood especially for a regenerate church membership and religious freedom; Congregationalists, for church independence; Episcopalians, for worship, ecclesiastical order, and parish work; Methodists, for an inward, real, Spirit-wrought experience; Presbyterians, for theology and a well-trained ministry; the Reformed churches in general, for the Calvinistic system of faith, which, Mr. Bancroft says, has been the inspiration and strength of epochal stages in human progress; Unitarians, for protest against a theology that seemed to them cold and without adequate power over the life; Mystics, for the doctrine of an inner divine light; Roman Catholics, for organization and system; and we Seventh-day Baptists, I think, stand for the Sabbath of the Lord; not in the Pharisaic or even the Mosaic form, but for the Sabbath of Creation and of Christ. But although denominations may have risen as needed witnesses to neglected truths, and fostered a zeal that has been over-ruled for great good, still, principles and facts—historical, reasonable, and Scriptural—seem to warrant these two statements:

1. There are many denominations whose continued existence is not justified; and fusion, not comity, should be their end. Such differences and divisions are without justification, except on the ground of their usefulness.

2. Denominations whose witnessing mission may not yet be accomplished, ought to come much closer together both in spirit and form. Are we the body of Christ? A body is one of the most real of organizations; there are many members, differing without alienation, mutually related and inter-dependent, but one body. The several States of our Union are individual and, in many respects, independent; but under a common flag and the same constitution, they are organized into one Nation. It is high time for Christian denominations and the churches of our one Lord Jesus Christ to come into some more complete form of federal union, that it may be seen that the so-called mystical body of Christ is no ghost of the imagination, but a most holy and sublime reality. And if any hold as truth what, it is feared, cannot safely endure such a test under the laws of moral

evolution and the survival of the fittest, then we would do well to inquire whether, after all, it may not be error instead of truth.

5. But unity and love among Christians, like the divine unity and love, cannot be mere passive emotions of good-will and sympathy, a kindly but non-energizing disposition; for love, if real, must be active, social, forth-going, self-sacrificing, practical, serving, helpful.

A fruit of this moral miracle of Christian unity and love, whose power to be felt must be seen, is to be the world's salvation. Our Lord prayed for the unity of his followers that the world might believe that the Father sent him, and that the world might know that the Father sent him and loved the world even as he loved the Son. In Johannine theology faith is fellowship and knowledge is life. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

One of many good results to come from the great Ecumenical Missionary Conference in New York City is likely to be greater organized and deeper spiritual unity in foreign mission work among the world's unsaved millions. But in many a community of our own land, also, there are multitudes of men, women, and children, poor and needy in body, mind and spirit. Out in the streets and lanes, in the highways and hedges, there are the poor and maimed and blind and lame, unsought and unreached because almost unknown and unloved. And some form of co-operative effort, the going out together of Christ's disciples, in wise ways, to seek and save these, would be a powerful testimony to the love and grace of God in Jesus Christ, and develop in the workers a deeper spiritual-mindedness and a more vigorous piety.

Much of the world's progress in power and usefulness has been both the manifestation and product of increased combination of plans and efforts in international, national, commercial, industrial, social, educational, and religious affairs. This has not been free from difficulties and dangers; but in spite of selfishness, jealousies, alienations, and conflicts, the bonds that hold men together are becoming stronger through the force of common interests; the nations of the whole world are coming into closer association; and, according to our hopeful, forward-looking Scriptures the golden age has not passed, but is yet to be.

But, to speak more concretely, the following seem to me to be some of the pressing problems that can be better solved by the co-operative efforts of churches and Christian workers than by individual Christian and church endeavor, or under non-Christian and secular auspices:

1. The supreme problem of evangelizing the whole world, at home and abroad, in city and country.

2. The origin, nature, and cure of such plague spots of poverty, ignorance, cruelty, lust, drunkenness, and gambling, as exist in our very midst, and which expose whole communities to the danger of moral blood-poisoning.

3. The rescue of children and youth from ruinous home and neighborhood surroundings, and their education and training for good and useful citizenship, under some such conditions as exist in the State Public school of the admirable Michigan system for the care of neglected children.

4. The question of putting the poor in the way of having improved but cheap tenements, and better food and clothing. An extreme materialistic philosophy says, "Give men and women better physical environments, and they will be better people morally." An extreme Christian philosophy says, "Make men and women better in heart and life, and they will get for themselves better shelter and better food and clothing." But a wise Christian and social philosophy will not ignore the elevating and encouraging influence of good and comfortable material environments. Heaven is a beautiful place; and a beautiful earth became defaced only by sin. Ruskin says that nothing is good that is not beautiful, and nothing beautiful that is not good. The late Rev. Dr. Wm. M. Taylor wrote that it was hard enough for him to carry his burdens surrounded by every comfort; and hence his great interest in the work of providing comfortable manses for home missionaries. Men and women of wealth, culture, and piety can help the poor and needy to rise by placing within their reach the possibilities of better conditions of physical life.

5. Not isolated, however noble and often successful, but wide-spread and united action for the material, intellectual, social, and moral regeneration of destitute city districts and of rural communities, through federated Christian, church or settlement work.

One ought to feel and reason soberly; but when, in the light of the Spirit's promised power for witnessing unto Jesus by motive, word and deed, one dwells upon the possibilities of service yet before a united, consecrated, self-denying, and ministering church, the mind and heart cannot but feel exalted at the vision.

6. The Divine love and unity are absolutely perfect; ours cannot be. But our love for brother and neighbor may become relatively perfect, if on ever rising and expanding ideals we climb, as on ladders, the finite toward the true, the right, the perfect, the good, and the infinite.

How this heavenly unity and love can be realized in us our Saviour teaches: "That they also may be in us;" "I in them, thou in me." Living, loving, trustful, obedient fellowship with God the Father through Jesus Christ his Son—this is the source and ground of our love for one another and for the world. Again Jesus says: "And the glory which thou hast given me I have given them; that they may be one." This is the glory of saving faith; of hope of the glory of God yet to be revealed; of purifying and self-sacrificing love; of life-giving knowledge; and of perfecting fellowship and obedient service in the work of God our Saviour.

If we have not love, all other gifts and service profit us nothing, profit us nothing.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

PLAINFIELD, N. J.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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

Sold by Druggists, 75c.
Hall's Family Pills are the best.

FORTIETH ANNIVERSARY.

February 21 being the fortieth anniversary of the married life of the pastor and wife of the church at Albion, Wis., the good people of the society planned for a surprise at the parsonage on that evening, but owing to an entertainment which the pupils of the district school were to give that evening, in commemoration of Washington's birthday, the surprise occurred on the evening of the 20th.

Whatever may be said concerning the difficulty of keeping a secret, it would not be an easy matter to convince the aforesaid pastor and his wife that the Albion people cannot plan for, and spring a trap upon an unsuspecting victim, if they undertake to do so. Suffice to say that on the evening named, without the slightest hint to the victims, members of the society, to the number of over one hundred, took possession of the parsonage, and proceeded to have things their own way. At the proper time the pastor and his wife were escorted to the parlor, where, in a neat little speech in behalf of the company, Mr. J. G. Moore presented to the bride and groom of forty years a beautiful couch and a sum of money as an expression of their esteem, and of their gratitude for services rendered in the church and community. The pastor replied as best he could, gratefully accepting the gifts bestowed, and expressing the hope that whatever the relations between them in the future may be, the results may be to the glory of God and the good of all.

After a season of social intercourse, during which lunch was served, the company dispersed, leaving a bright spot to cheer and bless the lives of those thus so kindly remembered.

SUNDAY IN PHILADELPHIA.

The *Baptist Commonwealth* for January 17, 1901, writes concerning "Sunday and Independence Hall" in the city of Philadelphia. It seems that an order had been given to open the Hall to visitors on Sunday, and through the influence of certain clergymen the order has been revoked by the city authorities. The *Commonwealth* says:

Undoubtedly there is great desecration of the Lord's day in portions of our land. It is, moreover, on the whole growing in degree and in area. Its tendency is in every way to be regretted and these clergymen can scarcely be blamed for seeking to hinder what they conceive to be a help in this direction. At the same time there is little use in our attempting to close our eyes to palpable facts. A change has come to the popular mind respecting the keeping of Sunday. It is useless to deny this because its manifestations are on every hand. Among other things it is felt by many of the best citizens of given communities that the opening of libraries, and art galleries, and kindred institutions would be on the whole beneficent. People feel that they are educative and stimulative toward that which is in the right direction. Certain it is that closing them would be little apt to increase the attendance in the churches of the community.

The *Commonwealth* goes on to declare that it will not take second place in defending regard for Sunday, but all that is said by it comes very near placing it in the category of those who defend the opening of the libraries and kindred institutions, including Independence Hall. But the important thing about the notice is the admission concerning the change which has come and the absence of any plea concerning Sunday on Biblical or purely religious grounds. In this the *Commonwealth* falls into line with other leading Baptist papers.

Young People's Work.

PRESIDENT'S LETTER.

Dear Young People:

I hope, if you have not already done so, every one of you will read what Dr. Lewis has to say in the RECORDER of Feb. 5 about Biblical Criticism. Some of the destructive products of higher criticism, so called, are the popular "liberal views" and "broad minded" ideas so much doted upon, and according to which the Christian religion has come to take a place, in the minds of many, about on an equality with the other great world religions. As all roads lead to Rome, so, also, Buddhism, Mohammedanism, Confucianism and Christianity are only in different roads which lead to the same place. Christianity is held to be only one of many forms for outwardly expressing an inward religious sentiment. Every man should be respected in whatever religious opinions he may hold, (unless, perchance, the man who still believes in a "straight and narrow way" which alone leads to life). According to this idea, there are no fixed rules or laws; let every one follow the behests of his own reason; the liberty of the gospel imposes no restrictions except that one follow his own idea of the ethical principles taught by Christ, however vague and erroneous that idea might be.

Last evening we heard the Rev. P. S. Henson, of the First Baptist church of Chicago, preach upon this subject from Matt. 7: 13, 14, in the course of which, among other things, he said that the fences are all down, the dykes all open, and a flood of indifference and unbelief is sweeping over the land; the popularly styled liberal ideas have robbed the church of its motive power for missionary enterprise, and it is piling up the indebtedness of Missionary Societies to hundreds of thousands of dollars. He declared that these are reasons for the apparent impossibility of starting revivals anywhere, and that "the very props of the Christian faith seem to be dropping out."

It was the man Christ who, in holiness of life, knowledge of truth and clearness of spiritual vision, towered above the self-complacent "liberal" men of to-day, as the loftiest mountain peak towers above the little hillocks, who said: "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereat. For narrow is the gate, and straightened is the way, that leadeth unto life, and few be they that find it." A second reason why the religious world is experiencing such unusual stagnation is because the modern idea of broad-minded, liberal thought has transposed the words narrow and broad in the declaration of the Master.

M. B. KELLY.

CHICAGO, Ill., March 4, 1901.

PERVERTED HISTORY CONCERNING SUNDAY-OBSERVANCE.

In the last Sabbath Reform number of the RECORDER we made reference to a booklet by R. A. Torrey, entitled, "Ought Christians to Keep the Sabbath?" Near the close of the book Mr. Torrey makes reference to the observance of Sunday in the early history of the church, prefacing that reference with the following complaint:

The Seventh-day people either ignorantly or deliberately falsify history. They say we owe First-day keeping to the times of Constantine and a decree of the Pope or Roman Catholic church. This is a bald falsehood.

Mr. Torrey, we believe, never mentions the Seventh-day Baptists in his book, directly, but he sometimes uses the expression, "the

Seventh-day people," as though he would include all, though he usually designates the Seventh-day Adventists. So far as any statement made by any Seventh-day Baptist author for the last three hundred years is concerned, nothing like that which Mr. Torrey charges can be found. Nor are we aware that any Seventh-day Adventist writer of reputation has made any such statement. That Sunday legislation began with Constantine, and that from that time forward the interests of Sunday were advanced more than they had ever been before, through such legislation, and other political influences, is a fact known to every student of history. That there was some regard paid to Sunday previous to that time is well known, and that fact finds recognition in all the writings which have been issued by Seventh-day Baptists. Immediately following this complaint, Mr. Torrey makes several pretended quotations, without giving anything beyond the name of the authors referred to, and indicating no book or place where the quotation can be found. The authors he refers to are practically unknown to ninety per cent of his readers, neither the names nor the dates as given conveying any definite idea as to the men or what they wrote. In this Mr. Torrey ignores the fundamental law which governs accurate historians, and, as we shall see, shows himself to be either ignorant of that of which he writes, or dishonest in misquoting and misrepresenting. His first passage is as follows:

Ignatius, a disciple of John, about 100 A. D., says, "Those who are concerned with old things have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord's-day, on which our life as risen again through him depends."

That our readers may obtain a clear view of the situation, something must be said concerning Ignatius and the writings attributed to him. In the sixteenth century fifteen letters were discovered, which claimed to be the production of Ignatius. Scholars at once refused to receive them, and, without question, eight of the fifteen were declared to be clumsy forgeries. In the seventeenth century seven of the remaining letters were discovered in a somewhat altered form, and were brought forth again, claiming to be genuine works of Ignatius. After extended search in Greece, Syria, Palestine and Egypt, three of this group, it was claimed, were above challenge as to authenticity, while the other four of the last seven were admitted to be forgeries. The discussion concerning these epistles has gone forward from time to time ever since. The epistle to the *Magnesians* is evidently the one from which Mr. Torrey attempts to quote. The original Greek copy shows that it makes no mention of Sunday under any name, and that Sunday is only made to appear by supplying the word day where it does not exist in the text. To supply this word breaks up the grammatical structure of the sentence, and perverts its meaning. The whole matter is discussed at length in our "History of Sabbath and Sunday," page 41 forward, and we only take space here to add the opinion of one of the most scholarly and authoritative writers in favor of Sunday in support of the statements we have just made, Dr. James Augustus Hessey, Bampton Lectures for 1860, speaking of this passage, says (page 41):

Ignatius, the disciple of St. John, is the first writer whom I shall quote. Here is a passage from his epistle to the *Magnesians*, containing, as you will observe, a

contrast between Judaism and Christianity, and as an exemplification of it, an opposition between Sabbatizing and living the life of the Lord. (*Κυριακὴν ἑσπέραν* I do not think it necessary to reject with Cotelierius the word *ἑσπέραν*.) "Be not deceived with heterodox opinions nor old unprofitable fables. For if we still live according to Judaism, we confess that we have not received grace, for even the most holy prophets lived according to Jesus Christ, for this they were persecuted, being inspired by his grace to assure the disobedient that there is one God, who manifested himself by Jesus Christ, his son, who is his Eternal Word. . . . If they then, who were concerned in old things, arrived at a newness of hope, no longer observing the Sabbath but living according to the Lord's life, by which our life sprang up, by him and by his death (whom certain persons deny), . . . how can we live without him, whose disciples even the prophets were and in spirit waited for him as their teacher. Wherefore he whom they justly waited for, when he came he raised them up from the dead. . . . We have been made his disciples, let us live according to Christianity."

Without consuming space to discuss the construction of the epistle in the Greek—a full discussion with the Greek text appears in "History of Sabbath and Sunday," published at this office—this authority from Mr. Hesse must settle the question against Mr. Torrey's assertion, showing that the passage under consideration, whether written by Ignatius or another, makes no reference to the observance of Sunday. It presents one of those general contrasts which were common in the second century, when Pagan influences were driving everything Jewish out of the church, as fast as possible, and therefore drew such contrasts between what they called Judaism and Christianity.

Turning now to the ninth chapter of the epistle to the *Magnesians* as it appears in the *Anti-Nicene Christian Library*, Vol. I, page 180, we find another important fact. This forged epistle to the *Magnesians* exists in two forms, a longer and a shorter. The longer form is quite different in several respects, and teaches the duty of observing the Sabbath, and, after the observance of the Sabbath it advises the recognition of Sunday. That portion of the longer form which comes immediately after the passage quoted by Dr. Hesse from the shorter form is as follows:

Let us, therefore, no longer keep the Sabbath after the Jewish manner and rejoice in days of idleness; for he that does not work let him not eat. For, say the (holy) oracles, In the sweat of thy face shalt thou eat thy bread. But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law not in relaxation of the body admiring the workmanship of God and not eating things prepared the day before, nor using luke warm drinks and walking within prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's-day as a festival, the resurrection day the queen and chief of all the days of the week.

Three facts, briefly stated, will set forth the whole situation. The author of the epistle is unknown, while few, if any, are found who believe it to have been written by Ignatius. It exists in two forms, a longer and a shorter. The longer form teaches the observance of the Sabbath in a spiritual manner, and afterwards the recognition of Sunday as a festival. This is in keeping with much that was taught during the latter half of the second century, and later. The shorter form, from which Mr. Torrey evidently attempted to quote, does not mention the observance of Sunday, and the supplying of the word day after the word Lord's perverts both the sense and the grammatical construction. The contrast as stated by Mr. Hesse is a general one between Sabbatizing (which term was made to represent all Jewish thought) and living according to Christianity. This contrast was then growing up because of the prevalence of Pagan influence in the church by which Christianity was rapidly being changed from its original apostolic character.

Children's Page.

WHAT WOULD I DO?

If I were a rose on the garden wall,
I'd look so fair and grow so tall;
I'd scatter perfume far and wide,
Of all the flowers I'd be the pride,
That's what I'd do, if I were you,
O, little rose!

If I were a bird with a nest in a tree,
I would sing a song so glad and free,
That birds in gilded cages near
Would pause, my wild, sweet notes to hear,
That's what I'd do if I were you,
O, gay, wild bird!

Fair little maid, if I were you,
I should always try to be good and true,
I'd be the merriest, sweetest child
On whom the sunshine ever smiled,
That's what I'd do, if I were you,
Dear little maid.

—Selected.

WHAT THE CHIMNEY SWALLOW SAID.

BY GEORGE ETHELBERT WALSH.

When my parents made a mistake and built their nest in a chimney that was used part of the time, the barn swallow who was a cousin of ours, said in its knowing way:

"That comes from building nests in chimneys. It always was a dirty habit. Now I hope you will do as we do, and build your nest under the eaves of the barn, where nothing can hurt you and you can smell the sweet, new-mown hay all day long."

"Nay, nay, come and follow our example," said the cliff swallow, who is another cousin, and always given to boasting. "When you dig a deep hole in the side of the cliff you are safe from all harm. No boy or cat can climb up the side of the steep cliff, and all day long you can watch and listen to the moaning sea."

In response to these remarks my mother shook her head and said slowly and thoughtfully:

"I cannot do it. I was always brought up to build my nests in chimneys, and I must always do it. I might make a mistake if I built it under the eaves of the barn, and the continual moaning of the sea would make me homesick."

"Then build it in your chimneys, and some day get burnt up or smothered to death," exclaimed the barn swallow and the cliff swallow in unison, and away they flew.

We had been routed out of our snug little home at an early hour of the morning by the sudden belching up of smoke, and father and mother just had time to rescue my three brothers when the heat and smoke became unbearable. It had been a sad experience, and my parents could not account for the sudden smoke in the chimney. Of course the noise we made had attracted other swallows to the scene, and this little conversation took place while we watched the smoke rolling up from the chimney. Old as they were, my parents had never chosen a chimney for a nest before that had been in use for years, and they could not account for this mistake.

Suddenly, however, father darted up into the air, and a moment later returned with the startling announcement:

"I see the reason now. We did not make a mistake in choosing the chimney. It was not our fault. The house is on fire!"

This news made us all tremble, and mother began to snuggle up to us and look around for a safe place when the flames should burst up from the roof. We were all standing on the top ridge of the roof, and we knew that our perch was very insecure.

"I do not believe that the people in the

house are awake, either," father suddenly added. "and they will be burnt up."

"Can't we wake them up some way?" mother asked, anxiously.

"Yes, I will fly down the other chimney," father replied. "I know it leads into one of the bedrooms, and I will fly around and knock on the walls and bed until they wake up."

Instantly he was up and away, and as I learned later he made such a noise in the bedroom that the people got frightened. He banged around, and even hit some of them on the head until everybody was aroused. Then one of them said:

"I smell smoke! Listen! It sounds as if something was burning."

Then he ran to a window, and a moment later he shouted at the top of his voice, "Fire! Fire! Fire!"

Of course father then started to return, and up the chimney he flew and back to us. In a little while the house was all ablaze, but the people in it got out, and none of them were hurt.

That exciting night is almost the first experience that I had as a young swallow, and it made a lasting impression on my mind. It was rather a rude way to usher a little bird into this big world and to introduce him to its dangers. But I suppose it was good for me, for ever after that the smell of smoke always prepared me for a fire, and in that way I was once able to save my own little swallows from certain death years after.

Of course they built the house again, and father and mother selected one of the best chimneys for their home, and when I was old enough to mate I took another. The people in the house were always kind to us, and once, when they were watching us fly around catching insects, I heard the man say to his wife:

"They are graceful birds, and useful, too. I believe to this day, dear, that we would have been burnt up that night if the swallow hadn't awakened us. It seemed almost as if Providence had sent the bird."

"That's what I have always thought," replied the wife, "and I have always liked to see them building their nests in the chimneys. I was almost afraid they wouldn't come back to the new house."

This happened long after the barn swallow and the cliff swallow, which had talked so scornfully to us that night, had met with the accidents that killed them and all their families. One day a snake crept down the side of the cliff and entered the home of the cliff swallow and sucked the eggs. Then when the birds returned home he caught them and killed them. Not hearing from his cousins for a long time, father one day ventured into the gloomy hole in the side of the cliff, and there he found the horrible suggestions of the tragedy. He returned home and related what he had seen to mother, and our cousin, the barn swallow, being present, said contemptuously:

"That comes from building in holes."

We did not think at the time that another tragedy was to follow so quickly, but the very next day a cat stole along the edge of the barn, and destroyed the nest of our other cousins, and they, trying to defend their young, were caught by another cat and devoured. It was a mournful day when we heard it all, and thereafter we never boasted of what we could or would do, but felt satis-

fied for being alive and left undisturbed from day to day.

You can see by this that a swallow's life is not all happiness, although it might appear so when flying around in the dusk of the early evening catching insects on the wing. I have heard many lovers whisper to each other, and say in their thoughtless way:

"We'll be as happy and free as these swallows."

But of course I do not complain. There is plenty of happiness in our lives, even if there is some sadness, and I am not sure that I would exchange the life of a chimney sweep for that of any other bird. Up in our chimney home we do not fear boys or cats. Not one dare come down the straight precipice of the chimney to where our nest is securely fastened. Indeed, few enemies ever dare climb to the top ridge of the house and even look down the chimney. So, you see, we are safe from any fear in that quarter.

Then, we have few enemies in the air that we need be afraid of. What bird can fly as swiftly as we, or what creature can dodge and circle about so on the wing? The night owl sometimes ventures near our chimney home, but we fear him not, for we can dodge him and escape down the sooty chimney, where he dare not follow. Then, the hawks fly after us, but we laugh at their vain efforts to catch us, and impudently flit about them and snap our wings in their faces. There is the kite, which sometimes drops down from a great height and tries to strike us, but we see his shadow and dart swiftly away.

The bat comes out at dusk on summer evenings and hunts insects with us. This is great fun, and we dodge around the fields and trees until it gets too dark to see. Then we go to bed in the chimney, while the bats continue their hunting until late in the night. We can hear their wings flit around long after we have been tucked away in our nests, and we wonder what luck they are having. But when you are so very, very sleepy you don't care for anything—not even for toothsome insects.

Cruel men sometimes come out to shoot us, but we are too quick even for their shots. We enjoy dodging the shots and laughing at their foolish attempts to kill us. Do they not know that the chimney sweep's wings are swifter than the shots of their weapons? Then when they shoot ahead of us we dodge and circle around in the air so that we are in no real danger. Did you ever hear of a man killing a chimney sweep when flying? If so, it must have been a young one or a wounded swallow. Of course, the barn swallow and the cliff swallow are killed in this way, for they have not yet learned to dodge the shots as well as we have.

I do not see why they should want to kill us, either, for our life is an innocent and harmless one, and up here in the broad heavens we flit about like spirits, with scarcely a shadow reaching down to mar the earth. At night and early in the morning we kill the insects which annoy man, and for this we should be given credit. Who would not be a chimney swallow, to float and soar up in the heavens, and live so free and independent in the clouds, and so far away from the dust and noise of the earth that we hardly know they exist? Of course you would, and everybody else would, I know; but we can't all be chimney sweeps, and so you must be something else. But I am thankful that I am a swallow—a chimney swallow at that—and not—well, something else.—*Christian Advocate.*

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.

DERUYTER, N. Y.—On Sabbath morning, Feb. 16, the pastor presented the work of the Sabbath Evangelizing and Industrial Mission in Africa, and we believe much interest was awakened in that important work. We expect to follow this with sermons on Sabbath Reform, education and missionary work.

L. R. S.

SYRACUSE, N. Y.—The attendance has been good on Sunday nights at Sherman Park this winter, and the Sabbath-school on Sabbath-day has grown in interest.

L. R. S.

—THE SUNDAY NEWSPAPER.

Our contemporary *Evangelist* has lately made inquiry of its readers touching the Sunday newspaper and the possibility of securing something better in its place. The responses indicate wide differences of opinion concerning the question and the remedy for the present situation. The *Evangelist* of Feb. 28 says:

Not all responses to our editorial have, however, been in uniform vein. It is this fact, indeed, which has made the correspondence so interesting. For it is a matter of serious importance how Christian men and women regard an institution which at its best absorbs a large proportion of the day of rest, and at its worst has a decidedly lowering influence upon the tone of mind if not of morals of its readers.

Assuredly the question is not a simple one. This is strikingly shown in the following letters called forth by the editorial of two weeks ago. We withhold names except in a single instance where permission to print the signature was asked and granted.

From a Doctor of Divinity who is actively engaged in promoting the observance of the Sabbath comes the following sombre view of our proposition:

"I much doubt the success of such an enterprise. Those who have got into the habit of reading Sunday papers will not be induced by any such substitute to discontinue their practice. As matter of fact all the news of importance that appears in the Sunday papers is given in the best Saturday evening dailies or in the Monday morning papers. And the religious weeklies give, or should give, a condensed summary. As to the entertaining articles, literary discussion, etc., of the best Sunday papers, no such small paper as you propose could contain any more than very incomplete summaries. . . . What an immeasurable injury to the highest interests of the church of Christ the Sunday papers are!"

Evidently this writer is in a position to buy many newspapers, which is by no means the case with the majority. We have a better opinion of human nature than he appears to have. If the Sunday papers are "an immeasurable injury to the highest interests of the church," a better way must be possible and should be found.

An aged and experienced minister, widely known and loved, and particularly valued in this office, thinks better of the Sunday paper:

"The *Sunday Herald* has always been delivered at my house. It has been seen by all, glanced over, and parts laid aside to be read later in the week. I came to have the Sunday edition left at my gate, from the fact that so many had it and that I was going into the pulpit ignorant of great events which had happened while I was writing my sermon. A few experiences taught me not to be so caught napping.

"The Sunday paper is here—it will stay. What—and how—shall we do with it? I have no sort of sympathy with the denunciators and am entirely concerned with the question of minimizing its evil and magnifying its excellences. With the matter of the *Herald* I often have little in common, but I have not often found much to condemn. A good Sunday paper we must encourage."

It is this difference of opinion among Christian men which seriously complicates the whole Sunday question. We have gathered testimony in the book referred to in another column, showing that thoughtful Christian

men charge upon Christians themselves the main causes for the decline of regard for Sunday. One thing is certain, there is no common ground which Christians now occupy, with reference to the Sabbath question. The first great need toward permanent Sabbath Reform is a common, Biblical, divine basis. Such a basis is found, at once, when men accept the Sabbath as it appears in the Bible and as it is presented in the teaching and example of Christ. We believe it certain that no other common basis for permanent Sabbath Reform can ever be reached, and hence the plea of the RECORDER is for a return to the Sabbath, not as Jewish, but to the Christian conception as set forth by Christ himself.

GETTING ONE'S RECKONING.

BY CHARLES A. BURDICK.

When a ship sets out on an ocean voyage and has passed out of harbor into clear sailing, the ship-master takes his bearings from known objects, gets the latitude and longitude of his "departure," and sets his course by compass toward the port of destination. These items he records, with the exact time, in his log-book. On the following day at noon he ascertains from the record in the log-book what distance from the departure he has made as measured by the log-line, the courses sailed by the compass, and from these items, making necessary corrections for drift caused by winds or ocean currents, figures out the present position of his ship expressed in terms of latitude and longitude. The position, as thus ascertained, is called "the ship's reckoning." When it is obtained in the manner just described it is called "dead-reckoning"; and when obtained, in clear weather, by astronomical observations it is called "observed reckoning." The reckoning is made up daily. If neglected, the ship would lose her course.—would certainly miss her port, and would most likely drive onto some shore or on rocks, and be wrecked.

It seems to the writer that this matter of a ship's reckoning affords an apt illustration of some conditions necessary to the making of a safe voyage on the ocean of life. When one arrives at the period in life when he must assume the direction of his own course, he should carefully take his bearings and set his course, by compass, toward the port which he wishes to enter. He who has launched him on life's ocean has furnished both chart and compass for the voyage. And besides his ultimate destination at the end of the voyage, one must have in view objects and purposes that lie along the line of his life work, and in keeping with his ultimate purpose.

And, now, having a right "departure" is not all that is necessary to assure a successful issue. Amid the sharp competitions of life, in the hurry and drive of business, and amid the currents and counter currents that surge around him one is liable, unconsciously, to be deflected from his course and to lose sight of his main purpose. Or if one is inclined to take life easy he is likely to drift, and so lose his course. Hence it is important that one pause occasionally for a season of reflection, take observations and get his reckoning. He needs to assure himself as to just where he stands in relation to his main object in life. He wants to discover whether he is making progress toward the achievement of his object, and also whether the impulses that now actuate him are true to the

principles he had chosen for the guidance of his life. He needs to discern what manner of spirit he is of in the pursuit of his calling. If in the educational period of his life, whether he is studying for rank in scholarship or for knowledge; whether for position in the world or for manhood; whether to serve self or God and his generation. If he is already busy in his life work he should reflect whether his motives are selfish and sordid or benevolent and noble. The busy farmer, mechanic, tradesman or professional should sometimes halt and ask himself: What is the significance and the end of all this toil and hurry and strife and fever in which I am involved? Is this current bearing me on in the course I had set for myself?

In whatever line of action one is making strenuous exertions to make his way in life, if he would by times give himself to a serious and conscientious examination of himself and his doings, the skies would clear up about him so that he might get his true reckoning, and, if necessary, a new point of departure.

This is not an easy thing to do, for the conditions and habits of life do not naturally incline one to reflection. It is easier to keep right on doing than to give up to serious thought and self-examination. But if it is the easier way it is not the safer way. It is no less important that the voyager on life's ocean should by times obtain his true reckoning than it is that the navigator of a ship should attend to his reckonings.

FARINA, III.

NEWS OF THE WEEK.

The most important news of the past week has been the Inauguration of President McKinley and Vice-President Roosevelt, which occurred on the 4th of March. In spite of somewhat unpleasant weather, the city of Washington was crowded to overflowing with visitors and people interested in matters connected with the National Government.

The Inaugural Address of President McKinley is a straight-forward, clear and vigorous document. Necessarily, it deals largely with questions pertaining to our new possessions. The purpose of the Government to carry out the promises which have been made to Cuba, Porto Rico and the Philippines are plainly set forth in the address. The address also shows that gratifying progress is being made in all these countries.

Business affairs in Porto Rico are becoming settled. There seems no reason to doubt that a common basis of agreement between Cuba and the United States will be made, although the Cubans now show signs of discontent with some items.

It has rarely, if ever, been granted to any President to succeed himself under circumstances more favorable than those which surround Mr. McKinley at this time. The tide of business prosperity is still rising, and although difficult questions yet remain in connection with our new national experience, there seems no reason to fear serious complications during the next Presidential term.

Under date of March 3, President Taft of the Philippine Commission, communicated to Secretary Root many important and gratifying details concerning the advance of peace measures in the Islands. The election and inauguration of President McKinley has produced excellent results and this, together with the organization of civil government under the Taft commission in many Provinces, has produced better feeling toward the United States among all classes of the natives. There is good ground to believe that peace is practically established, and that civil government will soon be in operation wherever the natives are able to assume any important part in the matter.

Popular Science.

BY H. H. BAKER.

Corundum

Is the oxid of the metal aluminium, as found native, in a crystalline state. It crystalizes in hexagons, having six sides and angles, and is found in hexagonal pyramids, massive and granular. It is exceeding hard, being next to the diamond. In color it is blue, red, yellow, brown-gray and white. When these colors are transparent they are prized as gems. The blue is called the sapphire, the violet the amethyst, the red the ruby, and the yellow the topaz. The transparent corundum, or gems, is mostly found in Burma, India, China and the island of Ceylon, also in the Ural mountains.

When corundum is mixed with magnetite, hemetite, or metallic oxids, it is found in very hard nodules, or amorphous masses, and is known in commerce as "emery." Emery, or corundum more or less impure, generally containing magnetic iron, is imported quite largely from the islands of Naxos and Samos in the Grecian Archipelago, near Ephesus in Asia Minor, and also from Turkey. It is also mined in Smyrna, Sweden, Saxony, Spain and in Greenland. In this country it is found at Niagara Falls in New York State, in Georgia, North Carolina, at Chester, Mass., Peekskill, N. Y., Valparaiso, Ind., and in Canada.

An American syndicate last year obtained a concession from the Turkish government, by which they shipped to this country about eight thousand tons of emery. About a month ago another syndicate from this country obtained a concession from the Grecian authorities to work the mines on the island of Naxos. From this island was shipped to this country last year about a thousand tons. It is conceded that these two companies now can control the emery market. The United States furnishes only about five thousand tons a year, which shows a consumption of about twenty-three thousand tons per annum in the United States. This emery is brought to market in bulk from the size of a half bushel to that of a walnut, when the pieces are crushed by special machinery, making, when sifted, from thirty to forty grades, as wanted for different purposes.

The imported article brings from \$3 50 to \$5.50 per hundred pounds. The American article brings much more. There is no duty on the imported article, and it costs about \$36 per ton at the port of shipment.

It is said that if the European mines were closed, the American mines could supply the American demand, but the price would be nearly doubled. The uses of emery are many and varied. It is used for brightening and polishing the coarsest of tools, such as shovels, ploughs, and tools of all sorts; also for finer work, such as plate glass, lapidary work, and metal surfaces. The emery coming from Naxos is largely manufactured into wheels by the vitrolizing process, so it will endure great heat without injury. For certain purposes, emery is mixed with paper pulp and cast into cakes. For buffing and fine polishing, the powder is mixed with suet and beeswax and cast into wheels. It is also mixed with glue and spread on paper and cloth for polishing fine work, or, by Ransom's method, manufactured into artificial stone and used for dressing mill-stones, also for cutting granite and marble.

It has become a very useful material in the arts, and almost daily science is bringing to light some new and useful purpose to which emery can be applied.

A CORRESPONDENT asks, "What does our denomination stand for?"

It stands for something that other bodies are neglecting; otherwise it is not "standing" at all.

There is enough for the denomination to stand for nowadays to make it a "peculiar" and powerful body for good among large classes of the common people.

THE best friendship is that which inspires us to do better, to do our best.—J. R. Miller.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

Jan. 5.	Jesus Anointed at Bethany.....	Matt. 26: 6-16
Jan. 12.	The Triumphant Entry.....	Matt. 21: 1-17
Jan. 19.	Greeks Seeking Jesus.....	John 12: 20-33
Jan. 26.	Christ Silences the Pharisees.....	Matt. 23: 34-46
Feb. 2.	Parable of the Ten Virgins.....	Matt. 25: 1-13
Feb. 9.	Parable of the Talents.....	Matt. 25: 14-30
Feb. 16.	The Lord's Supper.....	Matt. 26: 17-30
Feb. 23.	Jesus in Gethsemane.....	Matt. 26: 36-46
Mar. 2.	Jesus Betrayed.....	John 18: 1-14
Mar. 9.	Jesus and Caiaphas.....	Matt. 26: 57-68
Mar. 16.	Jesus and Pilate.....	Luke 23: 13-26
Mar. 23.	Jesus Crucified and Buried.....	Luke 23: 35-53
Mar. 30.	Review.....	Isa. 52: 13-63: 12

LESSON XII.—JESUS CRUCIFIED AND BURIED

For Sabbath-day, March 23, 1901.

LESSON TEXT.—Luke 23: 35-53.

GOLDEN TEXT.—Christ died for our sins according to the scriptures.—1 Cor. 15: 3.

INTRODUCTION.

As Jesus was led away to be crucified there were many that had compassion for him. Jesus expressed his pity in return for the weeping women of Jerusalem in view of the woes which were to fall upon this city, which had thus rejected him.

There has been much discussion as to the place of the crucifixion. It was certainly outside the city wall, and probably upon a small hill. For it is much more likely that the name Golgotha, *skull*, refers to the contour of the ground rather than to unburied human skulls scattered about.

Jesus was crucified between two robbers. Whether this circumstance was accidental, or was intended as a further insult we do not know. Some have guessed that these robbers had been associates of Barabbas.

There has been much difference of opinion also, as to the precise time of the crucifixion. Mark says that it was at the third hour; and John tells us that it was at the sixth hour. The other Evangelists imply that Mark is correct, for they mention the darkness from the sixth hour to the ninth. To add to the difficulty there is dispute as to what hour John calls the sixth, dawn or mid-day. In considering this matter of time, we must remember that the ancients were not so precise in regard to the hour and minute as we.

While upon the cross Jesus spoke seven times. Three of these sayings are recorded by Luke—one just before our present lesson, in regard to the Roman soldiers who nailed him to the cross. "Father, forgive them, they know not what they do."

TIME.—According to tradition, upon Friday of Passion Week; probably in April of the year 30.

PLACE.—Just outside of the city wall of Jerusalem, probably on the north side of the city.

PERSONS.—Jesus, the two robbers, the soldiers, rulers, a great multitude of people, Jesus' disciples and the women in the distance, Joseph of Arimathea.

OUTLINE:

1. Jesus Upon the Cross is Derided. v. 35-39.
2. The Penitent Robbers Trust in Jesus. v. 40-43.
3. Jesus Dies Upon the Cross. v. 44-39.
4. Jesus is Buried. v. 50-53.

NOTES.

35. **And the people stood beholding.** Jerusalem was at this time filled with pass-over visitors. It is easy to believe that the crucifixion was witnessed by thousands of people. **And the rulers also with them derided him.** The words "with them" should be omitted from this passage. It is from Matthew and Mark that we learn that the passers-by reviled Jesus. It seems very probable that the rulers—members of the Sanhedrin—were the leaders in this abuse, and that their example was followed by some of the baser element of the crowd. **He saved others,** etc. Compare parallel passages. They little realized that there was a great deal of truth in their cruel taunts. He had saved, and was to save many others; and that was just the reason why the Christ could not save himself.

36. **And the soldiers also mocked him.**

This playful mockery on the part of the soldiers was, of course, inexcusable, but it is not to be confounded with the deriding or scoffing of the rulers, which was characterized by bitter malice. **Offering him vinegar.** This was a part of their mockery and is not to be confused with the offer of the stupefying mixture which our Lord refused before he was nailed to the cross, nor with the sour wine given him in a sponge, which he accepted just before his death.

37. **If thou be the king of the Jews, save thyself.** As much as to say, it is ridiculous for a king to suffer death on the cross.

38. **And a superscription,** etc. Not infrequently the crime for which a man was executed was designated by an inscription nailed to the cross above him. This inscription was probably affixed to the cross before it was raised into position. We may imagine that this was intended by Pilate as an insult to the Jews who had compelled him to order the execution of one whom he had intended to deliver. It was written in three languages, that no one might fail to read it. The language called Hebrew was really Aramaic, a kindred language, and the one in common use in Palestine at that time.

39. **And one of the malefactors.** That is, *evildoers*. Matthew uses the more specific term, *robbers*. **Which were hanged.** In our modern usage the word *hang* is used as equivalent to *hang by the neck*. These robbers were just as truly hung when tied or nailed up by their arms and feet. **Railed on him.** This verb is that which is often rendered *blaspheme*. Matthew and Mark write as if both of the robbers railed upon Jesus. **If thou be Christ.** Better as in the Revised Version, "Art not thou the Christ?" The form of the question implies that the supposition is in accordance with fact. The name "Christ" is not used as a definite proper name, but rather as equivalent to *the Messiah, the Anointed One*.

40. **But the other answering,** etc. The penitent robber shows his appreciation of the inappropriateness of all the jests and jeers at Jesus by rebuking his companion. Why should they, suffering the due reward of their misdeeds, join in reviling the one who had done nothing amiss?

42. **Lord, remember me, when thou comest into thy kingdom.** Instead of "into" we must read "in." The penitent robber may have heard Jesus before. At all events he recognizes in him a real king, and believes that at some future day he will come again with power. At that day in the abode of the departed spirits he desires the kind attention of this King.

43. **To-day shalt thou be with me in paradise.** The Saviour even in the midst of this great suffering is ready to answer the cry of faith; and the answer is far beyond the limitations of the request. Not at some distant day shall this suppliant have a slight token of the favor of the King, but this very day shall he be satisfied in intimate companionship with the Son of God in the happy resting place of the saints.

44. **It was about the sixth hour.** That is, noon. **And there was darkness over all the earth.** There has been much speculation in regard to the nature of this darkness. It was apparently a supernatural phenomenon.

45. **The veil of the temple was rent in the midst.** The veil which separated the Holy place from the Most Holy was rent from top to bottom. This could signify nothing else than that the way of access to God was now open and plain. This circumstance is mentioned by Matthew and Mark as occurring after the death of our Lord.

46. **Father, into thy hands I commend my spirit.** This is counted as the seventh of the "words" from the cross. The third is the saying in regard to his mother as recorded by John. The fourth is the quotation from the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" the cry of anguish by which Jesus expressed his feeling of utter desolation, as recorded by Matthew and Mark. We may not explain his feelings, for it is impossible to comprehend just what he suffered or how, as the vicarious sacrifice for our sins. But whatever has been the turmoil of his soul he is at length at peace. The physical is his only suffering. He has just said, "I thirst," and has received the few drops of vinegar. He has looked back upon his physical life, and said of his work, "It is finished." Now he is ready for

the release of death, and with his latest breath commends his spirit to the hand that gave it, conscious of his full fellowship with God. **And having said this he gave up the ghost.** Our Lord's death was in a certain and a true sense voluntary. Compare John 10: 18. It is absurd, however, to say that he committed suicide, or that he was not put to death by the Roman soldiers at the request of the leaders of the Jews.

47. **Certainly this was a righteous man.** Compare the parallel passages in Matthew and Mark, "Truly this was a son of God." To say the least the centurion saw in the circumstances attending the death of Jesus something far beyond that of an ordinary human being.

48. **Smote their breasts.** Indicating great grief. We can hardly doubt that some of these were in the crowd that cried out for his crucifixion before the judgment seat of Pilate.

49. **And all his acquaintance.** This expression is doubtless meant to include his disciples, as well as others who were favorably disposed toward him, although not his followers. **The women that followed him from Galilee.** Compare Luke 8: 2, and Matt. 27: 56; Mark 15: 40, in which some of the women are mentioned by name.

50. **And behold there was a man named Joseph, a counsellor.** A member of the Sanhedrin.

51. **Who also himself waited for the kingdom of God.** He had a longing for a spiritual life for himself and for the establishment of the reign of God in the life of men. He was thus ready to sympathize with the work of Jesus, and to believe on him.

52. **This man went unto Pilate,** etc. This was, of course, after the piercing of our Lord's side as recorded by John.

53. **Laid it in a sepulchre,** etc. John tells us that the tomb was near at hand, and that they made haste because the Sabbath was near at hand, and that Nicodemus was associated with Joseph in this burial.

MARRIAGES.

POTTER-SMITH.—In Alfred, N. Y., Feb. 26, 1901, by Rev. L. C. Randolph, Mr. Fred Ray Potter, and Mrs. Etta Bradford Smith, all of Alfred.

DEATHS.

NOT upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

BABCOCK.—Lucy Ann, daughter of Paul C. and Lucy Pardee Maxson, and wife of Lauren H. Babcock, was born in Brookfield, N. Y., Feb. 11, 1814, and died Oct. 20, 1900.

Her childhood was spent in the beautiful valley of the Unadilla, and under favorable surroundings she grew up a noble woman, active in body, brilliant in intellect, and in her profession of religion consecrated to the Lord Jesus Christ. In early youth she was baptized and joined the First Brookfield church, and on settling at DeRuyter joined here, and so continued till death. In February, 1835, she was happily married to Lauren H. Babcock, and settled in DeRuyter, and for more than sixty years she has been one of the most noble and useful women in all this community, in caring for the sick, in helping the students of DeRuyter Institute and taking the lead in every good work. Her marvelous gifts of mind and heart continued almost till death, and she peacefully entered into rest.

L. R. S.

LEWIS.—Delos Lewis was born in DeRuyter, N. Y., March 18, 1826, and died at his home in DeRuyter, Feb. 15, 1901.

L. R. S.

CRUMB.—Annis Janet, daughter of Benjamin and Ann Janet Crumb, was born in DeRuyter, N. Y., April 1, 1852, and died Dec. 6, 1900.

Her mother dying soon after Annis' birth, the child was taken and kindly cared for by her aunt, Mrs. Phineas Burdick, and provided for from their estate. In 1873, she was baptized and joined the DeRuyter church, and continued a faithful member. For a long time she suffered from internal cancer, but her half brothers and friends were constant in their care, and she gently passed away.

L. R. S.

BURDICK.—Halsey Manville Burdick, son of Elias and Zerephiah Burdick, was born June 29, 1828, and died at Alfred Station, Feb. 10, 1901.

He was married in 1854 to Mary Jane Mosher. In 1862 he was converted under the preaching of Eld. Nathan Wardner. Brother Burdick will be missed as a kind husband and generous friend.

F. E. P.

BURDICK.—Zaccheus Tanner, son of Stephen R. and Elizabeth Wells Burdick, was born in Grafton, Rensselaer Co., N. Y., March 10, 1818, and died Jan. 30, 1901.

When ten years old he experienced religion, and at fourteen his parents moved to Verona, N. Y., where he was baptized at the age of eighteen and joined the Second Verona church and continued one of the most devoted of Christians. July 5, 1852, he was happily married to Lovina Renwick, and God blessed them with three children, Viola, George and Alfred. In his advancing years he suffered much, but died in the joyous hope of heavenly glory.

L. R. S.

CARPENTER.—Mark Carpenter was born in Stephentown, N. Y., April 19, 1879, and died at Alfred, N. Y., Feb. 27, 1901, aged 21 years, 10 months and 8 days.

A feeling of great sadness came over our community, and that of Stephentown—where the deceased was born and brought up—when we learned that Mark had passed away. He was the only son of his aged parents, Mr. and Mrs. Philander B. Carpenter, and brother of Miss Lenora (at home), and Mrs. Lula Ellis, of Alfred. In a letter received since his death, Mrs. Carpenter learned from a young man at Alfred that her son had lately expressed his intention to join the church. This was comforting to all. Mark was a strong young man and had a bright future before him. Services, conducted by the pastor of the Berlin (N. Y.) church, assisted by Rev. Mr. VanBuren. "Lord, to whom shall we go? Thou hast the words of eternal life."

M. S.

BURDICK.—At her home near Westerly, R. I., Feb. 24, 1901, Mrs. Sarah C. (Lewis) Burdick, widow of the late Rev. A. B. Burdick.

Sarah C. (Lewis) Burdick was the daughter of Dea. Daniel Lewis and Content Langworthy. She was born near the village of Ashaway, R. I., July 6, 1824, and the whole of a long and useful life was spent in the same vicinity. Very early in life she learned to trust in the Saviour, for she gave her heart to him when about thirteen years old, being baptized July 23, 1837, and united with the First Hopkinton Seventh-day Baptist church. Sorrow came to her early in life, but the chastening but seemed to draw her nearer God. In April, 1859, she married the Rev. A. B. Burdick, he being at that time pastor of the Pawcatuck church at Westerly; she united there by letter. She came back into membership with the First Hopkinton church for the last time Aug. 28, 1885, continuing until called home. Her death came quickly from paralysis. The funeral services were held February 27, at her late residence, and were attended by many friends and kin. The writer conducted the services, assisted by the Rev. O. U. Whitford.

C. A. B.

BURDICK.—At Dodge Centre, Minn., Feb. 26, 1901, of heart failure, Mrs. Susan Tucker Burdick, aged 68 years, 9 months and 12 days.

She was born at Frankfort, Herkimer Co., N. Y.; went with her father's family to Walworth, Wis., in 1868; was married to Daniel C. Burdick in 1850; came to Minnesota in 1876. She was left a widow in 1892. Baptized into the Forest, Wis., Seventh-day Baptist church by Eld. James Bailey; she united later in life with the Seventh-day Adventist church. She leaves three daughters, twelve grandchildren, and one great-grandchild. She died trusting in the merits and promises of the blessed Saviour. Funeral services were conducted by Eld. H. D. Clarke in the Seventh-day Baptist church.

H. D. C.

AN UNPROFITABLE OCCUPATION.

The wrong-doing of others is often so patent that one can hardly help observing and condemning it, but to be constantly on the alert to ferret out the shortcomings of church-members is both little and unprofitable business. A Christian ought to have no time for it, or, if he has, he ought to be better engaged. It is his to be kindly disposed, charitable, noble and benevolent.

The discoverer and retailer of human faults and imperfections has no need to be on his guard, lest defilement cling to his own skirts, and reproach be laid at his own door. The pure eye, the forbearing spirit, and the zealous soul are most desirable requisites in every congregation.—*The Presbyterian.*

WANTED!

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would like to be treated as "one of the family." Address, SABBATH RECORDER, Plainfield, N. J.

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.

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

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.

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.

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

GEO. B. SHAW, Pastor,
1293 Union Avenue.

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

I. L. COTTRELL, Pastor,
201 Canisteo St.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

WANTED!

Minutes for the Following Years:

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

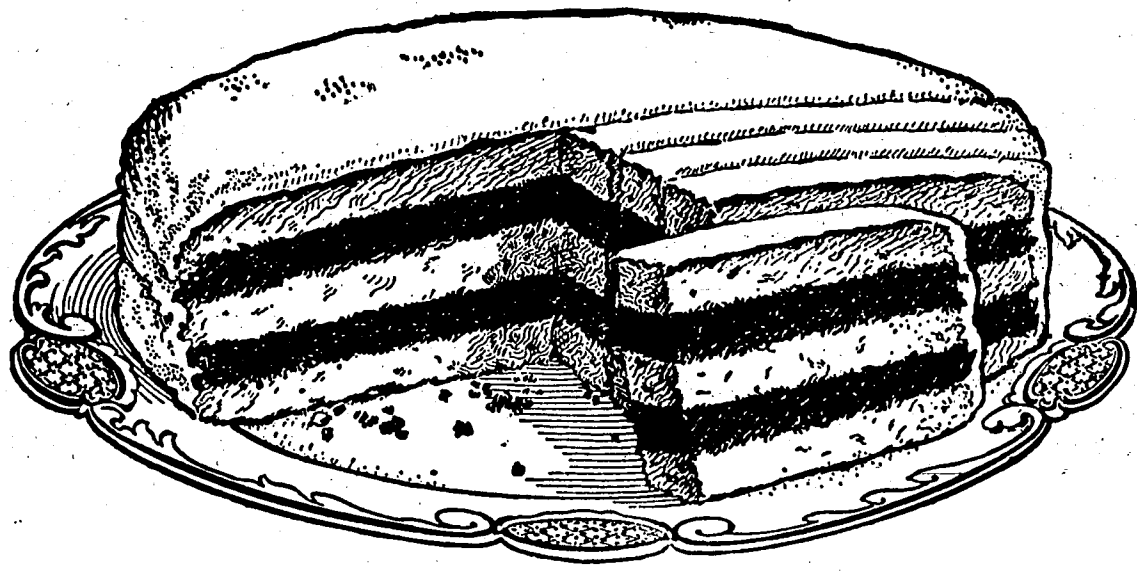
MISSIONARY SOCIETY—1845, 1846.

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

EDUCATION SOCIETY—1856, 1857.

Send to SABBATH RECORDER,

Plainfield, N. J.



At this season the housekeeper must look specially after the baking powder

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK

Literary Notes.

Was This "Excusable Forgery"?

Here's a letter from a conscientious broker:

"Through my advice, a client invested in a certain stock, afterwards moving to a distant city where there was no market. After about two years, the stock suddenly advanced to a point where I had reason to believe it wisest to sell, and sell promptly. I sent word to my client to forward certificate at once, stating reasons. It came by return mail, and just in the nick of time, but, alas! my friend had omitted to sign the certificate, without which it was impossible to sell. What should I do? I knew that I had the entire confidence of my client. Should I sign that certificate myself in client's name, and realize the handsome profits waiting, or return it for signature, and risk the decline? To write the name of my client was a simple matter. No one would ever be the wiser, for the certificate would have passed to the end of time without a suspicion that the signature was not genuine, and to the purchaser it would make no difference."

Perhaps you answer instantly that the broker ought to have signed. But, if so, has a man's autograph signature any value? Bankers, lawyers, ministers, and others are discussing this fine point in the "Open Letters" columns of the *Sunday School Times*. The Editor has positive convictions in the matter, and does not hesitate to state them. The latest symposium on the subject, with the Editor's *resume*, appears in the *Sunday School Times* of March 2.

The March issue of *McClure's Magazine* is one of notable value, a value at once timely and permanent. The leading feature is a character study of Edward VII., written by the man in America most competent for the task, George W. Smalley, the correspondent of the *London Times*. Accompanying the article are pictures which form a series of portraits of the new sovereign from earliest youth to the present. Following this appreciation of the King, there is a collection of pictures of Queen Victoria. These are thirty in number, reproductions of photographs and paintings, and they are a complete pictorial souvenir of the monarch. A descriptive text accompanies them. The S. S. McClure Co., 141-155 East 25th Street, New York City.

The *International Monthly* for March is a strong number. Will H. Low writes on "National Expression in American Art," especially applied to building and decorating. Art in the old world has arrived at maturity in

certain directions. Mr. Low writes in a most optimistic strain of the possibilities open to American designers. It is interesting to note that Richard Morris Hunt claimed the trained architect was almost unknown in our greatest city thirty years ago. Every one should read E. R. L. Gould's paper on "Civic Reform and Social Progress." Mr. Gould is prominent in the attempt to bring about reform in New York, and whatever he has to say is worth reading. The city is the outcome of industrial and commercial requirements, necessity not choice has brought about the massing of huge population in a narrow compass. A district in the Eleventh Ward in New York, comprising thirty-two acres, is the most densely populated region in the civilized world. The government of cities is the weak point, in our political system. Mr. Gould touches upon problems which every good citizen is bound to consider; must consider for his very self-preservation. The *International Monthly* is published in Burlington, Vt., at \$4 a year. The publisher will send a specimen copy to any address on request.

VALUE OF THE SABBATH-SCHOOL.

The following from the *Jewish American* is worthy of careful consideration by every Seventh-day Baptist. True it is, the children of to-day are the standard bearers of to-morrow.

Parents cannot place too much stress upon the attendance of their children at Sabbath-school. The children of to-day are to be the standard bearers of Judaism in the future, and how can they fulfill their duties in this regard if they are not properly equipped for so doing. It is the Sabbath-school and the home combined which render religious instruction to our youth. It is indeed deplorable to witness the indifference of our young people in general to religion. They give no attention to it at all, and few of our young men in proportion belong to the Synagogue. When approached on the subject they frequently say it is too expensive, yet they do not begrudge that same amount, and more too, to a club or any other organization from which they can derive some benefit. While it is true that no material gain is to be derived from the synagogue, yet we gain spiritually, and that is everlasting. This indifference when maturity is attained is due in many cases to the neglect of the parents, who do not lay enough stress on the importance of the Sabbath-school, and allow their children to regard it as a place where they may do about as they please; but it is necessary for them to go as they are members of the congregation.

SABBATH LITERATURE.

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

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large, 12 mo. pp xv.-309, gilt top, \$1.75.

A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.

A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-383. Price \$1.25.

Biblical Teachings Concerning the Sabbath and the Sunday, with two important appendices on the Origin and Identity of the Week. pp. 146. Price 60 cts.

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

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

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

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

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

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

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

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

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

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

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

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

Serial Numbers.

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

Single Tracts.

WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the *Press*, of New York, for Sunday, February 9, 1891. 20 pages.

PRO AND CON. The Sabbath Question in a Nutshell. 4 pages.

BIBLE READING ON SABBATH AND SUNDAY. 8 pages.

HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH? 16 pages.

AMENDING GOD'S LAW. 4 pages.

THE GREAT SUNDAY CONVENTION; or Finding Solid Ground for Sunday. 16 pages.

THE DAY OF THE SABBATH. 8 pages.

DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE? 8 pages.

THE TIME OF CHRIST'S RESURRECTION AND THE OBSERVANCE OF SUNDAY. 16 pages.

CHRISTIAN EDUCATION. By Rev. J. Lee Gamble, Ph. D. An address before the Seventh-day Baptist Education Society. 32 pages.

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

No. 1. Repentance. No. 2. The Birth from Above. No. 3. Salvation by Faith. No. 4. Change of Citizenship. No. 5. Following Jesus. No. 6. Sanctification. No. 7. God's Love, by William C. Daland. No. 8. Salvation Free, by Arthur E. Main. No. 9. "Time Enough Yet," by Theodore L. Gardiner. No. 10. Will You Begin Now? by Herman D. Clarke.

These tracts will be forwarded to any address, on application. Send your orders for any specific one, or for a complete set, as you desire.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund.....\$100,000 00
 Amount needed, June 1, 1900.....\$98,698 00
 Mrs. P. C. Beattie, Rochester, N. Y.
 F. M. Beattie, " "
 L. M. Beattie, " "
 E. J. Beattie, Detroit, Mich.
 W. E. Beattie, Arlington, N. J.
 Amount needed to complete fund.....\$ 98,162 00

Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

WINTER TERM OPENS DEC. 4, 1900.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Winter Term Milton College...

This Term opens WEDNESDAY, JAN. 2, 1901, and continues twelve weeks, closing Tuesday, March 26, 1901. It is followed by a vacation of one week.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

HONOR must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking to your thought.—George Macdonald.

DEATH is natural to a man, but slavery unnatural; and the moment you strip a man of his liberty you strip him of all his virtues; you convert his heart into a dark hole, in which all the vices conspire against you.—Edmund Burke.

HELPING HAND

IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent daper to place in the hands of Hollanders in this country, to call their attention to these important acts.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at

ALFRED, NEW YORK.

TERMS.

Single copies per year.....\$ 60
 Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE

AMERICAN SABBATH TRACT SOCIETY

AT

PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00
 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.



To Repair Broken Articles use

Major's Cement

Remember MAJOR'S RUBBER CEMENT, MAJOR'S LEATHER CEMENT.

Seventh-day Baptist Bureau

of Employment and Correspondence.

T. M. DAVIS, President.
 L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEES.

Application for employment..... 25 cents.
 Application to Correspondence Dep..... 25 cents.
 One and two cents stamps received.
 To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.

J. F. HUBBARD, Pres., J. D. SPIGER, Treas.
 A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.
 J. M. TITSWORTH, Vice-President, Plainfield, N. J.
 JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
 D. E. TITSWORTH, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President.
 W. M. C. HUBBARD, Secretary.
 O. S. ROGERS, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN,

COUNSELOR AT LAW,

Supreme Court Commissioner, etc.

New York City.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y.
 JOHN B. COTTRELL, Secretary, Brooklyn, N. Y.
 F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y.
 Vice Presidents—F. L. Greene, Brooklyn, N. Y.; I. L. Cottrell, Hornellsville, N. Y.; M. H. Van Horn, Salem, W. Va.; G. W. Lewis, Verona Mills, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

HERBERT G. WHIPPLE,

COUNSELOR AT LAW,

St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT,

St. Paul Building, 220 Broadway.

Utica, N. Y.

DR. S. C. MAXSON,

Eye and Ear only.

Office 226 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY.

Second Semester Opens

Wednesday, Jan. 30, 1901.

For catalogue and information, address
 Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY.

PREPARATION FOR COLLEGE.

TEACHERS' TRAINING CLASS.

Earl P. Saunders, A. M., Prin.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., August 28-September 2, 1901.

PROF. E. P. SAUNDERS, Alfred, N. Y., President.
 REV. L. A. PLATT, D. D., Milton, Wis., Cor. Sec'y.
 PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.
 MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.
 These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

THE ALFRED SUN,

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

W. W. COON, D. D. S.,

DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
 W. L. BURDICK, Corresponding Secretary, Independence, N. Y.
 T. M. DAVIS, Recording Secretary, Alfred, N. Y.
 A. B. KENYON, Treasurer, Alfred, N. Y.
 Regular quarterly meetings in February, May, August, and November, at the call of the President.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.
 A. S. BABCOCK, Recording Secretary, Rockville, R. I.
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
 GEORGE H. UTTER, Treasurer, Westerly, R. I.
 The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
 FRANK HILL, Recording Secretary, Ashaway, R. I.
 ASSOCIATIONAL SECRETARIES: Stephen Babcock, East-tn, 344 W. 33d Street, New York City; Edward E. Whitford, Central Brookfield, N. Y.; E. P. Saunders, Westerly, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis.
 Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.; Mrs. G. J. CRANDALL, Milton Junction, Wis.
 Rec. Sec., Mrs. E. D. BLISS, Milton, Wis.
 Cor. Sec., Mrs. ALBERT WHITFORD, Milton Wis.
 Treasurer, Mrs. L. A. PLATT, Milton, Wis.
 Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J.
 South-Eastern Association, Miss ELLEN BOND, Salem, W. Va.
 Central Association, Mrs. THOS. R. WILLIAMS, DeRuyter, N. Y.
 Western Association, Miss AGNES L. ROGERS, Wellsville, N. Y.
 South-Western Association, Mrs. A. H. BOOTH, Hammond, La.
 North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis.
 Editor of Woman's Page, Mrs. HENRY M. MAXSON, 439 W. 6th St. Plainfield, N. J.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELOR AT LAW,

606 Reaper Block, 99 Washington St. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill.
 MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill.
 EDWIN SHAW, Editor of Young People's Page, Milton, Wis.
 Mrs. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J.
 J. DWIGHT CLARKE, Treasurer, Milton, Wis.
 ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; Miss L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; B. FRANK WHITFORD, Nie, N. Y.; Miss LURA BURDICK, Milton, Wis.; LEONA HUMISTON, Hammond, La.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
 DESIGNS
 COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
 Branch Office, 625 F St., Washington, D. C.