

# THE SABBATH RECORDER.

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## CONTENTS.

### EDITORIALS.

Paragraphs .....	226
The Drift of Sunday Legislation.....	226
The Proposed Remedy Inadequate.....	226
Christians Indifferent as to Sunday .....	227
Missionaries and the Trouble in China.....	227
Impossibility of a Disordered Week.....	227
Protestants no Right to Make Sunday Laws....	227
Religious Liberty; What is it?.....	227
Illinois Letter.....	228
Those "Three Prophetic Days".....	228
Gladness God's Ideal.....	229
Action of Trustees of Alfred University.....	229
President Gilman.....	229
Making the Preachers Do Too Much.....	229
Life-Time Hymns.....	229
S. E. and I. A. Coffee.....	229
Late Discoveries in Egypt.....	229
The Two Mites and Their Lesson.....	229
MISSIONS.	
Paragraphs .....	230
The Call to Missions.....	230
Perverting History Concerning Sunday-Observance.	331
News of the Week.....	232
WOMAN'S WORK.	
Living—Poetry.....	233
Paragraphs.....	233
Letter from Mrs. Crofoot.....	233
Letter from Mrs. Davis.....	233
YOUNG PEOPLE'S WORK.	
Profit and Loss in Christian Living.....	234
Our Mirror.—President's Letter.....	234
Paragraph.....	234
Sunday Opening at Buffalo.....	235
Defective Color Sense.....	235
CHILDREN'S PAGE.	
When I Was a Boy—Poetry.....	235
"Let Her Fly, Jim!".....	235
"In a Minute.".....	235
OUR READING ROOM.	
Paragraphs .....	236
A Wonderful New Geyser.....	236
Christians Indifferent Concerning Sunday.....	236
What Does it Matter?—Poetry.....	236
Allowances for Children.....	236
Minerals at the Pan-American Exposition.....	236
Bird Show at Buffalo.....	236
POPULAR SCIENCE.	
The Moon and the Tides.....	237
SABBATH-SCHOOL.	
Lesson for Sabbath-day, April 27, 1901—Jesus Appears to the Apostles.....	237
Sabbath-Observance.....	238
The Pan-American Exposition.....	238
DEATHS.....	239
SPECIAL NOTICES.....	239

### The Best Gift.

BY REV. JAMES G. BUTLER.

Whom have I in heaven but thee?  
And there is none upon earth that I  
desire beside thee.  
My flesh and my heart faileth;  
But God is the strength of my heart  
and my portion forever.

—Psa. 73: 25, 26, R. V.



Of all thy precious gifts, dear Lord,  
Thou art thyself the crown;  
The sweetest promised in thy word,  
Thyself, and thou alone.

Give what thou wilt of thy supply  
Of every earthly store;  
Naught else my soul can satisfy,  
Without thee I am poor.

But with thee I have boundless wealth  
And joy from day to day;  
With thee come endless life and health,  
Take what thou wilt away.

Had I the world, yet wanting thee,  
My soul would still despair;  
E'en heaven would be no heaven to me  
Without thy presence there.

OSWEGO, Ill.

## The Sabbath Recorder.

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J. P. MOSHER, - - - - - Business Manager.

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THE *Defender* for April, 1901, devotes much space to the closing of the Pan-American Exposition on Sunday. This is largely done by quoting from the speeches made in the United States Senate some years ago, when the question of closing the Chicago Exposition was discussed. All these pleas are vitiated by inconsistency and want of logic in that they insist that Sunday laws are not religious, but, nevertheless, they clamor that the religious regard which comparatively few people have for Sunday should be so far enforced by civil law as to compel all others to refrain from labor and amusement on that day. We do not care to do more than note these inconsistencies, since they are self-destructive, as the history of the last quarter of a century shows. Men who seek to secure a regard for Sunday continue to repeat that all such legislation is secular only. In spite of their pleading, disregard for Sunday and the secularization of it go forward unchecked.

THE *Defender* claims to respect the rights of those who keep the Sabbath. Nevertheless its editor, Dr. M. D. Kneeland, who is also Secretary of the New England Sunday Protective League, "strongly opposed" a bill before the Massachusetts Legislature, giving certain privileges to those Jews on Sunday who conscientiously observe the Sabbath. Surely, if the *Defender* respects their rights, it takes great care to prevent them from obtaining those rights. The intolerance of the majority in the matter of Sunday-keeping comes to the surface at every opportunity.

For several years the friends of Sunday have attempted to secure a special week of prayer in its behalf during the month of April. Speaking of this the *Defender* says: "While our population increased about 25 per cent in the decade just closed, the Sunday labor was augmented no less than 56 per cent; but worse than common toil, ball games, theatrical performances, circuses, shows of all sorts, horse races, bicycle races, excursions, picnic and social parties are now seen on Sunday in our land." Surely this showing indicates how little people care for Sunday, or pray for its restoration. Because so little regard is paid to the week which the friends of Sunday ask to be thus set apart, the *Defender* now urges that the Sunday in that week shall be made prominent. It urges that pastors preach upon "Sabbath-observance" on that Sunday, and make it a topic for the mid-week prayer-meeting.

THE Pittsburg, Pa., correspondent of the *Examiner*, speaking of the observance of Sunday in that city, says:

*Apropos* to Sabbath-desecration, I recently heard a pastor of a church with more than 600 members, located in one of our mill districts, say that about one-third of his people are seriously affected by Sunday work in the mills, and that many of them seldom have a chance to come to church. This abomination is growing worse and worse in this great manufacturing city. Saloons and business houses are kept closed, but manufacturing plants are not. In spite of the plea of necessity, one of our best informed and best known men told me the other day that two-thirds of the work done on Sunday was not necessary.

DR. KNEELAND, writing to the Boston *Herald*, concerning a bill to legalize golf-playing in the state of Massachusetts on Sunday, referring to a hearing concerning the bill, says: "It was shown that the Sunday Golf Bill was the most dangerous kind of class legislation, in that it is in the interest of a favored class, who have wealth and pleasure and do not need to break down the Sabbath in order to obtain needed fresh air and exercise." Yet Mr. Kneeland is a most strenuous advocate of the enforcement of Sunday laws and the passage of more strict laws, which represent the religious opinions of a few, who claim the right to enforce such regard for Sunday upon the whole people. That is class legislation, indeed.

THE bill forbidding excursion rates on railroads in the state of Maine on Sunday, which has been championed by the New England Sunday League, has failed. The *Defender* describes that failure in the following sentence: "Greed, corporations and political manipulation killed one of the most important bills which was presented to the Legislature of Maine." It is a noticeable fact that all efforts to secure similar legislation in different states during the last winter have failed. Meanwhile there has been an unusual amount of activity in attempting to enforce Sunday laws in minor matters. Many of these have failed; and where temporary success has been secured, the advantage gained has been of no permanent value to Sabbath Reform. So far as the closing of saloons on Sunday is concerned, we rejoice in everything which is gained for the cause of temperance. But the history of the last half century shows that the saloon, as a licensed and protected institution for six days in the week, can find abundant methods by which to evade the laws forbidding open sales on Sunday.

A RECENT number of the *American Hebrew* contains an interesting article by Cyrus L. Sulzberger upon the "Sunday Sabbath a Failure." He shows clearly that all efforts to substitute the observance of Sunday instead of the Sabbath, among the Jews, or to make really successful Sunday services, as in the Sinai Temple, Chicago, have been practical failures. When large congregations have been gathered, it has been through curiosity, the attendance being by those who seek to kill leisure, or those who are attracted by some entertaining feature, such as music, etc., and not a gathering of devout worshippers. The writer aptly says, "Attendance at a place of worship is not necessarily worship; listening to a sermon is not religion." He further says, "Tremendous failure has been sustained in the attempt to establish a Sunday Sabbath; had this same effort been applied to an attempt to re-establish the old Sabbath, a larger measure of success might have followed." The article closes with the following paragraph:

The Sunday Sabbath as we have tried it has failed. Our first seeming forward step—the introduction of Sunday lectures—was in reality a step backward, since the old day was deprived of what sanctity it had left, and to the new none was given. The first real forward step will be a seeming step backward. Let us give up our present pretense of Sunday Sabbath, failure as it is acknowledged to be. Let us go back to the traditional Sabbath. Then with clean hands and unselfish purposes we may unite in the effort to provide for all a genuine Sabbath, which, having both sanction and sanctity, will restore to Israel the greatest of its olden blessings.

THE *Jewish American* makes the following accurate and suggestive statement:

The Sunday Sabbath movement is a failure because it does not apply to the true emotion of the Jewish heart. Those who will not observe their own Sabbath cannot be expected to be more sincere in the observance of one that is established as a matter of convenience, and certainly this is the nature of the Sunday Sabbath among the Jews.

### THE DRIFT OF SUNDAY LEGISLATION.

We have noted from time to time that the tendency toward legalizing the more liberal views concerning Sunday, in such a way as to practically remove all restrictions from the day, has been growing for several years. The most prominent evidence of this tendency is seen in the fact that during the past winter fifteen bills were presented in the Legislature of Massachusetts affecting Sunday. Only one of these attempted any restriction. This provided "for a weekly rest day for employees of transportation companies," but even this did not designate Sunday as the day of rest. Actually, therefore, not a single one of the fifteen bills before the legislature attempted restrictive legislation for Sunday. The other fourteen bills have been introduced to legalize things which are common, without regard to existing laws, or which the friends of the bills desire to have fully legalized. Two of these bills refer to the work of boot-blacks, six of them to hunting, shooting and fishing, one of them to the rights of Jews, one to golf playing, one to the work of barbers, and two to the sale of liquor.

### THE PROPOSED REMEDY INADEQUATE.

We beg to call attention of the friends of Sunday to the logical inadequacy of the plans for securing its better observance. Those who seek this better observance begin by saying that higher regard for Sunday is a most important and vital need. They say, further, that disregard for it is growing rapidly because people have little or no conscience touching its observance; and that even Christians hold it far too lightly. Having said this, they turn to the enforcement of Sunday laws. Concerning those laws, every student of the situation knows that regard for them has declined with even greater rapidity than people have ceased to become conscientious concerning the religious observance of Sunday. The history of such laws also shows that they have never been enforced, when there has been no high conscientiousness connected with the religious views of the people. It is, therefore, a fact that the remedy proposed through the enforcement of these laws is entirely inefficient. First, those who will observe Sunday at all, from religious grounds, will observe it without regard to the civil law. Second, regard for Sunday law declines as the religious regard for the day declines. The law presents no grounds for conscientiousness in the matter of Sunday-observance, and so does not touch the real difficulty, out of which all the evil has come.

THE RECORDER, for many years, has insisted that the only basis for Sabbath-observance and the only ground for permanent Sabbath Reform must be found in religious convictions, resting on divine authority. For this reason we have always said that, could we secure civil legislation in favor of the seventh day, we would reject it, knowing that the introduction of such a standard would tend to destroy conscience and to push the idea of divine authority aside. That such a result

has come in connection with Sunday—especially since the Puritan Reformation—is one of the plainest facts in history. Nothing but failure can come from the efforts of the friends of Sunday to secure Sabbath Reform in connection with it, while such illogical and inefficient lines of action are pursued. As things are now going, regard for any day as a Sabbath, on religious grounds, will soon disappear. A definite reaction in favor of the Sabbath offers the only hope for a better state of things.

#### CHRISTIANS INDIFFERENT AS TO SUNDAY.

The *Standard* (Baptist) of Chicago, March 9, 1901, speaking of the efforts of the Postal Clerks in that city to secure release from work on Sunday, takes Christians to task as follows:

The postal clerk, the railroad trainman, the street-car conductor, are justified in regarding the Sunday-observance of the churches as a selfish, narrow, illiberal and illogical habit, so long as the churches remain indifferent to the practical problem of diminishing Sunday work for the masses. The truth is that a large part of the Christian public, in passing from the former idea that all Sunday work is morally wrong on Scriptural grounds has failed to grasp the fact that much Sunday work is ethically unjust on grounds of human brotherhood. The latter motive ought to be as potent as the former, but it is not. The Christian people who are doing most for Sunday rest to-day are people who still hold the "old-fashioned" view of Sunday as a day intended for worship and not for amusement; but they are few in number, and the reform, when it comes, will be achieved largely by labor leaders entirely out of sympathy with religious principles. It is a pity that this should be so, that the church should relinquish its opportunity because of a transition of feeling as to the ground of Sunday-observance and the limitations of Sunday work. But the fact must be admitted.

#### MISSIONARIES AND THE TROUBLE IN CHINA.

The report of the American Bible Society for the year is at hand. It says of matters in China the following good things.

"While the influence of the missionaries has undoubtedly been a powerful factor in the line of reform in its best and highest sense, and in so far has contributed to the bringing about of a crisis in China, yet the prime causes of this outbreak are not far to seek. The venerable Li Hung Chang, one of the Peace Commissioners, said in my hearing that "a hatred of the Christian religion lies at the bottom of the present trouble." But it is not alone a hatred of Christianity, or of the preachers of that faith, that is responsible for the horrible deeds which shocked the civilized world. The crisis of the past summer would have taken place if there had not been a single missionary in China.

"The political encroachments of foreign nations, under the guise of leases of territory, is one of the principal causes of the trouble. These events exasperated China almost to the point of desperation; for she thought, and not without reason, that these inroads upon the part of the great Powers were preliminary to the conquest of the Empire.

"This apprehension was strengthened by what may be regarded as the second cause of the crisis, the newspaper discussions of the partition of China and the defining of spheres of influence by the Powers. The partition of the Empire is the one thing that would make the Chinese fight to the death. The great southern Viceroy informed the Powers that an attempt of that kind would be resisted by all the forces at their command. It seemed to the officials and the intelligent, reading

people that when the Western Powers began to define and haggle about their spheres of influence they were merely laying claim to the territory they expected to fall to them in the general division, and that the dismemberment of the Empire was at hand.

"Foreign syndicates have done no little in fomenting the trouble. Backed by their respective governments they have pressed, if not forced, from the Chinese concessions for the working of mines and the building of railways. Rightly or wrongly, the people believe that these have been extorted from them. The introduction of railways and labor-saving machinery has been opposed here on the same ground as in other countries, that they throw many laborers out of employment. The great bulk of the Boxers in Chihli were recruited from the carters and the boatmen, the two classes which have suffered most from the building of the railways. All of the machinery at the Kaiping coal mines was destroyed, although the property belongs to a Chinese company.

"The above facts ought to convince any fair-minded man that 'those troublesome missionaries,' who, until one year ago, were persistently represented as doing nothing and accomplishing less, have not turned China upside down."

#### IMPOSSIBILITY OF A DISORDERED WEEK.

The *Leavenworth Times* (Kansas), for March 31, has a sharp editorial, criticising a statement made by the pastor of the Grace Methodist Episcopal church of Buffalo, N. Y., in which he is reported to have said in a recent sermon, "that the common practice of calling Sunday the first day of the week is simply a secular convention, and that it would be as easy for the world to call Monday the first day, which would make Sunday the seventh or Sabbath-day." Against this assumption, the *Times* quotes the statements contained in each of the gospels concerning the resurrection of Christ, and adds:

Why were these first four Christian writers so particular to emphasize the fact that the Christian festival of Sunday, on the day of resurrection, the first day, was distinct from the Jewish day of repose and abstinence, the Sabbath and seventh day?

It is not a mere convention. It is the historic record of nearly nineteen centuries during which every Sabbath has been observed on the seventh day and every Sunday on the first day. Events were never so critical or so confusing that the Jews did not keep the Sabbath and the Christians the Sunday. There is no question but that no day was lost in the count all through these ages.

The *Times* is not accurate as to history in saying that Sunday has been observed side by side with the Sabbath, every week since the time of Christ's resurrection. But it is right in claiming that the order of the days of the week has never been broken. Nothing can be more untrue to facts than the claim that the week is a movable quantity, and that the Sabbath may be decided according to the fancy men may take in numbering the days of the week.

#### PROTESTANTS NO RIGHT TO MAKE SUNDAY LAWS.

Roman Catholics are neither dull nor slow to point out the inconsistencies of Protestants concerning Sunday. This fact is plainly shown in the following from the *Catholic Press*, the leading organ of the Papacy in Australia, the occasion being an agitation which has been going on in New South Wales regarding "Sunday-desecration."

But there is something still wanting to a full statement of the untenable position taken up by those sticklers for "Sabbath" observance. What right, anyhow, have these gentlemen as Protestants to lay down the law as to what is to be done or not done on Sundays? Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. If the "Bible and the Bible only is the religion of Protestants," if "whatever is not read therein nor may be proved thereby" has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as to the requirements of the Lord's-day. From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first. Thus Sunday-observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle, and strongly suggests a religion that suffered sadly from too much hurry in the making.

If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is, therefore, the best fitted to settle any dispute as to its claims.

Protestants who smile at these words forget that neither smiles nor tears can turn back the verdicts of history, and that history supports this claim of the *Catholic Press*.

#### RELIGIOUS LIBERTY; WHAT IS IT?

According to Webster's International Dictionary, "religious liberty is the free right of adopting and enjoying opinions on religious subjects, and of worshiping the Supreme Being according to the dictates of conscience, without external control." The *Standard's* definition is "freedom of religious opinions and worship as one's conscience may dictate."

Mr. Madison's memorial to the General Assembly of Virginia in 1785, protesting against "A Bill Establishing a Provision for Teachers of the Christian Religion," set forth this: "We remonstrate against the said bill: 1. Because we hold it for a fundamental and undeniable truth, 'that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."

The "Act Establishing Religious Freedom in Virginia" passed after the defeat of the act against which Mr. Madison and hundreds of Presbyterians and Baptists protested, provided, "That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested or burthened, in his body or goods, nor shall he otherwise suffer on account of his religious opinions and beliefs; but all men shall be free to profess, and by argument maintain, their opinions in matters of religion, and the same shall in no way detract, diminish, or affect their civil capacities."

Again, in the memorial already referred to, it is said: "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of divine origin, we cannot deny an equal freedom to them whose minds have not yielded to the evidence which has convinced us."

These quotations show clearly that religious liberty means not only the right to hold, and to observe, one's own religion, free from all restraint and compulsion, but likewise freedom from all compulsion touching the religious views, institutions and usages of others.—*The Sentinel of Liberty*.

## ILLINOIS LETTER.

In several respects Illinois is a great and important state. It is not the greatest state in the Union for size, yet in that respect it is an important state, for it has an area of about 60,000 square miles, nearly all of which is arable land. According to the authorities it has a smaller proportion of waste land than any other state in the Union, with the possible exception of Iowa. As an agricultural state it stands first, and also first in the mileage of railroads. The surface of the state is such, and the wide extent of its coal fields such, that it has built and supports a complete net work of railroads over the whole state. The latest statistics that I have at hand are for the year 1898, according to which the state produced that year, in addition to a large amount of other grains, 215,222,825 bushels of corn and 18,383,942 bushels of wheat. The total products of all kinds for that year—cattle, coal, poultry, eggs, milk, etc., etc.—were estimated at \$192,383,072 in value.

Its coal fields underlie three-fourths of the entire state, lying in 52 counties. According to the statistics for 1898, it produced that year 23,434,445 tons of coal—bituminous, block, and cannel coal. It has over 900 coal mines, employing over 36,000 men.

There is a project now on foot for consolidating all the coal properties in the state in one organization with a capital of \$75,000,000. It is the Illinois Operator's Association that is moving in the matter, and it was stated in the *Chicago Times-Herald* a few days ago that a meeting was soon to be held in Chicago to take final action in the matter. The plan is to have a committee visit all the coal mines in the state, ascertain their condition, and to obtain possession by purchase, or by taking the owners into the combination; to divide the state into districts, each district to be under a manager, and all the district managers to be under one general manager, and to have all the business done at one central office. The advantages of such combination are claimed to be a considerable saving in operating and in office expenses, in the ability to fill large orders quickly, and in strengthening their position in dealing with organized labor. Whether it will be an advantage to the consumers remains to be seen. Reduction of the expenses of mining ought to reduce the price asked for coal.

In regard to our church interests in Southern Illinois, I learn by correspondence that the church at Stone Fort is in a prosperous condition. There is preaching by the pastor, Robert Lewis, twice a week—once on Sabbath and on Sunday evening. There is a weekly church prayer-meeting, and a weekly Christian Endeavor meeting. There are a few losses of members by removals occasionally, but additions of new members keep up their numbers.

At Bethel conditions are not so encouraging. Losses of resident members by removals have greatly reduced their strength. Brother C. W. Threlkeld in a letter from Hampton, Ky., states that he labored with the Bethel church from the first of last April until the forepart of December, under an arrangement with the Evangelistic Committee, but circumstances called him back to his home in Hampton. He left only four resident members at Bethel, who, he says, "are fighting manfully to maintain their ground."

Bro. Threlkeld and wife retain their membership in the Bethel church, and hope to make a visit there this coming summer. He writes that he would be glad to sell his place at Hampton and obtain a place in the vicinity of Bethel.

I suppose there are still two or three families residing near Pulaski, remnants of the Villa Ridge church. I do not hear of their having any preaching there lately.

Conditions in the Farina church are about the same as in the past few years. Besides his regular pastoral labors, Bro. Seager has two out-stations, at each of which he preaches once a month, on Sundays. There is now a probability that we may lose one or two families who think of moving to Gentry, Arkansas. Dea. A. A. Whitford, who has just returned from a visit there, reports that they organized a church of thirty members while he was at that place. He expects to move there.

There was a very interesting Golden Wedding, one day last week, at Chas. Crandall's, who, with his wife, celebrated that day the fiftieth anniversary of their marriage. There was a large gathering of our people on the occasion, with a sprinkling of First-day neighbors. Besides a bountiful dinner, which was provided by the visiting friends, there was singing, presentation of presents, remarks by the pastor and prayer. Also letters were read, coming from absent members of the family. Photographs were taken of Bro. Crandall and wife, and also of the visitors in a group. A few evenings before the Golden Wedding, just mentioned, there was at the parsonage what they called a pound party. The rooms were crowded with friends, and there was a very pleasant social time, enlivened with music. A short time before this there was a Golden Wedding at the home of Bro. Wm. C. Tanner and wife, who were joined by their friends in celebrating the fiftieth anniversary of their marriage. And not many weeks before that Bro. Horace Champlin and wife had their Golden Wedding. There have been in our society four Golden Weddings within the last seven months. There is in our society at least seventeen persons who are over seventy years old, and four who are over eighty.

C. A. BURDICK.

FARINA, Ill., April 5, 1901.

## THOSE "THREE PROPHETIC DAYS".

The title of Mr. William Fredrick's book, to which we have referred before, is, "Three Prophetic Days: or Sunday the Christian's Sabbath, showing the requirements of the Mosaic Law, and comparing what SHOULD have occurred during the week of the Pass-over with what was done by Jesus and his Apostles, as recorded in the New Testament, proving that the law was kept to the *very letter*; and that Jesus made his triumphal entrance on *Saturday*; that he was crucified on *Wednesday afternoon* and rose from the grave on *Saturday evening*; AND THAT SUNDAY is the Christian's rest day, as is clearly shown by the law and the prophets."

Mr. Charles Buell, of Plainfield, New Jersey, writing Mr. Fredrick concerning the book, among other things, says the following, which we are permitted to quote from the letter.

It is true that the Scriptures gave in detail what would take place, and the details were accurately fulfilled; one thing occurs to me that is not stated by you;

Jesus was to be in the "heart of the earth" as Jonah in the whale's belly, *i e., alive*. This means that immediately after he was placed in the tomb he acquired a new life. It had been promised "He shall not see corruption," and Bain clearly points out that decomposition begins quickly after death by exhaustion. "Not a bone of him was broken," and "He did not see corruption." The most practical means for preventing corruption would be to renew his life; which was done, and he was alive, as Jonah was, but did not rise, and did not make his exit, until the time was fulfilled. There is an importance attaching to this, as to all that is taught about this matter. I will not take time to discuss details.

The observance of the Sabbath-day is authenticated from the creation. "The end of the period of days" when Cain and Abel offered their oblations; the day when the sons of God met together, in the days of Job, stand fair to be the Sabbath. The period of weeks is mentioned not only in the earliest Scriptures, but in the writings of pagans contemporary with the oldest book of the Bible. The week has always been the measure of time; was a part of the creative acts.

The statement that Abraham "kept the faith, . . . keeping the commandments and the laws and the Noahitic precepts," links the commandments by Moses with the precepts known to Noah and those before the flood.

The Talmud makes it certain that there was a keeping of weekly time from the beginning, and there are various facts to show that the Sabbath was observed by those who lived acceptable lives in all ages. This does not mean that everybody kept the Sabbath; there were but eight teachers of righteousness during the entire period from creation to the destruction of the race by the flood.

It is admitted that Messiah was "our Example". He certainly kept the Sabbath according to the commandment, and probably built a fire if he required warmth. He did not gather sticks for "fire-worship" as did the one who was stoned for Sabbath-breaking under the administration of Moses. That was not the only instance where death was meted out to that class by Moses. The manner of keeping the right day has been a cause for persecution from the first; it seems to still be a cause of reproach. "Because He did these things on the Sabbath-day the Jews sought to slay him." The manner of keeping the day has always been an offense.

Paul kept the Sabbath-day according to the commandment, teaching in the synagogues every Sabbath-day to both Jews and Greeks; he did not think that the Sabbath-keeping was for the Jews alone. Paul pointed to the keeping of the commandments as the approved obedience. He placed the keeping of the commandments in place of the former act of acknowledging a belief; he said "circumcision is nothing and uncircumcision is nothing; but the keeping of the commandments."

The disciples kept the Sabbath; Matthew, six years after the time of "the cutting off," Mark ten years after, Luke fifty-eight years after, and John, honored with the distinction "whom Jesus loved," long after, made the keeping of the Sabbath-day a prominent feature of their time, by the followers of the now risen Lord.

Paul, who openly urged its observance, lived long years after the resurrection of Messiah. The Sabbath did not pass; with the new conditions its observance became a more glittering mark for those who offered persecution, and as time went by the small numbers of "the hidden ones" in the valleys and the mountains of Europe, down through twelve hundred and fifty years of persecution, kept the day, and before every court answered to the question, first propounded: "What day do you keep?"

There is a continuity of Sabbath-keeping from the very first to the present. It would be difficult to show that which would be proof to a legal mind, that Jesus lived and died, as set forth by the gospel narratives, outside of those writings. The year of the crucifixion is not known; some scholars set the time as A. D. 29, and some as A. D. 33, A. D. 37, while the generality of writers have settled upon the date of A. D. 30 as the year. The year of the destruction of Jerusalem is not known with certainty. There is as reasonable evidence that the Sabbath-day has been observed from the Creation Sabbath to the present as there is of any of those events which the people fully believe took place.

Hobbs, author of "The Day of Pentecost," states: "Saturday, the 27th of May A. D. 30 was the fiftieth day after the Paschal Sabbath." Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution, states: "It is generally supposed that the Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."

## GLADNESS GOD'S IDEAL.

Gladness is God's ideal for his children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its keynote is joy—it is good tidings of great joy to all people.

We are commanded to rejoice always. This does not mean that the Christian's life is exempt from trouble, pain and sorrow. The gospel does not give us a new set of conditions with the hard things left out. The Christian's home is not sheltered from life's storms any more than is the worldly man's home. Sickness enters with its hot breath the circle where the voice of prayer is heard, as well as where no heart adores and where no knee bends before God.

In holiest home sanctuary the loving group gathers about the bed of death, and there is the sorrow of bereavement. Nor is grief less poignant in the believer's case than in that of the man who knows not Christ. Grace does not make love less tender, the pang of separation less sharp, the sense of loss less keen, or the feeling of loneliness less deep. God does not give gladness to his children by making them incapable of suffering. This would be to make them incapable also of joy. For sorrow and joy come on the same stalk. A heart may be so dulled in its feeling as to be insensible to grief, but then it is no longer capable of love. Divine grace makes the heart all the more tender and the capacity for loving all the deeper; hence it increases rather than lessens the measure of grief when separation comes. But the gladness of Christian faith is something which lies too deep to be disturbed by the waves and tides of earthly trouble. It has its source in the very heart of God. Sorrow is not prevented by grace, but is swallowed up in the floods of heavenly joy. That was what Jesus meant when he talked to his disciples of joy just as he was about to go out to Gethsemane. He said their sorrow should be turned into rejoicing, and that they should have a joy which the world could not take from them; that is, a joy which earth's deepest darkness could not put out. God's gladness is not the absence of sorrow, but Divine comfort overcoming sorrow—sunshine striking through the black clouds, transfiguring them.—*J. K. Miller, D. D.*

## ACTION OF TRUSTEES OF ALFRED UNIVERSITY.

A special meeting of the Board of Trustees of Alfred University was held at Alfred on Wednesday, April 3, 1901, to consider the advisability of increasing the teaching force of the Theological Department, in accordance with the recommendation of the Education Society at the last session of the General Conference. The Executive Committee submitted the following recommendations, which were adopted:

First. That the Board express to the Education Society its profound appreciation of the interest shown in the reinforcement of the Theological Department, and pledge itself to co-operate with the Education Society by appointing additional instructors to enter upon this work as soon as funds are provided to meet the necessary additional expenses.

Second. That in accordance with the foregoing pledge, we recommend the call of the Rev. William C. Daland, D. D., to the Professorship of Doctrinal Theology, at a salary of \$1,000 per year; also, the call of the Rev. J. L. Gamble, Ph. D., to the Professorship of Church History and Homiletics, at a salary of \$600, the services of these men to begin as soon as the Education Society guarantees the funds for their support, and to continue only during the time of such guarantee.

## PRESIDENT GILMAN.

Concerning the retirement of President Gilman, of Johns Hopkins, the *New York Evening Post* says: "Where other men would have built handsome buildings, he sent north and south and across the water for a few great scholars, and set them to teaching in such quarters as lay nearest to hand. Early Hopkinsians, if not 'evil-treated,' studied almost 'in caves, and the holes of the earth,' and in fact it is only of recent years that the university has been decently housed; but in each of these shabby rooms were the necessary books, and a great specialist with his disciples and co-workers. He proved, as the *Nation* said at the time, that the body of instructors was the real thing, and that you might have a university, 'and a pretty good one, under a tent with a library of five hundred volumes kept in soap-boxes.' You might have hunted over America in vain in the late '70s to find another such institution, and nothing has been more gratifying than the generous way in which the great universities which subsequently carried out President Gilman's idea, and carried it further than he, with small and shrinking resources, could do, have acknowledged his leadership in shaping the American university ideal. It was largely his work, in its direct and indirect effects, that gave American scholarship its citizen's rights in the academic world at large."

## MAKING THE PREACHERS DO TOO MUCH.

Rev. Dr. C. H. Parkhurst, in *The Saturday Evening Post*.

It is easier for a clergyman to be at his best in the city than in the country. The stimulus of the situation combines with the stimulus of his own Christian devotion. But the urgency by which he is thus impelled will generally make him impatient of those details of service with which the pastor of a large city church is so often encumbered and embarrassed. A man whose thought is split up into a multiplicity of details can be neither a good preacher nor a good pastor.

Some ministers have to mix themselves in all the small minutiae of church administration, and some like to do so; but whether it be from necessity or from choice the distraction thus induced is fatal to best pastoral results. It is as true now as in the days when the early disciples took steps to mature their church organization that "it is not reason that we should leave the word of God, and serve tables."

## LIFE-TIME HYMNS.

The Alfred church has just sent for 250 copies, and the Hornellsville church has also adopted the book. Sixteen letters of inquiry have come from as many different churches. I will send a sample copy, postpaid, to anyone who desires it, for 35 cents. All our churches, large and small, will have the same chance to secure the book at the very low rates we have secured.

L. C. RANDOLPH.

ALFRED, N. Y., April 7, 1901.

## S. E. AND I. A. COFFEE.

The first crop of African Coffee is sold. A few pounds have been reserved for lone Sabbath-keeping subscribers and stock-holders in the smaller churches. These could not be reached by first distribution, because the amount was too small to be sent by freight. Any of these stock-holders who have not received a pound of coffee, and who wish to try it, should send for same without delay, enclosing 18 cents to cover postage.

W. C. HUBBARD, Sec.,  
Plainfield, N. J.

## LATE DISCOVERIES IN EGYPT.

We are now able to trace out the regular development of the civilization during some four hundred years—from the time when writing was but rarely used, and then only in a rude and pictorial stage—down to the common use of delicately figured hieroglyphs indistinguishable from those used for thousands of years after.

We have now in our hands the beautifully wrought jewelry and gold work, the minutely engraved ivories, the toilet objects, of Menes, the founder of the monarchy, and his successor, fashioned more than six thousand five hundred years ago.

Of Menes and his predecessors there are about thirty inscriptions and labels in stone and ivory. From these we learn certainly the names of three kings—Narmer, Ka, and a name written with a fish sign. Perhaps also Det and Sam are two other names, but they are more probably word signs.

Among these works of Menes are parts of four ebony tablets with figures and inscriptions, one apparently showing a human sacrifice. The strangest object is a massive strip of gold of unknown use, with the name of Menes (Aha) upon it.

Of Zer, the successor of Menes, the astonishing find is the forearm of his queen, still in its wrappings, with four splendid bracelets intact. One is a series of figures of the royal hawk perched on the tomb, thirteen figures in cast and chased gold alternating with fourteen carved in turquoise.

The second bracelet is of spiral beads of gold and lazuli in three groups. The third bracelet is of four groups of hourglass beads, amethyst between gold, with connections of gold and turquoise. The fourth has a center piece of gold copied from the rosette seed of a plant, with amethyst and turquoise beads and bands of braided gold wire.

This brilliant and exquisitely finished group of jewelry shows what a high level was already attained at the beginning of the First Dynasty. It is two thousand years older than the jewelry of Dahshur, the oldest yet known; and it has the great advantage of being carefully examined as found, and re-strung in its exact arrangement.

The arm of the queen had been broken off by the first plunderers, and laid in a hole in the wall of the tomb. There it had remained neglected by the four parties in ancient and modern times who had successively cleared out the tomb.—*Professor Flinders Petrie, in the London Times.*

## THE TWO MITES AND THEIR LESSON.

"The widow's mite" is so strongly entrenched in literature, in the press, and even in the pulpit, that one almost despairs of being able to dislodge the expression; and yet, whenever it is used, the poor widow is robbed of half her offering and much of its grace—"for having two mites, she cast both into the treasury." Judged by any human criterion, had she kept one and cast in the other, it would still have been a magnificent offering; but she gave "all the living she had," thereby raising her act to the plane of Divine giving, and so attracting the attention and eliciting the commendation of Jesus. This is the ideal toward which the Word of God by both precept and example is ever guiding and urging us.

KEEP on the good side of yourself.

## Missions.

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

THE church of Christ is the body of Christ. In it he is incarnated as its head, heart, life, power. The church is not a man-made organization. It was called out by Christ and is spiritually constituted. Its membership is composed of regenerate and baptized believers in Jesus Christ. If any persons are in the church of Christ on the earth, in an unregenerate state, though they may have been baptized and received into the church, they are certainly in a lamentable situation. Great care should be taken in receiving members into the church, that only those who have truly repented of sin, given clear evidences of regeneration and conversion, and show by their lives that they are real believers in Christ, should be received as members. Would it not be a wise and safe method to pursue to take candidates for church membership on probation for six months, and, if they stand the test, then receive them into full membership? A church member should love his church; be true to his covenant obligations; loyal to its appointments and requirements; interested in its growth and prosperity; and active and faithful in its service. There are to-day many social, religious, political and business organizations demanding of its members allegiance, loyalty and service. Church members belonging to such organizations should always hold their church as first and foremost in their love, allegiance, loyalty, support and service. Whenever the appointments, the interests, the support and the service of such organization conflict with those of the church, the true church member and lover of Christ, its Head, will stand loyal to his church. The church of Christ is the highest organized body in the world for the salvation, the development, the social activity, spiritual growth, and the present and future good of man. In these days there is too much criticism of the church, too much fault-finding, too little appreciation of its spiritual worth, of its divinely appointed purpose and work. There is great need to-day of a thorough revival in church members of the love, appreciation, support and service of the church and loyalty and allegiance to it.

FOR what was the church organized and established in the earth? What is its divinely appointed work? Evidently it is twofold. 1st. Its first and paramount work is the saving of men from the ruin of sin in this life and the life to come. By its aggregate gifts, influence, power, service and means it is to accomplish an infinitely greater work in bringing lost men to the saving knowledge of Jesus Christ, and the extension of his kingdom in the world, than can be done by the individual Christian. 2d. The church by its activities, fellowship, communion, brotherly love, service and spiritual influences is to grow Christians in the strength, beauty and loveliness of Christian character, and in Christ-likeness. It is a training school to train men and women to be efficient workers for Christ. It is to mature and ripen its members in conjunction with the Holy Spirit and the Word for the Church Triumphant. It is a spiritual home for the Christian where he may enjoy the highest social life and privileges, the truest fellowship, the sweetest communion and brotherly love and the best endeavors of life. Do you love your church? Do you appreciate

its privileges and enjoy its services? Are you loyal and true to it in support, in effort, and in love?

### THE CALL TO MISSIONS

In the Light of the Lives of Great Missionaries.

BY WALTER R. LAMBUTH, M. D., D. D.

Some one has said that to Christianity was left the discovery of the individual. Heathenism had dragged men down *en masse*. Through the uplifting forces of Christianity the individual gradually emerged from obscurity and took his rightful place in the economy of the kingdom. Inoculated by the virus of sin, the heart of humanity had become oppressed and its conscience dead. But Jesus came with a larger life for the individual, one more full of purpose and of power because there is more of God in it. "I am come that they might have life, and that they might have it more abundantly." This is our evangel—the gospel of life for the individual. It is a message to be carried to the uttermost part of the earth. The call and the command of God are back of it, and the message of every master missionary is bound up with it.

A call to intercessory prayer is voiced by David Brainerd, the young missionary to the North American Indians, who fell asleep in the home of Jonathan Edwards, October 9, 1747. Have those wonderful prayers offered in the depths of the forest lost their efficacy? Have they not rather grown in potentiality? Edwards caught the fire at the bedside of the dying man; Henry Martyn decided to be a missionary upon reading Brainerd's life, and William Carey, with a thousand others, "received a powerful inspiration from the same source." He had his weaknesses, but who ever questioned his piety? His supreme desire was the conversion of souls. He longed for it that God might be glorified. Sherwood says it amounted to "a passion which nothing could cool or conquer." It was to this end he toiled. It was for this high purpose that the hours of intercessory prayers were spent. God heard those prayers, for hundreds of the children of the forest were born into the kingdom. He will hear our intercession for the regeneration of the race if we take "no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

A call to know Christ is voiced by Henry Martyn. To enter into the secret of his presence and to know the power of his resurrection is a call to follow in the footsteps of him who came "to seek and to save that which is lost." The command to go implies the obligation to get ready. In St. John's College, Cambridge, was made that magnificent preparation which enabled Thomasson to say of Henry Martyn's Hindustani New Testament: "It will last as a model of elegant writing, as well as of faithful translation." Conscious nearness to Christ brought to Martyn a joy of service which neither distance nor separation from friends could quench. Embarking for India, by way of South America and Africa, he writes in his diary: "Anywhere for me, so long as the Lord goes with me. . . . Christ is nearer to me than father, or mother, or sister—a nearer relative, a more affectionate friend—and I rejoice to follow him, and to love him. Blessed Jesus, thou art all I want—a forerunner to me in all that I ever shall go through as a Christian, a minister, or a missionary." Wandering over the sands of

Persia, his zeal burned more intensely than did the fierce heat of the Syrian sun. Sojourning among Mohammedans and tenting with strangers, he lived the Christ day by day; and dying in far-off Tokat, his death was immeasurable gain to the cause he loved.

Ion Keith-Falconer and his message! Who can stand on the rim of the Arabian desert at Aden and not hear it? His is a trumpet call to self-surrender and to service. Reared in the lap of wealth, he turned his back upon the softness and ease of life and faced the world's need. While yet in England he wrote: "It is overwhelming to think of the vastness of the harvest field when compared with the indolence, the indifference, and unwillingness on the part of most so-called Christians." Shortly after this he read a series of papers on Arabia and its needs. Conviction of personal responsibility took powerful hold upon him. There was no faltering upon the threshold of duty. He answered at once and without hesitation: "Here am I, send me." First Hebrew and Arabic scholar in Cambridge and champion bicyclist in England, this manly fellow, who stood six feet three, went at his own charges. His was only "one crowded hour of glorious life," for only ten months were spent on Arabian soil, but it was a life of splendid service. The last appeal of this wealthy young nobleman will be a message which will ring down the years of the twentieth century: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field."

The call to the foreign field may be a call to fellowship with Christ in suffering. Whether with Judson in the jungles of Burmah, or with Bishop Hannington among the hostile tribes of East Central Africa, or in the midst of the fire and smoke and barbarous cruelty of Chinese Boxers, out of the crucible of suffering there springs a loftiness of spirit and an invincible faith in God which is a prophecy of the ultimate triumph of the Gospel.

Adoniram Judson passed through twenty-one months of confinement, the most of it in the Let-ma-yoon death prison with its vermin, its intolerable stench and stifling atmosphere. It would seem as though any man's spirit would have been broken by it. Five pairs of irons, the scars of which remained upon his legs and ankles until his dying day; the noise of the sharpening of knives for the mutilation of prisoners; "the roar of their mysterious fellow-prisoner, a huge, starving lioness, into whose cage they were to be thrown;" and the daily appearance of the hideous executioner—a spotted man—who, without a word of warning, seized his unsuspecting victims—all these failed to shake his purpose. On the other hand, it was during these awful hours that he pondered his translation of the Scriptures, concealed for a time in his pillow; planned the founding of new missions along the Irrawady river; and prayed that more laborers might be sent into the ripening fields of Asia.

With undaunted courage born of the conscious presence of him who has promised to be with his own unto the end, Bishop Hannington could exclaim to his executioners:

"Go tell Mwanga that I die for Baganda, and that I have purchased the road to Uganda with my life." From the ashes of Hannington, of Mackey, and of Pilkington, has arisen a church in Uganda which claims its ministers by the hundred and its converts by the thousand.

If Africa has been redeemed by the death of its missionaries and martyrs, what of China? Up out of the blood-drops from two hundred martyred missionaries and fifteen thousand converts who have been loyal to Christ will come a blood-washed throng from China's millions which will prove to the world that fellowship in suffering and all-conquering faith go hand in hand—that faith which "has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," and has in store for the future yet greater triumphs—"God having provided something better for us."

The nineteenth century was one of preparation; the twentieth will be one of occupation. A perishing world is waking to the need of the gospel. Its mute appeal becomes to us the voice of God. The supreme moment for decision has come to a thousand young men in America. Jesus calls us. Let us not be disobedient to the heavenly vision.—*The Intercollegian*.

#### PERVERTED HISTORY CONCERNING SUNDAY-OBSERVANCE.

In a former issue—March 11, 1901—we noticed one serious perversion and misrepresentation of history made by Rev. R. A. Torrey in his booklet, "Ought Christians to Keep the Sabbath." Other misrepresentations made by him remain to be noticed.

Mr. Torrey's second statement is as follows:

Barnabas, in a letter that goes back almost to apostolic times, says: "We keep the eighth day with joy, on which day Jesus also rose from the dead, and, having appeared, he ascended into heaven."

Here we are met at the outset by the fact that the epistle attributed to Barnabas is of unknown date and of equally unknown authorship. No scholar can be found who now attributes it to Barnabas, the companion to St. Paul. The quotation, for which Mr. Torrey gives no reference, is evidently meant to be from the 14th chapter of the epistle. The heading of that chapter is "The False and the True Sabbath." Mr. Torrey has attempted to quote the last sentence in the chapter without giving its connection. The full details in regard to the fact that Barnabas is a forgery may be found in "History of Sabbath and Sunday," by the Editor of the RECORDER, pages 36-41. We give the chapter from Barnabas in full, from page 127 of the Ante-Nicene Library, Vol. I., thus enabling the reader to put the passage referred to by Mr. Torrey in its right connection.

Further, also, it is written concerning the Sabbath in the Decalogue, which [the Lord] spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And he says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation [thus]: "And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it. Attend, my children, to the meaning of this expression, 'he finished in six days.' This implieth that the Lord will finish all things in 6,000 years, for a day is with him a thousand years. And he himself testified, saying, 'Behold to-day will be as a thousand years.' Therefore, my child, in six days, that is, in 6,000 years, all things will be finished. "And he

rested on the seventh day." This meaneth, when his Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun and the moon and the stars, then shall he truly rest on the seventh day. Moreover, he says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, anyone can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore, certainly then one properly resting, sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then shall we be able to sanctify it, having been first sanctified ourselves. Further he says to them, "Your new moons and your sabbaths I cannot endure." Ye perceive how he speaks, "Your present sabbaths are not acceptable to me, but that it which I have made," [namely this] when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead, and when he had manifested himself he ascended into heaven.

Analyzing this chapter, the reader will see that no effort is made to present Scriptural reasons for observing the eighth day. It is based upon a fanciful interpretation of the supposed length of the time which this world would endure, and the analogy between the 7,000 years of such continuance and the days of the week. Since the eighth period, by this system of interpretation, would represent the heavenly life in the future, Sunday was regarded in some way as analogous to that period. Next Mr. Torrey says:

Justin Martyr, arguing for Christianity with the heathen in about 140 A. D., says: "On the day called Sunday there is a gathering in one place of all who reside either in the cities or country places, and the memoirs of the apostles and the writings of the prophets read. We all assemble in common because it is the first day, and because on the same day Jesus Christ, our Saviour, rose from the dead. We are circumcised from sin and error through our Lord Jesus Christ, who rose from the dead on the first day of the week, therefore it remains the chief and first of all days."

Here, as the reader will see, Mr. Torrey quotes a little from an author whose date is fairly well known, somewhere between 140 and 160 A. D., and who is the first author to make any distinct reference to Sunday-observance. The reader will also discover, before we are through, that Mr. Torrey has quoted as part of what Justin Martyr said that which he did not say. The pretended quotation is evidently from Justin Martyr's First Apology written to the Emperor Antonius Pius, in which he attempts to soften the persecution which had been begun against Christians, by explaining their beliefs and practices, etc. A part of that which Mr. Torrey quotes is found in chapter 67 of the First Apology. We give the full chapter, that it may be compared with the statements made by Mr. Torrey. In the previous chapter the communion service of the Christians is described. Justin then says:

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things whereof we are supplied, we bless the maker of all through his Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion

is sent by the deacons. And they who are well-to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday) and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things which we have submitted to you also for your consideration.

The reader will see that the full chapter does not contain the latter portion of that which Mr. Torrey asserts was said by Justin Martyr. There is nothing in Justin which in any way answers to the last sentence attributed to him by Mr. Torrey. In another work of Justin Martyr—Dialogue with Trypho—there is a discussion concerning the relation between outward circumcision and spiritual circumcision, or purity of heart, but in that there is nothing answering to Mr. Torrey's pretended quotation, while the latter portion of the last sentence, which Mr. Torrey underscores, and in which he makes Justin say that Sunday is the chief and first of all the days, has no counterpart anywhere, unless it be in the longer form of the forged epistle attributed to Ignatius, as given in our issue of March 11. In other words, quoting a part of what Justin Martyr said, giving no clew by which the reader could find where it is said, or whether the quotation is correct, Mr. Torrey has added as a part of his quotation that which does not exist either in the document from which the actual quotation comes, or in any other writing of Justin. This is either ignorance, which is self-condemnatory, or dishonesty, which is doubly so.

Not less worthy of condemnation is Mr. Torrey's next statement, which is as follows:

Clement, of Alexandria, 194 A. D., says the old seventh day has become nothing more than a working day.

Now Clement, of Alexandria, was a voluminous writer, and, as usual, Mr. Torrey gives no clew as to what book of Clement is meant. The works of Clement, as well as all others here quoted or referred to, are in the library of the writer, and are not difficult to find by any investigator. Mr. Torrey either has not read Clement at all, or he has attempted to make a quotation from book six of "The Miscellanies." Chapter 16 of that book is entitled "Gnostic Exposition of the Decalogue." Gnosticism, as our readers know, was a combination of Oriental and Egyptian philosophies, which dealt in the most illogical, dreamy and unscriptural fancies concerning creation, Christ and his work, human redemption, etc. The chapter under consideration opens with these words:

Let the Decalogue be set forth cursorily by us as a specimen for gnostic exposition.

Beginning with the number ten, Clement then makes a rambling and unmeaning discussion of the powers and qualities of that number. In a number of places the chapter is unfit for reproduction, because of its coarseness and its association with the ancient and repulsive sex-worship. This is especially so in his discussion of the fourth commandment, and it is in this that something a little like that quoted by Mr. Torrey is found. The second paragraph under the

discussion of the fourth commandment opens as follows:

Wherefore Solomon also says, that before heaven, and earth, and all existence, Wisdom had arisen in the Almighty; the participation of which—that which is by power, I mean, not that by essence—teaches a man to know by apprehension things divine and human. Having reached this point, we must mention these things by the way; since the discourse has turned on the seventh and eighth. For the eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth, and the latter properly the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months—in the course of which at one time the leaves fall, and at another plants, buds and seeds come to maturity.

Our quotation must stop here, for the next two or three paragraphs, which continue this discussion as to the mystical meaning of the numbers seven and eight, are unfit for reproduction. It is from this that Mr. Torrey has attempted to extract the expression, "the old seventh day has become nothing more than a working day." At least this is the nearest to that expression of anything found in the works of Clement, and if Mr. Torrey has not attempted to draw from this, it must be a pure creation of his fancy, or his ignorance, similar to the things he has attributed to Justin Martyr. And this, Mr. Torrey would have us believe, is dealing fairly with history.

One other historic reference by Mr. Torrey remains to be examined. This is his statement:

Tertullian of Carthage, 200 A. D., says: "Sundays we give to joy, we observe the day of the resurrection, free from every hindrance of anxiety and duty, laying aside our worldly business lest we give place to the devil."

In Tertullian we have another voluminous writer, but Mr. Torrey, regardless of every requirement of accurate historical writing, gives us no hint as to the source from which he makes this extract. Examining Tertullian's writings in detail, there is but a single passage out of which this garbled quotation can be made to come. In his treatise on prayer, the title of chapter 23 is "Of Kneeling". The reader will remember that in the second and third centuries kneeling was forbidden, on many occasions, because it indicated sorrow and penitence. Hence it was forbidden on festal days, of which a large number had already been established when Tertullian wrote. The chapter is as follows:

In the matter of kneeling also, prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissention is particularly on its trial before the churches, the Lord will give his grace that the dissentients may either yield, or else indulge their opinion without offence to others. We, however, (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business lest we give any place to the devil. Similarly, too, in the period of Pentecost, which period we distinguish by the same solemnity of exultation. But who would hesitate every day to prostrate himself before God, at least in the first prayer with which we enter on the daylight? At fasts, moreover, and Stations, no prayer should be made without kneeling, and the remaining customary marks of humility; for [then] we are not only praying but deprecating [wrath] and making satisfaction to God our Lord. Touching times of prayer, nothing at all has been prescribed, except clearly to "Pray at every time and every place."

We have followed these pretended quotations made by Mr. Torrey, at length, to show our readers the unreliability of his work, and the serious perversions and misstatements which his booklet involves. If in any point we have failed to find those places in the va-

rious authors referred to, which are the foundation or the apparent source of Mr. Torrey's quotations and statements, our columns are open to him for the full quotation from the authors, together with complete references to books, chapters, dates, etc. The whole story of the early observance of Sunday may be told in a few sentences. With the close of the apostolic period, and the passage of Christianity into the Roman Empire and into direct contact with Grecian and Roman influences, a swift and strong opposition arose against what was called the Judaistic features of Christianity. The fundamental ground of this opposition was that the Ten Commandments were no longer binding upon Christians at all, or, if in any sense, only in a vague and general way, and since the Fourth Commandment and Sabbath-observance were prominent features of the Decalogue and of Jewish history, much of that opposition centered around the Sabbath and the Fourth Commandment. This opposition was based upon such dreams and nonsense as that set forth in the Miscellanies of Clement of Alexandria, and similar works along the line of gnostic fancies and mystical interpretations of numbers, forms and ceremonies, in which Oriental sex-worship and sun-worship, and the gnostic philosophy with its Egyptian and Grecian elements abounded. This opposition to Judaism and the Sabbath culminated in the recognition of Sunday as a prayer day, the first reference to which is found in the Apology of Justin Martyr, written between the years 140 and 160 A. D. From that time forward the gradual development of the observance of Sunday as a festival, in opposition to the Sabbath as a fast, is easily traced. With the incoming of civil legislation, under Constantine, at the opening of the fourth century, new forces, political rather than religious, entered into the issue, although from that time forward the Sabbath held its place for one or two centuries, contesting the ground inch by inch, and yielding only when the spiritual life of the church had been much contaminated by political and pagan influences, and the Roman Catholic form of Christianity had become fully developed and dominant throughout the Western world.

It would be of little account for us to follow the perversions of history made by such writers as Mr. Torrey, if it were not that these perversions are made the basis for false conclusions which militate against the truth of history, the facts of the Bible, and the best interests of Christianity. But in all this slow process of displacing the Sabbath no claim is made by any of the early writers for the observance of Sunday as a requirement of the Bible, or as based upon facts set forth in the sacred Word. Then, as now, it was supported by the assumption that the Sabbath had passed away, and that for one reason and another Sunday should find recognition as one of the many festivals of the Romanized church. We trust that those of our readers who are interested in the facts set forth above will preserve this copy of the RECORDER and make it the basis of further investigation along this line. As we have said above, a full treatment of all these quotations and similar ones, with authorities *pro* and *con*, will be found in the "History of the Sabbath and Sunday," issued at this office. The RECORDER does not enter the discussion as though there were any antagonism between

itself and Mr. Torrey, but in the interest of historic truth, and especially of that honest scholarship with which statements like those we have been criticising have too little accord.

#### NEWS OF THE WEEK.

It is reported that the Fillipinos in Manila distrust Aguinaldo, and do not like to see him accorded special favors. They say he ought to be punished severely. It is also reported that he is purchasing diamonds and other jewelry. After hesitating for several days he has signed the Manifesto to the insurgents. Each day during the week has added success to the United States forces by the capture or surrender of bands of insurgents.

During the week passed, New England has been deluged with high water. Many mills have been compelled to stop, throwing thousands of people out of work, and much damage has been done.

Russia explains that she holds Manchuria for the purpose of protecting her interests and for pacification, and that in seeking to secure the signature of China to the proposed Convention, she is only aiming to secure a *modus vivendi*. One thing is clear, having full possession with a strong military force, she has "eleven points in fact," and can afford to wait. This explanation relieves the present tension of feeling somewhat, but it does not end the trouble. Japan is still in a war-like mood, and it is evident that the permanent occupation of Manchuria by Russia will be the signal for partitioning the rest of China.

All indications point to the fact that the United States will maintain its peaceful attitude toward China without endangering her commercial interests in that country. Probably the permanent occupation of Manchuria by Russia would make her the great commercial rival of the United States in the East, but our contest with her will be one of merit, not of arms.

The week has given considerable evidence that the tendency on the part of China is toward learning wisdom from past experience, and that important reforms will be inaugurated. At the same time it seems evident that the amount of indemnity required of China is much greater than she can possibly pay. It is said that the amounts already presented by the various nations approximate five hundred million dollars, of which sum Russia demands eighteen million pounds.

The war in South Africa between the British and the Boers has been a series of daily "see-saw" movements between the two forces. Perhaps no other country could have overcome the Boers better than the English have done, but now, toward the last as at the first of the struggle, they show their inability to accomplish what all the world thought they might accomplish in a brief period.

A great Dry-Goods Trust has been announced during the week with a capital of twenty million dollars. It includes several of the leading dry-goods houses in the city of New York.

As we go to press it is reported that Japan is now satisfied with the explanations made by Russia, in regard to the occupation of Manchuria, and that harmony and peace will continue.



## Woman's Work.

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

### LIVING.

BY LUCY LARCOM.

"How to make lives worth living?"  
The question haunts us every day;  
It colors the first blush of sunrise,  
It deepens the twilight's last ray.  
There is nothing that brings us a drearier pain  
Than the thought, "We have lived, we are living in vain."

We need, each and all, to be needed,  
To feel we have something to give  
Toward soothing the moan of earth's hunger;  
And we know that then only we live  
When we feed one another, as we have been fed,  
From the Hand that gives body and spirit their bread.

Our lives they are well worth the living  
When we lose our small selves in the whole,  
And feel the strong surges of being  
Throb through us, one heart and one soul.  
Eternity bears up each honest endeavor;  
The life lost for love is life saved and forever.

CONCERNING missionaries in China, Dr. Griffith John says in a recent number of the *Missionary Review*:

The missionaries are more than religious teachers; they are benefactors in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. The Chinese are indebted to them, not only for their knowledge of Christianity, but also for nearly all the scientific knowledge of which they can boast.

DR. ROSA PALMBORG writes from West Hallow, March 31: "My health is fully restored, I think, and I am enjoying the quiet rest at home. I shall soon be going about among the Associations, for I am anxious to do all I can to interest the people in our work. I am much interested in the African Mission, and wish it great success. The more missionary work our people do, the more they will find they are able to advance in it."

### LETTER FROM MRS. CROFOOT.

WEST GATE, Shanghai, February 11, 1901.

Mrs. H. M. Maxson:

I wish to thank you and, through you, the many kind friends who contributed to the calendar. It is a pleasure as well as a help to read day by day the sentiments which our friends have thus expressed. Mr. Crofoot joins me in thanking you.

The first of this week we are having examinations in the boys' school preparatory to closing Wednesday for the New Year vacation. The examinations in the girls' school are the later part of the week. The girls go home Sunday. Sincerely,

HANNAH L. CROFOOT.

### LETTER FROM MRS. DAVIS.

WEST GATE, Shanghai, China, Feb. 25, 1901.

My Dear Mrs. Maxson:

The news has just reached us to-day of the wreck of the Pacific Mail Steamship, City of Rio de Janeiro, in San Francisco harbor. The loss of this steamer is very deeply felt in Shanghai, as some of our old residents are among the missing. The latest news is that 122 persons were drowned. Among those drowned we also find the names of the United States Consul-General Wildman, wife and children, from Hong Kong, but you will have learned all this and much more long ere we can receive particulars. It is stated that nearly 200 bags of mail were lost; only two bags were saved, and those from Japan. Of course the loss of mail is not of primary importance; however, in consulting my letter book it appears that my letter to you acknowledging the receipt of the "calendar"

was sent by that ill-fated steamer, January 25. Your note and the parcel containing the unique calendar, which expresses so much kind thought and interest in our work, reached us on the 15th, coming by way of England. It was a very happy surprise and much appreciated by all of your missionaries. Mrs. Crofoot has already written you regarding it; fortunately her letter and mine were not sent by the same steamer. We have it hung where it greets us as we come down stairs in the morning, and thus brings a message of love and good wishes from some far-away friend to help and strengthen us as we enter upon the duties of each new day. It is a real inspiration to me, and I wish to express my sincere thanks to the ladies of the Plainfield church, and all others who assisted in sending this most appropriate gift.

I am pained to learn of the critical condition of my dear friend, Mrs. Dr. Lewis. On the slip for February 1 I found these words from her pen addressed to me:

"There is a jewel which no Indian mines can buy,  
No Chinese art can counterfeit;  
It makes men rich in greatest poverty,  
Makes water wine, turns wooden cups to gold,  
The homely whistle to sweet music's strains;  
Seldom it comes, to few from heaven sent,  
That much in little—all in naught—Content."

My first thought on reading these lines is, how much like Mrs. Lewis! The same faithful, true friend as of other days, and I praise my heavenly Father for her life of patient, quiet service, and for all the uplifting influences of her life, as experienced by me while a student at Alfred.

Since Miss Burdick and Theodore left us in the summer, and later, Dr. Palmberg, our mission home has seemed very quiet and, to some of us at least, will sometimes come a feeling of sadness and longing for absent faces; but we realize every day how wonderfully God has blessed us in health and quietness for our work, while hundreds of other workers have suffered more than it is possible to describe.

Most of the mission work in Shanghai has been resumed. Our own schools have a few less pupils, and we miss the Dispensary work; otherwise you would notice little change from previous years. Of course with two workers absent from the field the work *must* be crippled. Up to the present time comparatively few missionaries have been permitted to return to their stations, except those in the forts; but now the Chinese New Year is over, nearly all within 200 miles of Shanghai are preparing to leave for their homes. At our weekly union prayer-meeting this evening we bade good-bye to many of these dear fellow-workers. They will be joyfully welcomed by their native churches, and are equally rejoiced to be able to take up their work again. The unsettled condition of affairs in the North still deter very many, indeed nearly all, far interior workers. "Hope deferred maketh the heart sick," and so I fear it has been with many of these consecrated men and women.

Doubtless you learn of the progress or delay (there seems to have been more of the latter) of the peace negotiations quite as soon as we in Shanghai. Our good Viceroy Lin-Kung-yi, who with Chang-Clish-tung was instrumental in preserving peace in Central China last summer, has recently issued a proclamation to be posted in all the territory of his jurisdiction, informing all Chinese of the peace soon to be made between China and the Powers in the North, and calling on all

loyal Chinese to treat all foreigners they may meet courteously and kindly, etc. You have doubtless heard of the Empress' refusal to return to Peking until the foreign troops should be withdrawn and *their* refusal to leave until H. M. Kuang-Hsii should return to the capital. Think you any Foreign Ministers would again remain in Peking without the protection of foreign troops? One week ago word was received that the Chinese government at Hsian had refused to accept the terms of peace presented by the Powers, and that Count von Waldersee had decided to resume hostilities. Two days since, word comes that this "bluff," which it is said was not a bluff, but a determined intention, has had the desired effect, and that the Court has acceded unreservedly to the demands of the Powers. We find many sanguine enough to believe that peace is now near at hand and that there will be no further delays. The editor of our best Shanghai daily, whose opinion is of value, says: "We shall be too sanguine if we think it is now going to be all plain sailing. The pressure which has at last brought about this acquiescence cannot be relaxed. We have had too many years' experience of the real value of Chinese promises. The demands made must be actually carried out and the Emperor must return to Peking." The situation certainly appears more hopeful, and we rejoice in it.

I notice you kindly allowed space in your page of the RECORDER for Dr. John's article. Am glad to report that he has recently made a visit to Hunan where that terrible riot occurred, and was most kindly received by the officials, and an indemnity for the property destroyed was settled upon terms satisfactory to all parties, and that over twenty of their stations in that district have been re-opened, and prospects for re-establishing the work are favorable. You will understand Dr. John is located six hundred miles up the Yang-Tz River in the province of Hupeh, and Hunan province is just southwest. Dr. John's faithfulness will be rewarded and the work in Hunan in former years may be but a foretaste of the greater blessings yet to come.

We had the privilege a few weeks ago of attending some meetings conducted by Mr. Sloan, Secretary of the London Council of the China Inland Mission. At his last meeting he said: "God has asked us during the past year to give some of the choicest of his servants as martyrs. What is to be the compensating blessing? Last year there were 130 foreign missionaries massacred in China, and that during the 230 years ending 1891 there were only the same number of missionaries massacred in the whole world. This is a great cost, but great cost means great compensation. They, the martyrs, have the eternal weight of glory! But to us, too, the blessing will be adequate to the sufferings and the loss incurred. Don't let our hands be feeble. Do we not all believe 'the blood of the martyrs will become the seed of the church' in China as well as in other lands?"

I often think of one of Doctor Swinney's last letters to us, written during that terrible crisis last summer, urging us not to leave the field, giving her conviction that after the present trouble was over the opportunity for the entrance of the gospel would be far greater than ever before, showing her love for this people, and loyalty to the work, even after she knew it was not for her to return. She has entered into her rest and reward, but the work will go on.

Yours in Christian love,

SARA G. DAVIS.

## Young People's Work.

### PROFIT AND LOSS IN CHRISTIAN LIVING.

A Paper by E. E. Hyde, read at the C. E. Hour of the Semi-Annual Meeting of the Western Association, in 1901.

It is not the purpose of this paper to discuss any of the theories in regard to wealth, nor to endorse any views which are now published about rich men. We do not consider wealth a menace to spiritual life and growth, nor a lack of it any sure sign of spiritual power. Russell Sage, in a recent article on Success, said that money, honestly acquired, was the measure of a man's worth as a citizen. Christ did not condemn the Jews because they were rich, but because of their intense desire to possess earthly riches. Farrar, writing of that period of Jewish history, says that money was the end of every aim; the object of every thought; that everything had its price; and everybody bought, sold, and cheated. As we look carefully about we see that the conditions which existed then are not much different from those which confront the church to-day.

The American idea of a fortune and a name is drawing many promising youths from the rank and file of the church. We can find scores of young men and young women who have left the religion of their fathers because they considered it a hindrance to them in the race for wealth. This is the spirit which Christ condemns, and which to-day is undermining the spiritual life of many. We do not wish to be understood as saying aught against industry, as money rightly earned, but only when sober, honest means are discarded, for those who lead to the sacrifice of principle. It is also true that those who choose questionable ways to become rich are, generally, the ones who do not acquire large fortunes. If you ask those who have inherited the greatest worldly success, they will tell you that the first element upon which to base a business of any kind is, "stick to principle." The late, lamented George H. Babcock was a worthy example for any Seventh-day Baptist young man. From the time he began to learn his trade as a machinist, he was constantly urged to give up Sabbath-observance. But he was always loyal to the truth. Our young people need more loyalty; we do not mean patriotism, but we do mean that every one who starts in a profession or business needs to have some stakes driven, which things present, nor things to come, can change, and one of them is loyalty to Christ.

The story is told of a man who made a contract with the devil. The man was to receive wealth, honor and fame for his services, and, in turn, was to give the devil his soul; it proved a bad bargain for the lost soul. Are we not as Christians committing the same error when we compromise ourselves in business transactions? About the only standard the world has to measure Christians by is business relations. While worldly men expect to drive sharp bargains and turn short corners, they are horrified to find a professed Christian who, in the least, will misrepresent or mis-state facts.

The statement of Swami Vive Kanda, the Brahmin priest who received so much attention during his late visit to the United States, that he had no property and did not wish for any, that worldly cares destroyed the peace of mind which uplifts the soul to God, and that his business was his religion, represents an

ideal hardly compatible with American civilization. While it is needful to provide for those of our own household, are we not, as Christians, too much engrossed with the material side of life? The luxury and pleasure gained by ceaseless toil are but passing shadows. The only enduring substance is within.

Someone has said that we work six days in the week at money-getting, and one day at soul-saving; and the reason why so many do not accept Christ is because through six days in the week it is impossible to tell Christians from those who do not profess any belief in the Christian religion. While this may not be literally true, we think it affords something for reflection. The most of us are content if we consider our own souls saved. Christ, by his teaching and example, showed that there was no mystery about spiritual life. The mustard, the least of all seeds, became a tree; a little of the Christian faith will last—not only through the week, but through the natural life.

If we were traveling we should need Letters of Credit, which would secure the currency of the country we were about to visit. Are we not journeying toward a distant country? Our Master taught that his kingdom was eternal; how important then that when we change time for eternity we have something which will pass in the currency of heaven. The Bank of England controls the most money of any institution in the world. Deposits are received into it from all quarters of the globe. And King Edward's least subject, away in the South Sea Islands, knows that any check is good which bears the inscription of his mother country. The Scriptures tell us of another institution, which will keep all deposits safe. There will be no failures; no defaulting cashier will disappear with the funds. Each day may increase our capital, and at last we may receive a draft on Eternal Life, bearing the superscription of the great King.

Perhaps you stood on the beach and saw a ship, laden with the fairest fruits of earth, start for some distant port; flags were unfurled, drums beat, and you thought of the treasure her cargo would command. By and by our ship will leave for the port of heaven; there will be no display of banners or torch-light procession. It may be alone and in the silent watches of the night, that we may be called upon to weigh anchor, and loose the moorings for that other shore. If only then our lives are found bearing the rich fruit of kind words and good deeds. Whatever we possess of earth's wealth will be left here; and we shall only need that which will secure treasure in heaven.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

Our usefulness as servants of Christ in promulgating his gospel will be in proportion to the degree in which we are weaned from the love of the world. For the Christian is admonished to "Love not the world, neither the things that are in the world," for the good reason immediately stated, that "If any man love the world, the love of the Father is not in him." But the writer of these words evidently did not mean that the child of God was not to love the beauties of the physical universe, for there is no one in the world who can

enjoy the bursting flowers, singing birds, the babbling brooks and shimmering seas, gorgeous sunsets and starry heavens, as the true Christian; for to him, "The heavens declare the glory of God, and the firmament showeth his handiwork." And to him, more than to any one else, "Day unto day uttereth speech, and night unto night showeth knowledge." He who cannot sing of his country, in true sincerity:

"I love thy rocks and rills,  
Thy woods and templed hills,"

is not only unpatriotic, but is also unappreciative of the Father's handiwork. The love of the world that is detrimental to the Christian is rather that love which is manifest by those who place their affections upon the world with its evil ways and fashions; those who live as though this world were all there is to live for; those who think first of how they appear before men, rather than how they appear before God; those who love the creature more than the Creator.

It is certainly cause for alarm when we realize the very large proportion of the thought, time and energy of even professed Christians that is given to the gewgaws and evanescent bubbles of this world. It is rush and hurry from early morning till late at night in a nerve-shattering effort to keep up with the demands of popular worldly fashions and fancies. Under such conditions it is no wonder that the cause of Christ is languishing everywhere. It is no wonder that Christians are so cold and formal. For, "if any man love the world, the love of the Father is not in him." The love of the world produces carnality of mind and "the carnal mind is enmity against God, and is not subject to the will of God, neither indeed can be."

What, then, is the condition of our hearts? Which do we love most, God, or the world? Which has the largest share of our interest, the church, or the theatre and the various frivolous social functions? Upon which are we the most zealous, upon enriching ourselves with the treasures of the Word of God, or in keeping up with the latest creations in fiction? A personal, conscientious answer to the questions will help to determine where we are in relation to the prevalent spirit of worldliness, and may help to determine our eternal destiny.

M. B. KELLY.

CHICAGO, Ill., April 8, 1901.

THE Nile C. E. Society is still at work. During the past year ten new members have been received into the Society, four of these coming from the Junior ranks. The roll now numbers forty. Business meetings are held once a month, and are preceded by a short program. Three socials have been held during the winter, the last one being a sugar social which followed the business meeting of this month.

The Society has helped to make some changes and improvements in the church-building, and is trying to do its part in supporting the work of the denomination.

Our prayer-meetings are held in connection with the church prayer-meeting, the Society providing a leader every other week. This plan is not to be recommended unless it be in a place like this, where families are widely scattered, and perhaps even here it is not the best plan. That problem is still unsolved. The Junior Society is small, but the meetings are fairly well attended, even on stormy days,

The members are just finishing a study of the Life of Jesus, which has occupied their time for two years. They are using the regular Junior Topics now, but perhaps may take up some special work soon. They have taken a share in the African Mission, and seem much interested in the work, and so both Societies are working, and expect to keep on working, not only for the sake of keeping alive, but for the sake of the good that may be done.

NETTIE I. BURDICK, *Cor. Sec.*

SUNDAY OPENING AT BUFFALO.

In the *Evangelist* for March 14, 1901, Rabbi Israel Aaron, D. D., writes of Sunday opening as follows:

The arguments of the anti-opening people rest on the assumption that Sunday is the Sabbath. I have no time to discuss that, nor do I think such a discussion of great value. I merely wish to say that any one who considers himself a true follower of Jesus of Nazareth, an imitator of his life, has but scant ground for the recognition of Sunday as the Sabbath. Jesus had certain views of Sabbath-keeping, but he never dreamt of any other Sabbath than the one associated with theseventh day.

And now a word regarding another side of the question. If the happiness and welfare of the great majority of our people who are bound fast to the toilful daily task, confined to work shops during the week, are considered, the opening of the Exposition on Sunday cannot be looked upon as a contradiction of the broad aims of religion. Look at the facts themselves. On Sunday the asphalted streets of our city swarm with thousands seeking the leafy avenues of park and the "somber bosage of the wood." Many pulpits have thundered, without success, against this, to them, so flagrant secularization of Sunday. The long Sunday bicycle-column never diminished. In the coming spring and summer this flood of humanity, speeding toward the suburban open, will be greater than at any time in the history of Buffalo. Will not the interests of humanity, of religion, of virtue, of morality be subserved if this outing-seeking concourse were diverted to the Fair, where old and young may be inspired by the beauties of art, the achievement of science and the wonderful creations of human ingenuity, where patriotism and reverence may be stimulated, and man's better nature quickened? Since no church and no preaching can reach these people, is it not better that they be permitted to take advantage of the instruction which will be afforded by the great Pan-American Exposition?

While Sunday may be established, by law, as the rest-day of the country, the manner of that rest, the way the day should be spent, should not be governed by the views of any sect, or combination of sects.

DEFECTIVE COLOR SENSE.

Almost every boy has an ardent ambition during childhood to become a railroad man. To be a brakeman or an engineer seems the most attractive of all callings, and any occupation which has to do with trains and switches is fascinating even after the dignity of long trousers has been acquired. This is a good time to impress upon the growing lad one evil of cigarette smoking. An habitual cigarette smoker is almost sure to be color-blind. When a man applies for a position as engineer, fireman or signal-tower man he must pass successfully certain tests as to sight, color and hearing. Especially must he be able to distinguish red and green, the two colors most used in signaling. An official on the New York, New Haven and Hartford Railroad says that the color sense is more defective in young men than in old ones, and the inference is that the cigarette habit is more prevalent among the former. These young men who are being refused positions think it very hard, probably. So did the volunteers for army service who were rejected on account of tobacco heart. Doubtless if they or their parents could have foreseen results they would never have formed the smoking habit.

Children's Page.

WHEN I WAS A BOY.

BY EUGENE FIELD.

Up in the attic where I slept  
When I was a boy—a little boy!—  
In through the lattice the moonlight crept,  
Bringing a tide of dreams that swept  
Over the low red trundle-bed,  
Bathing the tangled curly head,  
While moonbeams played at hide-and-seek  
With the dimples on each sun-browned cheek—  
When I was a boy—a little boy!

And, O, the dreams, the dreams I dreamed  
When I was a boy—a little boy!  
For the grace that through the latticed streamed  
Over my folded eyelids seemed  
To have the gift of prophecy,  
And to bring me glimpses of times to be  
Where manhood's clarion seemed to call,  
Ah, that was the sweetest dream of all—  
When I was a boy—a little boy!

I'd like to sleep where I used to sleep  
When I was a boy—a little boy!  
For in at the lattice the moon would peep,  
Bringing her tide of dreams to sweep  
The crosses and griefs of the years away  
From the heart that is weary and faint to-day,  
And those dreams should give me back again  
The peace I have never known since then—  
When I was a boy—a little boy!

"LET HER FLY, JIM!"

BY ELIZABETH POLHEMUS.

One day last fall, as I was resting on a garden bench after picking up a large basket full of chestnuts which a generous old tree on our lawn kept flinging down to me, a stone whizzed by my face, I heard a soft, dull thud, and the words: "Let her fly, Jim," all at the same instant it seemed, but really the exclamation came first.

Looking up, I saw two well-dressed, manly-looking boys, about ten and twelve years of age. They went straight to the foot of the chestnut tree, and the elder of the two, stooping, picked up the dead body of a squirrel, twisted off the tail and stuck it in his hat, the younger exclaiming, with great pride: "What a good shot you are, Jim!"

Looking up into the tree, I saw there what I thought the boys ought to see, so I called out: "Boys, please come here! I want to show you some dear little squirrels." They looked at me a moment in distrust and fear, but were drawn to me by the love I feel for boys, and my belief in their tenderness of heart, even with that dead body in the midst of us; and they were soon at my side looking eagerly for the "babies" which I had called them to see. Then with a choking in my throat and tears in my eyes, I said to them: "Boys, look on the lower limb of that tree."

There, nestled close together, were the mother squirrel and her two little ones, as still as the wood itself, sadly gazing down at the one whom all through their lives they had loved and delighted in.

I told the boys how I had watched this father get the nest ready, how merry and full of life he was when the little ones were able to follow him up and down the tree and along the fences, and after much coaxing and chattering leap from one bough to another, and from tree to tree; how since the chestnut burrs had opened they had been as jolly and busy as children, gathering their winter store of nuts; how the father had dug holes here and there on the lawn, buried a nut in each, and how much I had wanted to see whether he would remember where he had put them, and be able to find and dig them up, and now I could never see this. I told them how I should miss his friskiness, and asked them to think how much more he would be missed by his family through the long dreary winter

that was at hand. "They are small animals, to be sure," said I, "but a kitten will cry for days for a lost mother."

"Don't, don't!" said Jim, giving my hand a tight squeeze. "I never knew they thought or loved, or that I should hurt you."

Then going quietly to the tree he picked up the dead body and went behind the house with it. Returning after a few minutes he said: "I have covered it up. Maybe they won't feel so badly if they don't see it."

Now these squirrels were very tame, and had often been fed by me. So I suggested Jim's throwing them some food on a neighboring rock, on which I had been in the habit of putting it; but he shook his head, saying, sorrowfully, "They could not eat it, for they know my hand killed their father." How lonely and shut off from the love of these merry comrades he felt!

At that moment a strolling cat saw the group on the tree, and began sneaking up after them, and they were all off like a flash. With wrathful eyes the little fellow said: "I'd like to kill that cat!"

"Don't blame the old cat," said I; "she has not been taught, as my cat has, not to touch squirrels, and she is only acting according to her nature."

Jim and his companion have been warm friends of mine from that day, and many a good time we have had together.—*S. S. Times.*

"IN A MINUTE."

"In a minute." This was always Mary's answer. Whenever asked to do anything, she would be ready to do it "in just a minute." She would get up "in a minute;" be ready for school "in a minute;" if her mother wanted an errand done, she would do it "in a minute;" she would take care of the baby "in a minute."

You will guess that Mary's "minute" was often a very long one, and many times so long that she forgot what she had promised to do.

One day Mary gave a little tea-party to her friends. Her mamma prepared such a nice supper for them. The table was all ready and her mamma told her to invite her friends in; Mary said, "In a minute, as soon as we finish our game." Her mother told her to watch the pussy or they would lose their supper. "In a minute" replied Mary, going on with her game. Of course she forgot the mother's warning, much to the cat's delight, for she jumped on the table and had plenty of time to enjoy the feast. When Mary and her friends went gaily into supper, the cream and jelly were running over the dainty cloth and the meat plate was licked clean. Pussy's foot-prints told the tale. Mary then took a minute to think it over.

Mary's fault grew with her added years, until it became a serious one. As she grew to womanhood her thoughtlessness caused great annoyance and sorrow to her friends. If her friends were ill or in trouble, she would go to them "in a minute," some more convenient time.

Life is so short we must not wait a minute to do what needs to be done.

What can be done in a minute? Think about it, children. It takes only a minute to speak a few kind words to some one who will be made happier by it. It takes only a minute to give a sweet smile to some poor child, whose tender heart is longing for some one to love it. A minute is a little thing compared with a day or year, but the minutes make the life-time, and how much better it is to use the golden minutes in loving service for others, than in waiting, as Mary did, "just a minute."

E. C. S.

PLAINFIELD, N. J.

## 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.

DE RUYTER, N. Y.—It has been a severe winter, and now we have very muddy roads and much sickness, but the members have been very faithful in coming to church and Sabbath-school through the storms and cold.

L. R. S.

### A WONDERFUL NEW GEYSER.

Tourists to the Yellowstone National Park next season will find a new attraction in the shape of a wonderful new geyser which, if the accounts received in this city to-day are to be credited, will rival in magnificence any of the geyser attractions.

James King, who has been living in the park during the past winter, where he has been employed looking after the property of some of the transportation companies near the Fountain Geyser, about forty miles south of the mammoth hot springs, states that in the early morning of Feb. 18 he was awakened by a terrific explosion similar in noise to that of the explosion of a large quantity of powder. The ground rocked and quivered for some time violently, dishes rattled on the shelves, pictures hanging on the walls were thrown down, and the clock was stopped.

Mr. King's first idea was that it was a severe earthquake shock, accompanied, perhaps, by the eruption of a volcano. Ongoing out to try to ascertain the cause, Mr. King discovered that the Fountain Geyser had given birth to a new geyser.

It is located about two hundred feet immediately south of the famous Fountain Geyser, and, at the moment Mr. King discovered it, it sent a solid column of hot water fully five hundred feet into the air, the water gushing forth from a hole about five feet in diameter with a loud roar. Mr. King says the thermometer registered about ten degrees below zero, and for one hour and thirty minutes the monster column of hot water shot upward. It then subsided, and has since been playing at regular intervals of about two hours.

Word has also reached this city that Excelsior Geyser, the largest geyser in the park, which has not been in a state of eruption for several years past, began to play on Washington's birthday, and continued in full play for over five hours. The volume of water sent out, which flows into the Fire Hole River, so swelled that stream that it overflowed its banks. The water of the river became so hot from the geyser water that fish in the stream for a distance of about two miles below the Excelsior were killed.—*New York Times*.

### CHRISTIANS INDIFFERENT CONCERNING SUNDAY.

The *Christian Advocate* (New York) for March 7, under the head, "The American Sunday," presents a sad picture of the indifference of Christians, especially of Methodists, to the work of "The American Sabbath Union," and to the cause of Sunday in general. Among other things the *Advocate* says:

There are many individual and irresponsible agencies that come knocking at the door of the church, and many of them derive aid for schemes that are really founded on the sand. From inquiries we have reason to believe that there has not been enough received from the Methodist churches to pay for the postage and printing of circulars sent to them. Dr. Mott, the President, and Dr. Hathaway, the Secretary, are peculiarly well qualified to promote the work of the American Sabbath

Union. In spite of all that has been done, the Sabbath is less and less regarded; we have made so many statements concerning this subject, illustrating it in various ways, that it seems we are in danger of harping upon one string, and will now content ourselves with affirming that if things go on at the same rate they have done, in less than ten years the American Sabbath will hardly be recognizable in the cities; but the Chicago and San Francisco type will be the universal type. For with all the cities giving up the Sabbath practically as a holy day, and consenting to its being turned into a holiday, the rural districts will not long retain much respect for it.

The *Advocate* is clear-eyed as to the present ruin and its increase, through Sabbathlessness. The picture it draws is as severe and nearly hopeless as the enemies of Sunday could wish. That it is a true picture makes the case the more important and serious. Why cannot our able contemporaries see, with equal clearness, that the only road to actual reform is through a return to the Bible and to the Sabbath as kept and interpreted by Christ?

### WHAT DOES IT MATTER?

It matters little where I was born,  
Or if my parents were rich or poor;  
Whether they shrank at the cold world's scorn,  
Or walked in the pride of wealth secure.  
But whether I live an honest man,  
And hold my integrity firm in my clutch,  
I tell you, brother, plain as I am,  
It matters much!

It matters little how long I stay  
In a world of sorrow, sin and care;  
Whether in youth I am called away,  
Or live till my bones and pate are bare.  
But whether I do the best I can  
To soften the weight of adversity's touch  
On the faded cheek of my fellow-man,  
It matters much!

It matters little where be my grave,  
Or on the land or on the sea,  
By purling brook or 'neath stormy wave!  
It matters little or naught to me.  
But whether the Angel of Death comes down  
And marks my brow with his loving touch,  
As one that shall wear the victor's crown,  
It matters much!

—From the Swedish.

### ALLOWANCES FOR CHILDREN.

Under the age of twelve, few children receive an allowance. Whether they should or not depends somewhat on the child; generally speaking, an allowance is desirable only after a certain degree of maturity of judgment is reached. But if it is given it should not be the only source of income; every child should earn at least a part of its spending-money, in ways that are not too difficult. But when the child has money, what shall it do with it? A famous economist tells us that the three legitimate uses of money are saving, spending, and giving, and this is a good basis from which to study the matter. A child's saving may mean nothing at all to it. Simply to fill a bank with pennies, to see it emptied, and hear that the money has been transferred to a larger bank down town, conveys no idea and accomplishes no good purpose; there should always be a definite end in view. If its savings are small, still there is father's birthday present to be bought or Christmas to be remembered. If they are larger and amount to quite a sum in the course of a year, do not let the child become miserly and enjoy the piling up of its money for itself. Possibly the money may be spoken of as a provision for the future should a rainy day come to the family, or the outlook may be toward travel or special advantages in some way. Such a feeling of possession may be an excellent thing, giving the child a proper sense of power and responsibility.—*Harper's Bazar*.

GOODNESS has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—*Bishop Hall*.

### MINERALS AT THE PAN-AMERICAN EXPOSITION.

Mines and mining will be represented at the Pan-American in a manner intended to illustrate the importance and great progress of this industry. Modern improvements in Metallurgy and the science of mining have advanced so rapidly and have attained such proportions that the task is not an easy one.

The Mines Building is one of a group of three handsome buildings which have been arranged in the general form of a horse-shoe. The Mines Building occupies the position of a heel-calk in the group. It is connected with the Horticulture Building which would correspond to the toe-calk, by means of one of the two handsome conservatories that flank the Horticulture Building north and south. The Mines Building is 150 feet square, having four corner pavilions, each reaching to a height of 100 feet.

Material for the mining exhibit will be drawn from all parts of the United States, and from every country of South and Central America, Canada, Mexico and the islands of the sea. While the exhibits will be under the auspices of the various governments, many individuals and mining companies will be represented by individual displays representing their special interests. The list of minerals represented will be a large one, comprising every production, both useful and ornamental, which is procured from beneath the surface of the earth. Ores and their treatment, showing the products derived from what will appear to the uninitiated very common-place material; machinery for manipulating refractory ores will be a feature of more than ordinary interest. Specimens of large and important beds of valuable substances will be shown, together with data representing the extent and value of the deposits. Some of these will develop surprises, as they indicate a wealth still undeveloped that is little thought of and impossible to realize without a thorough representation of their extent and importance. For instance, in Southern California, there is a bed of asphaltum of superior quality, the quantity of which is estimated to be sufficient for the paving of every important street in every city of the United States. Other deposits of great value, such as coal and its allied mineral connections, building stone, marble, and a great variety of precious stones, such as onyx, agate, Jasper, etc.; deposits of grinding and polishing substances, corundum and certain clays; other deposits including asbestos, graphite, mica, kaolin, lime, cement, gypsum, sulphur, a variety of salts, fertilizers, manganese, aluminum clays, etc.

### BIRD SHOW AT BUFFALO.

The Bird Protective Association of America proposes to make an exhibit at the Pan-American Exposition which will be of great interest and general value to all agriculturists, particularly those interested in the forest and shade trees. The exhibit will consist of infected sections of various kinds of trees on which will be mounted the destroying insects in their various stages of development, and the birds that devour them.

The bird and insect life will be represented in a natural way, thereby illustrating the great value of bird life to all forms of vegetation. It will be the first exhibit of this nature ever made at an exposition, and it is intended to make it a most useful feature of the Pan-American.

## Popular Science.

BY H. H. BAKER.

### The Moon and the Tides.

The theory that the attraction of the moon caused the elevation and depression of water called the tides was determined at a time when men were absolutely ignorant of the action of the tides throughout the world, and because the tides behaved like the moon in regard to time-measurement, therefore men said the moon must be the cause of the tides.

Prof. George Howard Darwin, in his latest standard text-book on the Science of Tides, says: "The equilibrium theory is utterly contradictory to fact (page 160). It would seem that the moon actually repelled water (page 161). The form of equilibrium can never be attained by the ocean (page 151). The tidal problem is insoluble (page 188). The utmost that can be expected of a tide-table is that it shall be correct in calm weather and with a steady barometer. But such conditions are practically non-existent (page 242)."

Mr. Alexander Brownlie says: "It has never been demonstrated that the moon can lift water, although the proof has been sought for diligently. The tide-tables for the year 1900, made by the United States Coast and Geodetic Survey, predicted the ordinary diminutive tide at Galveston on the day the waters of the Gulf inundated that city.

"From that practical lesson, we ask: If the wind traveling 100 miles an hour drove the waters to overwhelm Galveston, what could escape annihilation were *theory* waves traveling 1,000 miles an hour true?" (American Geographical Society, Vol. xxxii., No. 5, 1900, page 471.)

Any theory which facts do not sustain must fail of necessity. We here repeat our axiomatic proposition made in a former article on tides, *viz.*, "That like causes produce like results, under like circumstances in all cases."

Let us look at a chart of the tide as it develops itself in the Atlantic Ocean. For example, the tide is instantaneous on the Atlantic over 21 degrees of latitude, and also instantaneous over 24 degrees of longitude. This field for observation has a boundary line commencing in Florida, then skirting the coast of the United States to Montauk Point; then disappearing, is seen again in Southern Newfoundland, from whence it takes a southerly course, crosses the Atlantic by the Azores, and reaches the coast of Africa on the parallel line of its starting in Florida, at about the 25-degree north latitude.

This boundary tide-line means instantaneous tide over 60 degrees of longitude, and more than 20 of latitude, while it takes the moon—the supposed great water-lifter and tide manager—four hours to travel that distance.

It is claimed that the moon is regular and always on schedule time. The Atlantic has two flood-tides, and two ebb-tides daily; that being a fact, we must have two flood-tides start daily from the south, and two ebb-tides start daily from the north, and both north and south must travel with equal velocity. If the moon theory is correct, there are four tides traveling in opposite directions, 200 to 600 miles an hour. The tide cannot be caused by the moon's attraction, because the moon cannot produce waves that will cross its own path.

In 1872 the Challenger Expedition was sent out to solve the problem of ocean currents. This commission, after careful observation, reported that ocean currents were due to opposition of temperature.

The height to which a tide rises, and the depth to which it falls, we claim to be a purely geographical question, the high or low tide meaning above or below the sea-level. The Bay of Fundy, with its 40 feet of high tide and 40 feet of low, both in 12 hours, confirms our conclusion.

Continued on page 238.

## 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.

SECOND QUARTER.

April 6.	The Resurrection of Jesus.....	Luke 24: 1-12
April 13.	Jesus Appears to Mary.....	John 20: 11-18
April 20.	The Walk to Emmaus.....	Luke 24: 13-35
April 27.	Jesus Appears to the Apostles.....	John 20: 19-29
May 4.	Jesus and Peter.....	John 21: 15-22
May 11.	The Great Commission.....	Matt. 28: 16-20
May 18.	Jesus Ascends Into Heaven.....	Luke 24: 44-53; Acts 1: 1-11
May 25.	The Holy Spirit Given.....	Acts 2: 1-11
June 1.	Jesus our High Priest in Heaven.....	Heb. 9: 11-14; 24-28
June 8.	Jesus Appears to Paul.....	Acts 22: 6-16
June 15.	Jesus Appears to John.....	Rev. 1: 9-20
June 22.	A New Heaven and a New Earth.....	Rev. 21: 1-7; 22-27
June 29.	Review.....	

#### LESSON IV.—JESUS APPEARS TO THE APOSTLES.

For Sabbath-day, April 27, 1901.

LESSON TEXT.—John 20: 19-29.

GOLDEN TEXT.—Blessed are they that have not seen, and yet have believed.—John 20: 29.

#### INTRODUCTION.

The two paragraphs of our lesson recording the two appearances of our Lord to the apostolic company present the very climax of the gospel narrative. Jesus has risen from the dead. He has met with his apostles, established the reality of his presence, endowed his disciples with power and authority. He has met with them again and convinced the most doubting one not only of the certainty of his bodily presence, but also of his real divinity. John now draws his gospel to a close, not because there is nothing more that might be said, but because he has already said enough to present the good news with power to any candid mind. It is true that he adds one more chapter, but that is in form, if not in reality, an appendix. The logical conclusion of the book is expressed by chapter 20: 30, 31.

We may be inclined to condemn Thomas for his doubting; for why should he esteem the evidence of his own senses more conclusive of the resurrection than the testimony of ten men with whom he had associated for years, and whom he knew to be true men. But in spite of this feeling we rejoice for ourselves that Thomas did doubt, for, thereby, we have renewed proofs of the genuineness of the resurrection.

TIME.—Upon the evening of the day in which our Lord first appeared risen from the dead, and a week later. In April of the year 30.

PLACE.—In a house at Jerusalem, perhaps in the same upper room in which Jesus and his disciples ate the Passover supper.

PERSONS.—Jesus, and his disciples, especially the eleven apostles.

#### OUTLINE:

1. Jesus Meets with Ten Apostles. v. 19-23.
2. Thomas Doubts. v. 24, 25.
3. Jesus Dispels the Doubts of Thomas. v. 26-29.

#### NOTES.

19. **Then the same day at evening.** This paragraph is evidently parallel with Luke 22: 35 and following verses. We must conclude then that there were others present besides the apostles. **When the doors were shut where the disciples were assembled for fear of the Jews.** They doubtless feared that the members of the Sanhedrin might undertake to arrest some of them on the ground that they were followers of Christ or on the charge that they had stolen away the body out of the tomb with the intent to deceive the people with the story that he had risen from the dead. **Came Jesus, etc.** We need not question how the doors were opened, whether by an angel, as for Peter upon his escape from prison, or in some other way; for it is evident that the doors were not opened. Jesus with his resurrection body seems not to have been subject to the ordinary physical laws. He was in the midst of his disciples before they knew of his coming. **Peace be unto you.** A usual form of salutation. Luke says that the disciples were terrified and afraid. Men are naturally frightened even by a supposed appearance from the spirit world.

20. **He showed unto them his hands and his side.** That they might identify

him as really their Master and no apparition. **Then were the disciples glad, etc.** Their terror and doubt give way to joy. For those present there is no further evidence necessary to attest that Jesus is really risen from the dead. Luke adds, however, that Jesus received a piece of fish from the disciples and did eat in their presence.

21. **Then said Jesus unto them again, Peace be unto you.** After their joyful recognition of him, Jesus begins anew with his salutation and proceeds to declare the object of his visit. **As my father hath sent me, etc.** Compare chapter 17: 18. He came into the world as the delegated representative or messenger of God; they are to go forth in like manner from him. There is a considerable difference of opinion as to whether these words and those of the following two verses are spoken to the apostles merely, or to the others also. In favor of the view that this commission was particular for the apostles is the fact that John never uses the word "apostles," and often designates the twelve as "the disciples." It is to be noted also that the power of remitting and retaining sins had before this been bestowed, so far as we know, only upon the chief of the apostles, Peter. Compare Matt. 16: 18 ff. This argument seems, however, to be insufficient. If there were other disciples present, we would expect to be told of the fact if they were excepted from this commission. At the day of Pentecost there is no mention that the divine out-pouring was restricted to apostles.

22. **He breathed on them, and saith unto them, Receive ye the Holy Ghost.** It is a mistake to interpret this as merely a promise of the impartation of the Holy Spirit which they were to receive in a few weeks. This was rather a real endowment, which may have been indeed an earnest of the more splendid outpouring of the Holy Spirit, which came with the parted tongues like as of fire and with the gift of speech upon the day of Pentecost. This passage cannot be a misplaced, abbreviated account parallel to Acts 2; for Jesus had, as John himself records, told his disciples that the Comforter (Paraclete) could not come until he went away. The revelation of the Holy Spirit as the Third Person of the Trinity, distinctly personal, must in the nature of things be reserved until after the ascension of Jesus. In the passage before us the breathing of Jesus upon his disciples is the symbol of the impartation of the Holy Spirit. In Greek the same word *πνευμα* represents both *spirit* and *breath*. It is much better to translate "Spirit" instead of "Ghost," for the latter term is by some people indissolubly connected with the idea *apparition*.

23. **Whose soever sins ye remit, etc.** A power belonging to God is thus in a certain sense, along with the gifts of the Holy Spirit, imparted to men. This power could not, of course, be used by the apostles arbitrarily, for God himself does not thus use it. With the enlightenment which the Spirit gives, these men were able to discern true penitence and thereby to declare remission of sins; and also able to discern the lack of a right attitude toward God, and thereby to declare a retaining of sins. To illustrate, Peter may be said to have been remitting sins when on the Day of Pentecost he welcomed three thousand into the company of believers, and to have been retaining sins when he spoke to Ananias and Sapphira.

24. **But Thomas, etc.** Although it is perhaps right that we should speak of him as doubting Thomas, we must not forget that when Jesus proposed to return from his retirement east of the Jordan, to the vicinity of Jerusalem into the midst of his enemies, it was Thomas who said, "Let us also go, that we may die with him." It may have been a mere accident that Thomas was absent from the company of the disciples upon this evening.

25. **Except I shall see in his hands the print of the nails, etc.** It is no wonder that Thomas doubted since all the others doubted until they received conclusive evidence; but Thomas carried his doubt farther than all. He disbelieved the united evidence of a number of men with whom he had been associated upon intimate terms for years, and he proposed for the satisfaction of his doubts certain specific requirements. **And thrust my hand into his side.** The word translated "thrust" here is the same as that translated "put" in the previous clause. It would much better be rendered "put" here

also. We must not suppose that Thomas desired to open afresh the wound.

26. **And after eight days.** This reckoning is probably according to the Jewish method, counting the day from which and to which the reckoning is made. We are not told as to the time of day. Some have imagined that they were met for the purpose of doing honor to the Lord's-day, so called. In speaking of this theory, Dr. H. A. W. Meyer says, "But that they were gathered together for the celebration of the resurrection day, and that Jesus desired by his appearance to sanction this solemnity, is without any indication."

27. **Then saith he to Thomas, Reach hither thy finger,** etc. He knew of the conditions which Thomas had proposed for his belief, and evidently came on purpose to dispel his doubts. Jesus condescends to fulfill the conditions. **And be not faithless, but believing.** The two words "faithless" and "believing" are from the same root. We might preserve the play upon words by translating "not faithless but faithful," or "not unbelieving but believing." The translation of our versions is, however, to be preferred.

28. **My Lord and my God.** It is evident that Thomas is convinced by the sight of Jesus and does not put his test into execution. By these words the doubting disciple expresses his recognition of Jesus, and his faith in him as God.

29. **Blessed are they that have not seen, and yet have believed.** The past tense [aorist] is evidently used here like the Hebrew perfect to express a general truth which would in English have the present tense. Jesus does not reprove those who believe because they have seen; but does ascribe happiness to those who believe without the testimony of sight.

#### The Moon and the Tides.

(Continued from page 237.)

Tides show both a slow and fast speed. The current speed is slow, but the mass in motion is fast. Tide is high at Albany 9 hours, 33 minutes after Governor's Island, N. Y., but no currents goes to Albany at the rate of 15 miles an hour.

Distance from the Equator has no effect on the tides, since they rise as high in the Arctic regions as at the equator.

We hold firmly to the opinion set forth some years ago, that the law governing the tides was enacted by the Great Jehovah for sanitary purposes, for the especial benefit of the inhabitants of the earth and the ocean, and not a single tide movement is due or can be mathematically traced to the moon, or its influence.

#### SABBATH-OBSERVANCE.

From the New York Tribune.

In your issue of to-day a certain W. L. C. Samson protests warmly against the proposed opening of the Buffalo Exposition on Sunday. Against his idea itself the undersigned has nothing to say. He, too, believes that every human being has a sacred and inviolable right to a weekly day of rest, although the question may well be asked: "How shall workingmen, and, in fact, all persons employed six days in the week, have an opportunity to visit the Exposition if it be closed on the only day when they are at leisure?" But I would ask Mr. Samson, in all seriousness, by what sort of logic or fairness he can apply a large number of Biblical passages enjoining the observance of the Sabbath to Sunday when they have not the slightest reference thereto.

Sunday is not the Sabbath, never was and never will be. When "amid Sinai's thunders" the Lord said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath day of the Lord thy God, on it thou shalt do no work," he meant what he said, the seventh day, not the first. Sunday is the first day of the week, Saturday is the seventh. Saturday, therefore, is the Sabbath, not Sunday. All the other passages which

Mr. Samson cites (Isaiah 58: 13, 14; Ezekiel 20: 12-24; Jeremiah 17: 19-27, etc.) refer to the seventh day, which alone is or ever can be the Sabbath, and state most emphatically its obligatory character and inviolable sacredness. Not a word in any of the passages which Mr. Samson quotes can, by hook or crook, be construed as referring to Sunday.

All Christendom, with its hundreds of millions of adherents, with the exception of the handful of Seventh-day Baptists and Seventh-day Adventists, and the Church of Abyssinia, which stands upon the platform of primitive Christianity when the Sabbath was still observed, is habitually engaged in desecrating the Sabbath with every manner of occupation forbidden by the law of God. Why, then, grow so excited about the Sunday, when the Sabbath itself is so constantly and flagrantly desecrated? It has always been a matter of amazement to me how Christianity, based, as it admittedly is, upon the law of God revealed through the Hebrew people, should so utterly disregard the day assigned by that law as the Sabbath, while acknowledging the propriety and necessity of the Sabbath principle. If the principle of the Sabbath, that of a weekly day of rest, be right and proper—and who would deny that proposition—why utterly ignore the day appointed by divine wisdom for that purpose and attempt to invest another unauthorized day with its sanctity?

I believe that this inconsistency is largely responsible for the constant tendency to disregard the Sunday. The people feel that it is not really the Sabbath, and do not care to observe it as such. Mr. Samson may answer that the Sabbath has been transferred to Sunday by properly constituted church authorities, but, though not a Christian theologian, I may, in all modesty, as a firm believer in a perfect, all-wise and all-powerful God, ask: "How can men presume to change that which God hath ordained?"

In conclusion, I would say, I hope, without offense, that it is time Christianity returned to the observance of the Sabbath proclaimed from Sinai's height. The Sabbath was only given up and Sunday chosen in its stead to make a distinction between Jews and Christians. I do not think that enlightened present-day Christian thought would consider that any longer a sufficient reason. The Lord alone knows what troubles and trials this Sabbath question has brought my co-religionists. Thousands have been forced by the struggle for bread to surrender their historic Sabbath, and with it much of their religious fidelity and peace of mind. Many have remained faithful to the pledge sworn by their ancestors, "And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, a perpetual covenant" (Exodus 31: 13), but at the cost of tremendous sacrifices and subject to constant worry and annoyance if they do a stroke of work or sell a shoe-lace or a pair of suspenders on the Sunday. It would be a grand thing if the believers in the two great religions which shape the spiritual thought of the bulk of civilized mankind could unite in the observance of the Sabbath, on the one possible basis of the recognition as such of the day proclaimed in the Decalogue, and re-enjoined in countless passages of the Bible. Such union would bring about the harmony of views necessary for resting legislation, and would render it possible to

secure for every working man and woman his and her inalienable right, that of a weekly day of rest.

But as long as that glorious, though remote, idea remains unattained, let at least perfect liberty of conscience prevail. Let every man be free to observe the day of rest which appeals to his religious convictions, and to pursue his ordinary vocation without annoyance or interference on the other days of the week. Above all, let there be no misapplication of Biblical injunctions concerning the Sabbath to a day to which they have no reference. If Sunday-observance must be upheld, let it be on some other ground than the incorrect and unhistoric one that it is enjoined by the law of God.

BERNARD DRACHMAN.

Rabbi of the Congregation Zichron Ephraim.  
NEW YORK, March 25, 1901.

#### THE PAN-AMERICAN EXPOSITION.

The failure of Congress to appropriate the \$500,000 which the Exposition management expected to receive will not affect the plans of the fair managers. The fund on hand will meet all expenditures except about \$500,000, and the citizens of Buffalo will raise that sum, of which \$200,000 was subscribed last Saturday. The enterprise, which has been developed on a broad scale, will be carried to completion on the original plans, and the Exposition promises to be interesting and valuable. About \$6,000,000 has been pledged for the Exhibition, in addition to \$3,000,000 for "Midway" and popular features. The Exposition was undertaken for the purpose of exhibiting the products and progress of the Western Hemisphere and to stimulate trade between all the countries comprised in that geographical division. The exhibits will represent the United States, British America, the West Indies, our new island possessions and the states of South and Central America. Among the noteworthy buildings are those devoted to the fine arts, music, electricity, horticulture, transportation, manufactures and the liberal arts, agriculture, forestry and mines, machinery, ethnology and the United States Government building. The exhibits illustrating our industrial and inventive progress will be comprehensive, and especial efforts to render the electrical displays complete and interesting have been made. One of the notable features will be an Indian congress, which will assemble 500 Red men from 42 tribes, and depict all phases of Indian life. The United States Government will be represented by exhibits from the National Museum, Smithsonian Institution, Bureau of American Republics, the Fish Commission, and the Departments of State, Treasury, War, Navy, Justice, Postoffice, Interior, Labor and Agriculture. The Exposition will open on May 1 and close November 1. Special programs have been provided for opening day, May 1; for dedication day, May 20, and President's day, about June 10.—*Philadelphia Ledger*.

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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.

**WINCHESTER.**—George W. Winchester was born in Spaford, Onondaga County, N. Y., Nov. 7, 1837, and died in Scott, Cortland County, N. Y., March 27, 1901, aged 63 years, 4 months and 20 days. J. T. D.

**FENTON.**—James Fenton was born in Schoharie County, N. Y., May 29, 1833, and died in Scott, Cortland County, N. Y., March 30, 1901, aged 67 years, 10 months and 1 day.

He was a man of quiet habits and had many friends. As a veteran of the Civil War he was held in high esteem by his comrades of the G. A. R. February 5, 1890, he was married to Amelia Lamison, who survives him. He was stricken while the family were at church service on Sabbath morning, and passed away before the day was done. The pastor of the church at Scott had his home with Mr. Fenton. J. T. D.

**SEVERANCE.**—At Gentry, Ark., March 31, 1901, Angeline L. Severance, aged 22 years, 6 months and 5 days.

She was the daughter of J. M. and R. A. Severance, and was born near Dodge Centre, Minn. When about 13 years old she made a public profession of faith in Christ and united with the Seventh-day Baptist church at Smyth, South Dakota. Of this church she remained an honored and faithful member until just one week before her decease, at which time she united with the Gentry Seventh-day Baptist church, as one of its constituent members. She was a good worker in the church, and a patient sufferer during a long illness. She leaves a father, four brothers and many relatives and friends to mourn the departure of a tender spirit and a worthy "child of the King." "Blessed are the dead which die in the Lord from henceforth." G. H. F. R.

**DAVIS.**—William R. Davis was born September 20, 1830, and died in Doddridge County, W. Va., March 31, 1901, aged 70 years, 7 months and 11 days.

He professed religion and joined the Salem Seventh-day Baptist church at the age of 18 years. He afterward removed his membership to Middle Island, of which church he was a member till death. Bro. Davis was afflicted with cancer and blindness for years before his death, but was cheerful and resigned. The writer, with others, held a religious service in his home a few weeks before his death. He took part in the meeting, and with much effort stood up and gave his testimony that the Lord was with him in his home. He died in the triumph of faith, saying he was going home to glory. The funeral services were conducted by the pastor, Eld. D. W. Leath, in the church at Greenbrier. He leaves a wife and many grown-up children. D. W. L.

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Studies in Sabbath Reform.....	25
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**North-Western Tract Depository.**

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

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**THE** next Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott churches will be held with the Scott church, beginning April 26, and closing April 29, 1901. The following program has been arranged:

**SABBATH EVENING.**

7 o'clock. Prayer and praise service.  
Introductory Sermon, Alfred Coon; alternate, Rev. J. T. Davis.

**SABBATH MORNING.**

10.30 o'clock. Sermon, Rev. L. R. Swinney.

**SABBATH AFTERNOON.**

2 o'clock. Sabbath-school, Superintendent J. T. Davis.  
Sermon, Rev. L. M. Cottrell.

**EVENING.**

7.30 o'clock. Young People's Hour, conducted by C. J. York.

**FIRST-DAY MORNING.**

10.30 o'clock. Sermon, Rev. L. R. Swinney.

**AFTERNOON.**

2 o'clock. Business Meeting.  
3 o'clock. Essays and Discussions.

**EVENING.**

7.30 o'clock. Praise Service.  
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SCOTT, N. Y., April 7, 1901.

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**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.

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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.

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