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## Dark, and Jesus Had Not Come.

BY THEODORE G. SOARES, PH. D.

**D**ARK on the stormy lake,  
He tarries on the Gilead shore,  
While in the boat they quake,  
They twelve, and bend the useless oar.  
Dark, a lonely dark,  
And Jesus had not come.

Dark in the world to-day  
In dens of vice, in haunts of crime,  
Where self and greed hold sway,  
In heathen lands of every clime.  
Dark, a hideous dark,  
And Jesus has not come.

Dark in the human soul  
That's barred from God, great longings crushed,  
Set on its own control,  
Till e'en the still small voice is hushed.  
Dark, a wilful dark,  
And Jesus has not come.

Light of the world, he came.  
Let none in darkness walk, and death  
Become a shadowy name.  
"I am with you to the end," he saith.  
Light, universal light,  
And Jesus now has come.

—S. S. Times.

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## The Sabbath Recorder.

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

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### THE CHILD AT BETHLEHEM.

BY J. B. TABB.

Long, long before the babe could speak,  
When he would kiss his mother's cheek  
And to her bosom press,  
The brightest angels standing near,  
Would turn away to hide a tear,  
For they are motherless.

—Congregationalist.

THE *Defender* reports that the bill against Sunday excursions in the state of Maine has been adversely reported upon by the Judiciary Committee, which report has been adopted by both Houses of the Legislature. Seventy-five thousand church members in the state united in petitioning for the law, but the influence of the railroads, it is said, and the general desire for a holiday Sunday, overcame the wishes of those who favored the bill. It is said that the bill was received with such evident disapproval and frivolity that "when the bill was presented in the House, at a signal from the Speaker, Mr. Manney, a wave of laughter swept over the House." Several of the Anti-Sunday legislation bills before the Legislature of Massachusetts have not been acted upon at this writing.

THE agitation concerning various bills touching Sunday legislation, which have been before the Massachusetts Legislature, continues, from time to time. The bills seeking to make Sunday an open season for shooting and fishing have failed in the Lower House. A correspondent of the *Boston Globe*, of May 11, proposes that the whole question of "Sabbath-observance" be submitted to a popular vote in the state of Massachusetts. He claims that such a course would be in accord with the genius of our government and would secure definite information upon which to base legislation, or to refrain from it. He says that under present circumstances, legislators are governed by what they suppose to be public opinion, which opinion is likely to find fullest expression by those who are most earnest in besieging legislative halls in behalf of their own measures. It is probable that if the agitation concerning Sunday-observance in Massachusetts should continue for a year or two more, in political circles, as it has done during the past year, that some steps will be taken to secure a general expression of opinion on the part of the people. Whatever the result might be, it will be in keeping with the genius of American institutions to secure such an opinion, and to make it the basis of further action.

A COPY of the Birmingham (England) *Weekly Post*, for April 13, 1901, is before us. It contains an article on "Seventh-day Baptists at Aschurch." This is a reference to the old Seventh-day Baptist church at Natton, in the parish of Aschurch, Tewkesbury, England. The article contains some genuine facts in keeping with accurate history, but it is faulty in several respects as to details. It dates the existence of the church to a period previous to 1640; the correct date probably is considerable earlier. The article states that "the first London pastor was sent over from the United States." Had it said the last London pastor, it would have been accurate. In conclusion, the *Post* de-

clares "this tiny body—the only meeting of the kind out of London—is one of the oddest things in the ecclesiastical world." If the *Post* were better informed upon the history of the Seventh-day Baptists, and was also informed as to the fundamental doctrines held by them, it would have less reason to consider the Seventh-day Baptists "the oddest thing in the ecclesiastical world," and would convey more nearly accurate information to its readers than it has now done.

A REPRESENTATIVE of the RECORDER will be present at each of the Associations, and one important part of his business will be to receive dues and secure new subscriptions for this paper. Not a few of our subscribers—and they are among our most valued friends—are accustomed to pay their subscriptions, and to say good words for us, in connection with the Associational gatherings. Year by year the RECORDER finds that the people take greater interest in its work, and it takes pleasure in being represented in the public gatherings of the denomination. We send this notice that you may prepare, before leaving home for the Association, for whatever financial transactions you may desire to make with the Publishing House, and that you may find a place in your thoughts for those questions, commendations, or criticisms, which we are always glad to receive. The RECORDER belongs to the people. It aims to serve the people, and it is always glad for the opportunity of appealing to the people for both financial and moral support.

ON the 9th of May the officers of the American Sabbath Union of New York adopted a formal protest against the action of the Directors of the Pan-American Exposition, in throwing open the gates of the Exposition on Sunday afternoons and evenings. This protest was put forth "chiefly on humanitarian rather than religious grounds, though it urges the latter also." One strong item in the protest is that such a course "tends to break down the distinctive American Sabbath which has been recognized by the most enlightened publicists of this country and of Europe, as one of our fundamental characteristic institutions, and the surest safe-guard of education, of religion and of social, political and industrial freedom." That the religious element should occupy a second place in this protest is in keeping with the whole drift of the Sunday question away from religious considerations. Few things could indicate more clearly the growth of No-Sabbathism than this fact does.

THE discussion concerning the proposed Sunday legislation in the state of Massachusetts is creating wide-spread attention in Boston, and elsewhere in New England. The *Boston Globe* has made a speciality of securing the expressions of opinions from the people concerning various phases of the Sunday question at this time. W. G. Heart, George B. Wheeler and others have made fine presentation of the claims of the Sabbath and of the unfounded claims of Sunday in this discussion in the pages of the *Boston Globe*.

IMAGINE Jesus examining your work, as he will at the last day; and strive that there may be no flaw in it, that it may be thoroughly well executed, both in its outer man and inner spirit.—Dean Goulburn.

### IS SUNDAY LEGISLATION RELIGIOUS?

There are many questions concerning which men arrive at conclusions in accord with their desires, without giving due consideration to the facts involved. Those who declare that Sunday legislation is not religious belong to this class, or else they make technical definitions which will not stand the test of facts.

Many friends of Sunday see that the spirit of the Gospel, the verdict of history, and the Christian sentiment of these years forbid Sunday legislation on religious grounds. They know that public conscience is not sufficient to check the rapid increase of disregard for Sunday. They feel that this disregard must be checked in some way. They hope it can be done by civil law, hence they claim that Sunday, in the eye of the law, is only a "civil Sabbath," and that religious freedom and constitutional rights are not endangered by such legislation. This claim, put forth by men of high standing and unquestioned honesty of purpose, should be examined with care.

#### HISTORICALLY.

No one thinks of denying that Sunday legislation had its beginning under the most intense form of the Pagan State-Church system. Whether it be accepted that the influences which gave birth to this legislation were primarily Pagan, or Christian, or a compound of both, the important fact remains that Sunday legislation began under the Roman Empire, while it was yet Pagan. The first Sunday law was an edict from the Emperor Constantine, in his capacity as *Pontifex Maximus*, in which capacity he had full power to appoint sacred days as a part of the religious system of the Empire. The Genesis of Sunday legislation was wholly religious, under the theory that religion was a department of the state, and that religious actions were to be determined by civil law. All religion was an affair of the state under Roman paganism. There was no essential change in this respect while the Empire continued. The laws which succeeded the edict of 321 A. D. enlarged their scope, and associated other days with Sunday, but no change was made in the basis of legislation. A single example will illustrate this fact.

In 389 A. D. under the joint rule of Valentinian and his associates, the following law was enacted:

The three august emperors, Valentinianus, Theodosius, and Arcadius, to Albinus, prefect of the city;

We command that all days shall be days for the administration of justice. It is proper that those days only shall be holidays which in the twin months the more indulgent portion of the year has designated for rest, for mitigating the heat of summer, and gathering the fruits of autumn.

1. We likewise set apart for rest the usual days of the calends of January.

2. We designate (also) the natal days of the greatest cities, Rome and Constantinople, on which justice ought to be deferred, because from these it also had its origin.

3. Likewise we regard with the same reverence the sacred days of Pascha, the sever which precede, and the seven which follow; and likewise the days of the sun as they follow each other in order.

4. It is necessary to hold in equal reverence our own days, either those which brought us forth (to behold) auspicious light [that is, their birthdays] or gave birth to the Empire.

Dated at Rome the seventh before the ides of August in the consulship of Timasius and Promotus. (389)

Codex Theo, lib, ii, tit. viii, lex 19.

All this, instead of being non-religious, was eminently religious. In the same way the civil law legislated concerning everything

pertaining to religion. It determined what was "orthodoxy," and what was "heresy," and punished or rewarded accordingly. This is placed beyond controversy by the celebrated "Justinian Code." Justinian, (527-565 A. D.) sought to become the world's legislator by codifying the Roman laws which had been enacted previous to his time. In this code the will of the emperor is divine law. This was the natural evolution of the earlier pagan religion which worshiped the emperors and deified them after death. The Romanized Christian Church was an organic part of the state. Its rules were valid only when sanctioned and enforced by civil law. Civil law superintended even the private habits and morals of the clergy. Bishops were "Imperial officers, *ex officio*. Civil law determined how many clergymen could be attached to each church, lest an excessive number should be too great a drain upon the public funds. Thus Christianity entered the Dark Ages, inextricably united with the civil power, legislation concerning Sunday, and scores of other days, being prominently at the front. That this type of state Christianity continued through the Middle Ages needs only to be stated. No one thinks of denying it.

#### SUNDAY LAW IN ENGLAND.

English-speaking Christianity was developed under the same State-Church system, and the earlier English Sunday laws, out of which grew those of the American colonies, and of the subsequent states, were as intensely religious as any that had preceded them. Like the Roman laws, they included many other days, standing on the same ground with Sunday. Witness the following; a law of Edward VI., enacted in 1552 (statutes of the 5th and 6th of Edward VI., chap. iii), after a long preamble as to the carelessness of the people concerning public worship and religious services; and after asserting that the matter of "holy days" is left to "the discretion of the rulers and ministers of every country" proceeds as follows:

II. And it is also enacted by the authority aforesaid, that every even, or day next going before, any of the aforesaid days of the feasts of our Lord, of Easter, of the Ascension of our Lord, Pentecost and the Purification and Annunciation of the aforesaid Blessed Virgin, of All Saints, and of all the said feasts of the apostles (other than of St. John the Evangelist, and Phillip and Jacob), shall be fasted and commanded to be kept and observed, and that none other even or day shall be commanded to be fasted.

III. And it is enacted by the authority aforesaid that it shall be lawful to all arch-bishops and bishops in their dioceses, and to all other having ecclesiastical or spiritual jurisdiction, to inquire of every person that shall offend in the premises, and to punish every such offender by the censures of the Church, and to enjoin him or them such penance as shall be to the spiritual judge by his direction thought meet and convenient.

IV. Provided always, that this act, or anything therein contained, shall not extend to, abrogate, or take away the abstinence from flesh in Lent, or on Fridays and Saturdays, or any other day which is already appointed so to be kept, by virtue of an act made and provided in the third year of the reign of our sovereign lord the king's majesty that now is, saving only of those evens or days whereof the holy day next following is abrogated by this statute; anything above mentioned to the contrary in any wise notwithstanding.

V. Provided also, and be it enacted by the authority aforesaid, that when and so often as it shall chance any of the said feasts (the evens whereof be by this statute commanded to be observed and kept fasting-day) to fall upon the *Monday*, that then as it hath always heretofore been accustomedly used; so hereafter, the *Saturday* then next going before any such feast or holy day, and not the *Sunday*, shall be commanded to be fasted for the even of any such feast or holy day; anything in this

statute before mentioned or declared to the contrary in any wise notwithstanding.

VI. Provided always, and it is enacted by the authority aforesaid, that it shall be lawful to every husbandman, laborer, fisherman, and to all and every other person or persons, of what estate, degree or condition he or they may be, upon the holy days aforesaid; in harvest or at any other time of the year when necessity shall require, to labor, ride, fish, or work, any kind of work, at their free wills and pleasure; anything in this act to the contrary in any wise notwithstanding.

VII. Provided always, and be it enacted by the authority aforesaid, that it shall be lawful to the knights of the right honorable order of the Garter, and to every of them, to keep and celebrate solemnly the feast of their order, commonly called St. George's feast, yearly from henceforth, the 22d, 23d, and 24th days of April, and at such other time and times as yearly shall be thought convenient by the king's highness, his heirs and successors, and the said knights of the said honorable order, or any of them, now being, or hereafter to be; anything in this act heretofore mentioned to the contrary notwithstanding.

"Revised statutes" from 1235-1685 A. D., pp. 555-557, London, 1870. Also, "British Statutes at Large" vol. ii, p. 425, London, 1786.

#### UNDER THE PURITANS.

Such was the character of Sunday legislation previous to the Puritan supremacy in England. Sunday was only one of many "holy days," and all were part of an elaborate state-church system. The political supremacy of Puritanism in England extended from 1640 to 1660, A. D. This supremacy was marked by the most extreme union of church and state. Puritanism ceased to legislate concerning saints days, but intensified the laws touching Sundays, and such days of "humiliation" and "thanksgiving" as the state might appoint. For details, see "Sunday Legislation," etc., by the Editor of the RECORDER, pp. 115-142.

This "Puritan" Sunday legislation was transferred to the American colonies and became the source of all existing laws in the United States. It has gradually lost its intensity, but has never been removed from its original religious basis. There is not a form of Sunday law in the United States which shows any other than a religious basis, either in the history of its genesis, or in the language used. Various modern decisions of certain courts have attempted to evade the religious element of the Sunday laws, though the bulk of these decisions still maintain or admit the religious character of them.

If these decisions be grouped they declare that it is constitutional to prohibit work on Sunday. This is denied in some decisions, but the weight of authority is on the other side. The following propositions are also supported by a large majority of court decisions. Sunday is a holy day. Its holiness is to be recognized by remaining idle, and it is immoral not to do so. Idleness on Sunday should be enforced as a religious duty. There is a divine command that men shall be idle on Sunday, and such idleness is an essential element of Christianity. That divine command is a part of the constitutional law of the United States. For a detailed and exhaustive summary of court decisions in the United States see "Sunday Legal Aspects," etc., by James T. Ringold, of the Baltimore bar; published by Frederick D. Linn & Co., law publishers, Jersey City, N. J.

When courts make such decisions they sustain Sunday laws as essentially religious and ecclesiastico-civil legislation. That many, if not all, of these decisions positively contradict the statements of the Bible does not

alter the fact that the decisions have been made, and, as no case has yet been passed upon by the courts of last resort, the lower decisions stand affirmed; and while counter decisions have been made, the overwhelming weight of authority, in the aggregate, is in favor of Sunday as a religious and an ecclesiastico-civil institution; and this in the United States, with its claim to religious freedom.

#### INTERNAL EVIDENCE.

If the fundamental idea in Sunday legislation be analyzed, it shows a positively religious basis. If the Puritan theory of the "change of day" be accepted, and Sunday be held as the successor of the Sabbath by a transfer of the Fourth Commandment, the basis of regard for it is pre-eminently religious. There can be neither "sin" nor "immorality" in performing labor, or in conducting business on Sunday, unless Sunday is, in some way, religious and sacred. If the law seeks to attain no more than one day's rest in each week, a general law requiring rest on any day would meet all demands. The fact that men insist that Sunday is the "Sabbath," and can be "desecrated" by work which would be proper and right on any other day, shows that the fundamental reason for forbidding labor is religious; and that the day on which it is forbidden is "sacred." It is no answer to say that the law does not require men to be religious. It holds them to be irreligious, by working; and it makes exceptions of "necessity and mercy," which are drawn from religious considerations only. These have no meaning, whatever, on "civil" grounds alone.

Neither is it an answer to say, "The Sabbath has a civil side," and the law deals with that only. Why has it a "civil" side? Because the law continues to protect it as a religious day. There has never been any "civil Sabbath" separate from Sunday. It is a childish evasion to say, "the civil and religious Sabbath happen to coincide." As is shown above, Sunday laws were made first because men believed that the civil law ought to control all days which religion prescribed. To carry out the claim of "civil rest-day only," the law should designate a day with no religious character or association, and leave men free to choose when they will rest on religious considerations. Until the friends of Sunday legislation are willing to separate the civil law from the religious day, and let the latter take its chances, alone, it is useless for them to claim that they do not seek the support of Sunday as a religious institution, through civil law. This theoretical distinction between the civil Sabbath and the religious Sabbath did not appear in history until the right of the civil law to interfere in religious matters was challenged. Since then, men have labored to make this impossible distinction.

Under the full state-church system scores of other days have been, and are now, "civil institutions"; as are also baptism, and numberless other items connected with religion and religious worship.

It may be permitted to say that Sunday laws do not indicate a "union of church and state," if that expression be defined in a technical way, meaning the support of the church by public tax, and the appointment of its incumbents as a part of the state politics. But that phase of the state-church system is only one form of fundamental

error. An actual union of Christianity and the state takes place wherever religious questions are interfered with or controlled by the civil law. It was against this radical error and evil that Christ put God's everlasting veto, when he said, "My kingdom is not of this world." "Put up again thy sword unto its place; for all they that take the sword shall perish with the sword."

Many friends of Sunday disavow the intention of pushing Sunday legislation as a religious matter. We give full credit for such intentions, but the best of intentions, and the highest purposes cannot overcome fundamental facts in the history, and in the intrinsic character of Sunday legislation. This disavowal of the religious nature of Sunday laws shows that we are approaching the time when existing Sunday laws will be repealed, or so essentially modified as to change their fundamental character. All agitation tends to that result. Should temporary success attend local efforts to secure more rigid enforcement, or a wider application of these laws, that will only hasten the reaction which will modify or destroy them. Thus does the world progress toward clearer conceptions and a better understanding of religion and religious duties.

#### THE MANUSCRIPTS OF THE NEW TESTAMENT.

A paper read before the Ministerial Association of Hornellsville, N. Y., by President Boothe Colwell Davis, of Alfred University.

(Concluded from last week.)

In 1845 Dr. Tregelles went to Rome with a letter from Cardinal Wiseman, and, after much effort, gained sight of the manuscript, but two Roman Prelates were assigned the duty of watching him during his stay. They would not permit him to open the volume without searching his pockets and taking away all implements by which he could copy the text.

Two years before this, Tischendorf had spent two months trying to get access to the manuscript, securing and presenting letters of recommendation from the leading scholars and nobles of Europe. Notwithstanding his great efforts, and the powerful influence which he was able to command, he was only able to obtain permission to examine the book for six hours.

In 1861 Dean Alford gained, by special effort, permission to examine the manuscript for the purpose of verifying other texts, but he was not permitted to make any copies of the Vatican text.

In 1866, Tischendorf made a second attempt to study the Vatican manuscript. It was after he had become famous as the finder of the Sinaitic manuscripts, and on this account had a little better success than he had had twenty years before. At this time, however, he was only permitted to spend forty-two hours inspecting the sacred volume, and was watched with great suspicion and jealousy lest he should rob the book of its value to the Roman Catholic church.

Pope Leo XIII. has pursued a much more liberal policy than that of his predecessors. He has had made by phototype a splendid *fac simile* of every page of the manuscript, and had the edition bound in five volumes. A copy of this magnificent edition was a worthy gift of the Pope to the late World's Fair in Chicago, and was doubtless seen by many of the members of this Club where it was exhibited in the Convent of Santa Maria

de la Rabida. The text is thus given to the world in its completeness, and is possessed by some libraries of America as well as Europe.

An interesting incident in the history of this ancient manuscript is narrated by Dr. Merrill. It is that in 1808, Napoleon I., captured the manuscript with many other treasures of the Roman museums and libraries, and carried it to Paris. Here it remained until after his overthrow at Waterloo in 1815, after which it was returned to Rome.

During the seven years in which it was kept in Paris it might have been freely studied, had scholars of the requisite skill and disposition applied themselves to the task. Such scholars were not ready—Tregelles was three years old, and Tischendorf was but two, and thus textual criticism was forced to wait another half century for the men and the means for its fuller investigation.

Scarcely less interesting than the Vatican is the story of Sinaitic manuscript and its discovery by Tischendorf. He had long felt that the monasteries of the East must contain works of great value in the study of the text of the Bible. He determined to make a journey of exploration in the East, and after much discouragement and many disappointments, started, in 1843, to make the journey. It was at this time that he first visited the Vatican, and saw for six hours the Vatican manuscript as previously mentioned.

He went on from Rome to Egypt, visiting Alexandria and Cairo. Without success in finding valuable documents, he proceeded in the spring of 1844 to the Sinaitic Peninsula. He arrived at the Convent of St. Catharine, near the base of Mount Sinai, on May 24. This Convent dates from the time of Justinian, about the middle of the sixth century. The location of this Convent and its cherished traditions drew to it many pilgrims, and caused it to hold a very important rank as a repository for manuscripts and books of the church.

After some effort, Tischendorf gained access to this secluded, sacred, and ancient dwelling-place of the Monks—a monastery then certainly over twelve hundred years old. He studied his libraries which were rich in ancient manuscripts—but for some time seemed unrewarded by the discovery of the object of his search, viz., an early copy of the Scriptures. By accident, he discovered, at length, a basket full of old parchments standing on the floor, waiting to serve as kindlings. Two baskets full of similar fragments had been previously used for this purpose. As he turned over these mouldering leaves he found three scraps of the Old Testament in Greek, which bore evidence of being older than any he had ever seen. His evident excitement and interest at finding these aroused the suspicion of the Monks, who refused to allow him to retain but a small portion of the contents of the basket. All his efforts could not enable him to gain the remainder of the manuscript. The brotherhood had discovered his happiness in reading the pages, and though they themselves could not appreciate them, they were convinced that they had in their hands something which was considered by Tischendorf a rare treasure. Baffled in every attempt to make further discovery, he departed for home, carrying the few precious leaves he had been permitted to retain with him. They contained parts of 1 Chronicles, all of Nehemiah

and Esther, parts of Jeremiah and Lamentations, and parts of the Apocryphal books of Tobit and 2 Esdras.

These fragments he placed in the University Library at Leipzig, and named them the Codex Fredrico-Augustanus, in acknowledgement of the patronage of the King of Saxony, under which the Eastern journeys were conducted. But Tischendorf could not give up the search for what he believed now all the more ardently that the Convent of St. Catharine must contain. So in 1853 he once again penetrated the walls of that Eastern treasure house. But after a long and fruitless search he again returned to Europe. Still he could not be content, and once again he sought for the fullest access to that old Convent.

The Convent at Sinai, like all those of the East, was under the ecclesiastical system of the Greek church, of which the Emperor of Russia is the nominal head. Tischendorf sought the patronage of the Czar himself, and with a commission from him stood for the third time, in 1859, after sixteen years of almost fruitless effort, again within the walls of the Convent of St. Catharine, at the foot of Mt. Sinai. This time, with the highest authority of the church and of the Empire, he now freely searched the familiar rooms of the old library. But no trace could he find of the coveted manuscript which he felt sure must be there, if it had not been destroyed since his first visit. But the time came to return, and he ordered his Bedouins to prepare the camels for the unhappy return. On the afternoon of the same day on which he had ordered the return, while on a stroll with the steward of the Convent, he mentioned to Tischendorf that he had recently been reading the Septuagint. Tischendorf asked to see it, whereupon the Monk went to his cell and produced the great volume (wrapped in a red handkerchief), which had been the object of a life-time search. Not only the fragments that he had reluctantly left in the waste-basket, but almost the entire Old Testament—and better than all, the New Testament in perfect preservation, together with a copy of the Epistle of Barnabas, and a part of the Shepherd of Hermas.

With a carefully-constructed appearance of indifference, the scholar proceeded to lay his plans to copy in *fac simile* the text, and finally to remove it to St. Petersburg, where through the aid of the Czar it was made accessible to the scholars of Christendom. The story is a long one, but one of the most interesting connected with modern Biblical research.

The Codex Sinaiticus has 346½ leaves, or about 700 pages, 13½ inches wide, by 15 inches long. The parchment is very fine, and is supposed to be made of the skins of young antelopes. The text is chiefly written in four columns to the page. The poetry of the Old Testament is written in two columns. The letters are beautiful uncials, without accents or breathings, with no spaces between the words, and no large initial letters.

The text shows many evidences of later reviewers who have attempted to improve it even down as late as the twelfth century. The original work however is believed to have been done near the middle of the fourth century. This manuscript is very similar to the Vatican manuscript in every respect, and they are considered of almost equal importance in the whole field of textual criticism.

To extend the length of this paper narrat-

ing fuller details of the less important uncial manuscripts, or of the cursives, does not seem to the writer to be warranted. Should any member of this Club wish to read more fully on this subject, I would refer them to Westcott & Hort's Introduction to their edition of Greek New Testament; to President Edward C. Mitchell's Critical Hand-book of the Greek New Testament, both of which are published by Harper Brothers; and for a very delightfully readable little book, less critical but popular and more interesting, I would refer you to President Geo. E. Merrill's work entitled "The Parchments of the Faith," published by the American Baptist Publication Society, Philadelphia.

#### SUNDAY-OPENING AT BUFFALO.

For the present it seems to be decided that a compromise in the matter of Sunday-opening will control the Exposition, at one-half price admittance, and with a certain degree of closing of the buildings and the exhibits. The *Evangelist* thinks this "a victory for the American Sunday," although it is much disappointed that complete closing was not obtained. On the other hand the *Christian Advocate* feels that little or nothing has been gained, and closes an editorial notice in its issue for May 19, with these words:

Judged by the fine passages uttered in favor of the Sabbath, there is a large majority in this country who believe it should be perpetuated and honored, but from the practice of many and the great number of instances of surrender to the demands of mammon in connection with its observance, it is to be feared its real friends are in the minority.

This opening will secure all that is desired on the part of the railroads, by the way of excursion trains, and the reduced price of admittance will undoubtedly crowd the grounds on Sunday, even though all the exhibits are not open to the public. It remains to be seen whether this arrangement will continue through the summer, or whether new arrangements will be made according as circumstances may indicate. The promised effort on the part of the American Sabbath Union to secure an injunction has been undertaken by indirection. On the 14th of May a motion was made in the Appellate Division, for an order to show cause why two Police Commissioners and the Mayor of Buffalo "should not be removed from office on the ground of malfeasance, misconduct and dereliction of duty. The grounds set forth in the petition are that the Board of Police Commissioners of Buffalo permitted, allowed and sanctioned 150 mechanics, laborers, electricians and others to engage in a work not of necessity, not demanded by charity, nor required for the good morals and health of the community, on Sunday, May 5, and on Sunday, May 12, 1901, on the grounds of the Pan-American Exposition Company, of the city of Buffalo."

The attorney for the petitioners argued that the Police Commissioners and Mayor consented to a "desecration of the Sabbath," thereby violating a state law and their oath of office which requires them to enforce all statutory laws. This consenting to labor on Sunday is the ground on which misconduct and malfeasance are claimed and removal from office is demanded. The attorney further stated that this is the most direct method by which the courts can attempt Sunday closing, and that if the Police Board and Mayor of Buffalo can be removed from office, the chances of closing the Exposition are good. The decision by the court is promised on the 28th of May.

#### NEWS OF THE WEEK.

The tour of President McKinley in California has been temporarily interfered with by the illness of Mrs. McKinley in consequence of which she has been obliged to stop at San Jose, at the home of Henry T. Scott, for rest and treatment. On the 13th of May she was reported as improving, with the probability that the President would be able to continue the journey carrying out nearly, if not in detail, the program already adopted.

The rapidity with which the stock market in New York rallied after the break last week confirms our thought that only excessive speculating interests would suffer. That they should suffer is both logical and just. Early in the last week the main interest in the stock market shifted from Northern Pacific to Union Pacific, in which there was a sharp advance and heavy dealings.

Something of a panic was created in the London stock market by the events of last week, but J. Pierpont Morgan, the American millionaire, came to the rescue and anything like serious panic was avoided.

Reports from Havana, up to May 13, show that the Constitutional Convention is steadily approaching full acceptance of the Platt Amendment, and of the terms offered by the United States.

The end of the Boer War in South Africa is not yet in sight, although some slight gains are reported to the British arms. This fact, together with the heavy war debt of England, of which we have spoken before, continues to have a depressing effect upon the feelings of the English people, and those who oppose the war are growing in numbers and intensity of feeling.

A strike on the part of street railway employees began at Albany, N. Y., early in the last week. It assumed such proportions that the car lines were crippled, and on the 14th of May the state militia was called out to preserve order and prevent rioting. Considerable damage was done on the 14th. Troubles continued until the close of the week, at which time peace was restored, and business resumed, by an agreement of terms.

The Commencement at Union Theological Seminary was held on the evening of May 14. Twenty-seven students were graduated. Dr. Hall preached to the graduating class from the theme, "The Basis of Authority in Preaching." He said many excellent things, which we have not space to reproduce.

The Anniversary of the Women's Board of Foreign Missions for the Reformed Church of America opened in New York City on the 14th of May. Over 500 delegates were present at the opening.

#### THE SHADOWS OF LIFE.

What he does we know not now, but we shall know hereafter. I remember on a glorious day of almost cloudless sunshine passing in view of a familiar line of bare and majestic downs, then baking in the full beams of the moon. But on one face of the hill rested a mass of deep and gloomy shadow. On searching for its cause, I at length discovered one little speck of cloud, bright as light, floating in the clear blue above.

This it was which cast on the hillside that track of gloom.

And what I saw was an image of Christian sorrow. Dark and cheerless often as it is, and unaccountably as it passes over our earthly path, in heaven its tokens shall be found; and it shall be known to have been but a shadow of this brightness whose name is love.—Dean Alford.

#### THE UNITED CHRISTIAN PARTY.

The United Christian Party, with headquarters at Pittsburg and Allegheny, Pa., has sent forth a circular entitled "The Twentieth Century for Christ." In point of literary form the circular is an adaptation of Patrick Henry's famous speech, touching the Declaration of Independence. It expresses the opinion that "the moral outlook of the country is bad," and that disregard for Sunday is one of the worst features of the time. It dwells upon the fact that saloons, speak-easies, houses of ill fame and similar things flourish more widely and seductively on Sunday than on other days. The circular assumes that argument, moral suasion and all similar efforts have failed to check the tide of evil or to secure any cessation of these baneful influences. The appeal which is signed by J. S. Dodds, Chairman, and John Thresher, Secretary, closes with the following vivid paragraph:

Actions become men, a woman has words, is the motto of one of our states. Holy men of God, will you confirm, or will you belie its former sentiment? Earth, heaven, hell, each, with open ear, with craned neck, on tip-toe, listens, and will be thrilled with bliss or with anguish by your answer. Where shall be the joy, where the sorrow?

We venture the opinion that the United Christian Party will be far more likely to succeed if its efforts to redeem Sunday shall be turned in the direction of urging men to return to the observance of the Sabbath, and to that regard for the law of God which is the basis for similar regard for righteous human enactments.

#### THE SUNDAY ISSUE DOMINANT.

A late number of the *New York Observer* says that Dr. N. D. Hillis, of Brooklyn, speaking lately upon the theme, "The New Problems of the Preacher and the Church," said:

The great problem of the pulpit to-day is in the Sunday question. The next Sunday, he said, probably fifty thousand young men would be out on their bicycles in the parks. Sunday is Pagan, Sabbath is Christian. The question before America to-day is whether it will simply keep Sunday on the calendar, and relapse into Paganism, or will observe a weekly Sabbath and become Christian. Stated in another form, the choice lies between holiday and holy day. In the last analysis the responsibility for Sabbath-observance rests down upon the individual man. No usurpations of corporations or communities can excuse the individual if he breaks the Sabbath.

Dr. Hillis is correct in saying "Sunday is Pagan, and Sabbath is Christian." He would also be correct if he were to add that while modern Sunday-observance has been relieved of many of its original Pagan features, all efforts have failed to remove from it certain ancient Pagan elements. Through the re-development of these elements, the questions to which Dr. Hillis refers, and which are to be so important to the preachers of America for the next fifty years, have returned and are crowding to the front. The evil is even larger than these Pagan elements connected with Sunday, for it involves the fact that it was the opposition of Paganism and not of New Testament Christianity which crowded the Sabbath out of the early church, and placed the Sunday, almost wholly Pagan at that time, in its stead. We are glad that, though it be slowly, the actual truth is dawning upon the minds of such men as Dr. Hillis, and that while they have not yet suggested any successful method of stemming the tide of evil, they recognize its existence, force and virulence. Therein we find more cause for hope than because of any evidences of genuine Sabbath Reform which yet appear in the general horizon.

## Missions.

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

THOSE who have the care and management of missions become sometimes not a little despondent and downcast in view of the needs and demands, and the lack of men and means to meet them. It is hard to see grand opportunities and open doors unimproved and unoccupied because there are no funds and no workers put in these places. Lost opportunities never return. Open doors become closed. They all pass by, and who can count the loss to the advancement and coming of the kingdom of Jesus Christ. People, Christian people, are so interested in lands, merchandise and stocks and so little interested in Christ's kingdom and the salvation of souls; care so much for earthly riches and so little for the riches of grace, it makes one who is interested in the things of the kingdom somewhat discouraged. In such times we need to lean harder on Jesus Christ and trust more his precious promises. If we lack men and means we do not lack in the promises of God and his Son. Christ says, "Go ye." We must trust him and go. His promise is, "Lo, I am with you always, even unto the end of the world." Are we willing to go forward at his command and trust in his strength and in his continual help and presence? How we need more faith in Jesus Christ! Faith gives triumph over fears and pushes us into the clear sunlight of a glorious victory. O Lord, increase our faith.

I HAVE been wondering very much of late how many of us Seventh-day Baptists really and thoroughly believe that we as a people have a mission under God to accomplish in this world. I know of some, indeed a goodly number, who do believe we have a mission as a denomination, and are interested in it and are alive to it. They are giving to it their prayers, their means, their earnest endeavors and their lives. But this number, I believe, is a minority. Is it a fact that the majority of our people are uninterested and indifferent in regard to the work and the mission of Seventh-day Baptists in the world? Look about you and see. How many persons and homes do you know who are alive to the growth and success of our cause? How many are there who are interested in missions and Sabbath Reform and are giving for their support and advancement? How many do you know who are keeping the Sabbath *conscientiously* and *consistently*? How many are loosely observing the Sabbath? How many are forsaking the Sabbath for business and worldly considerations? Count over the parents of families that you knew, or now know, and how many of their children are observing the Sabbath to-day? How many of them are staunch Seventh-day Baptists, laboring to build up and extend our cause? How many are indifferent and do not care about it? When you are through looking about you, through taking notes, let us hear your verdict. Are the majority of our people alive to the successful accomplishment of our mission? I hope your verdict may be that it is a majority. I would to God that every Seventh-day Baptist home in our land was thoroughly imbued with the spirit and purpose of our mission and in dead earnest for its accomplishment.

Do TO-DAY thy nearest duty.—*Goethe*.

FROM REV. GEORGE SEELEY.

My Dear Brother Whitford:

I have filled out the blanks you enclosed, and regret that I could not do much more during the winter just passed, but I tried to do all I could under all the circumstances, which were for the most part very severe. The winter set in very early, with cold, very cold, weather, and snow in great quantity, and kept on that way during all the five long months of its continuance; a winter so severe with terrible storms and long continued snow-storms has not been seen here for many years—some say twenty years. One storm lasted for nine or ten days with scarcely a let-up at all during that time. In one instance, being away from home twenty miles distant on a preaching and visiting tour, I had to break my own roads for miles, and had nothing but a snow shoe track to guide me for miles, and then it got me into trouble once, which, providentially, I escaped from without any harm, my horse falling into a deep ditch, a very quiet, kind beast which I purchased after coming here, and does missionary work right well, as if it knew what it was at.

I have so far secured three preaching stations, Elgin 12, Goshen 15, and New Canaan 20 miles distant, and have preached and given addresses and visited in those places, the congregations numbering from five persons to forty and more, and among them distributed tracts on the Sabbath and on Gospel subjects. I used to preach and labor as a Baptist pastor in all these places years ago. Many seemed glad to see and hear me once more. I use halls, schools and private dwellings. When the roads get good and I can get around better, more places may open up for religious services, and thus many more have the opportunity of hearing the Word of the Lord. It is not all happiness, as some oppose and persecute, and no doubt say all manner of things to hinder the progress of truth in the land. A man asked me yesterday if I was doing this work to proselyte or to teach the truth, and he seemed to be wishing to know what Seventh-day Baptists believe, and why they believe thus and so. Of course I embraced the opportunity of telling him a few things that may have surprised him.

I endeavored to put in all the time during the past quarter. Some may think that but a small amount of work was done. Opening work on any new field is slow perhaps, having some hindrances to overcome, but working when the elements are against you is another matter, and this was my case. I hope to do considerable work as the season opens up. I need your prayers and ask your sympathies in this distant field, a lone Seventh-day Baptist, but humbly trusting in the Lord of the Sabbath.

PETITCODIAC, New Brunswick, Canada.

### DO THE TRUTH.

There is a very ancient discussion over the question whether religion is a life or a doctrine. Each party has condemned the other, and they have both been wrong. What should we think of the doctor who should tell us that the heart was the only vital organ of the body? "Never mind the lungs. So long as you keep the heart beating regularly you are all right. It is the heart that makes a man a living being." Or should we think any more highly of a physician who should make the lungs the one essential organ of life?

"Never mind the heart. So long as you keep breathing regularly you are all right. The lungs keep the man alive." Of course this sounds extremely foolish, since it is so palpably false. We know that the two organs are equally indispensable, and we will have no doctor who ignores the importance of either.

We ought to see, in like manner, that doctrine and life are equally essential to religion. The man who disbelieves or misbelieves will be like the plant in the cellar. If he has any life at all, it will be a shrunk and shriveled one, pale and sapless. It is faith that gives direction to life. What one believes, sooner or later becomes the moving force that shapes the life. Let a man believe that wealth is the chief good, and he soon begins to work that principle out in his daily life. The dollar-mark gets on to everything—no matter how sacred the thing may be. The very wedding-ring and sanctuary cups are melted up into a golden calf. Everything is materialized. Again, a partial, crooked, imperfect faith always carries a most serious warping tendency with it. You can no more get a great life out of freaky and vagrant faith than you can get Alpine streams on the flat prairie. Those who make their own doctrines or try to get along on a self-made faith suffer, as the tramp does, from under-feeding, and always lack a constructive principle.

But the case of those who make religion begin and end in doctrine is not much better. A perfect conception of the digestive process is a very valuable piece of knowledge, but it is a poor substitute for digestion itself, as the suffering dyspeptic can testify. What he wants to do is to digest his food, and he gets little comfort out of his knowledge of the working of digestion. So, too, many a man stops short at his statement of faith. He "holds" good doctrine. He can set forth his views in the words which have grown sacred with use, and he has all the well-known marks of soundness—but devils even believe and have a realizing sense of the difference between truth and error. They stop short at just that point.

Now, true religion unites these two sun-dered halves. It is neither life *nor* doctrine apart. It is neither faith *nor* works separately. It is both, but they become one and inseparable. This is what the apostle John means by *doing the truth*. "He that doeth the truth cometh to the light." "He that walketh in darkness doeth not the truth." The genuine Christian is not satisfied merely to hold a correct system of belief. He is not content merely to aim at a good life. He carries out his faith in his life. He makes his doctrine real by living it. He illustrates his belief by putting it into deed. He honors the truth by *doing it*. What a vivifying of dry bones there would be in the Christian church if all its members suddenly began to do the truth they hold, if they all of one accord began to carry out their faith and express it in life. There would be a new era, indeed, and we should need soon to build some new church buildings to hold our additions!—*The American Friend*.

THERE is more power to sanctify, to elevate, to strengthen, and to cheer in the single word Jesus, which means "Jehovah-Saviour," than in all the utterances of men since the world began.—*Charles Hodges*.

## Woman's Work.

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

### A SILENT APPEAL.

BY MRS. C. M. LEWIS.

She sat in a shadowy corner,  
Shrinking from public gaze,  
Yet longing for some one to lead her  
To virtue's peaceful ways.

The throng passed on unheeding,  
And the church was nearly filled,  
When a soft hand touched her gently,  
And a voice her spirit thrilled;

So low, and sweet its accent,  
So tremulous with love,  
It seemed like an angel whisper  
From the pure white throne above.

And her aching heart responded  
To the Holy Spirit's power,  
Breathed through those words so tender,  
And she went forth from that hour

A soul redeemed, and purified  
Through penitence and faith  
In Christ, who gave his precious life  
To save from sin and death.

O sisters! use the ministry  
Of love, so freely given,  
To win the lost from sinful ways,  
And turn their feet toward heaven.

### COMMUNICATION FROM THE WOMAN'S BOARD.

Inquiries have been made from several persons as to whether Miss Burdick's salary should be raised as usual while she is in this country. The Missionary Board advised that we should not break in upon the meeting of annual pledges to this object, which most of our societies have made and filled for many years, so our annual Budget contains this estimate, with the understanding that, at the end of the year, it may be disposed of as necessity indicates. Miss Burdick has herself requested that it be appropriated to the building of a "Crofoot Home" in Shanghai, which will settle the question as to its disposal in most minds. The question will probably be definitely settled in the Ladies' meetings at Conference. Will not those Societies that have not yet met this pledge attend to it promptly?

So much has been said of the published Annual Report representing very imperfectly the amount of work actually done by our ladies that an account was opened at the beginning of the year with Local Benevolences, all Associational Secretaries being duly notified, and the request made that all such reports to the Board should be officially signed by the President and Secretary of the Society sending it. Two (!) items have been received aggregating less than twenty dollars.

### A NOTABLE CONFERENCE IN CHINA.

BY MRS. J. T. GRACY, ROCHESTER, N. Y.

During the enforced presence in Shanghai, this past year, of so many missionary women from all parts of the Empire, and of all denominations, it was a happy thought to convene a woman's conference, in order that all might give their experiences and compare notes concerning the home-life of Chinese women.

The Conference opened on November 20 and continued in session for three days, as arranged by program; but such was the interest and enthusiasm, that it expanded into an overflow session on the fourth day. English-speaking women, foreign and Chinese, sat side by side to discuss problems in the home-life of Chinese women. Lady Blake, wife of the Governor of Hong Kong, known for her warm interest in the condition of Chinese women, presided over the sessions of the Conference. The address by the

President was reported as "scholarly in composition, and delivered in a beautifully clear, distinct utterance."

The speakers were mostly from the missionaries, although several of the resident women of Shanghai took part in the discussions. Mrs. Moule, wife of the Bishop of Mid-China, opened the meeting with prayer. Lady Blake, in closing her address, said: "We are justified in thinking that in many ways the lot of Chinese women might be ameliorated, and more interest and greater happiness might be introduced into their lives, while it is not a necessary corollary that Chinese women should adopt manners and customs peculiar to foreign races, and to which, by heredity and surroundings, Oriental women must be unfitted. Echoes from the homes of China reach us from time to time of young girls committing suicide to escape a distasteful marriage, of brides putting an end to an existence rendered intolerable by the tyranny of their mother-in-law, that lead us to suppose that there are aspects of the life of Chinese women that are capable of improvement.

To enable us to understand something more of the mode of life and thought of the women of China, and that they may obtain glimmers of light on the—to them—strange and weird ways and minds of their European sisters, is, I take it, the object of the Conference, which may be the beginning of large efforts leading to greater mutual good-will and friendship."

In all the discussions there was a very free expression of opinion on the practices prevailing in the Chinese home-life, but there was no severe crusade against existing customs; only an exception was made in the case of foot-binding, which found not one advocate in its favor, but with one voice was condemned.

The buying or kidnapping of little girls in the interior and bringing them to the coast as slaves for immoral purposes drew out very earnest protests, and the practice was unsparingly condemned. Dr. Ida Khan, a Chinese physician graduated in this country, made a pathetic appeal, and touched all hearts by the recital of incidents from personal experience, and a great desire was expressed for the abolition of this dreadful practice, bringing sorrow and shame to so many promising girls throughout the country.

Marriage, funeral, and other social customs, the treatment of children, early betrothals with their train of evils, founding institutions, all the customs incident to the family life of China, received great consideration, and the impression prevailed that the Conference marked a new departure in woman's work in China. On the last day of Conference a public meeting was held, at which gentlemen were invited to be present, and a large number attended. Bishop Graves, of the American Episcopal church, and Bishop Cassels, of West China, were present. Bishop Graves, a member of the committee investigating the marriage customs of China, spoke of the binding character of the betrothal, and said that marriage is not a civil or ecclesiastical ceremony, but a family contract, with which the individual has little to do. Dr. Young J. Allen referred to his forthcoming book on "The Treatment of its Women is the Test of a Nation's Civilization," showing that China's true progress will depend on the position her women are

to occupy in the future. Dr. Mateer spoke of the career of women in China under the influences of Christian education.

The sentiment of the Convention crystallized in several resolutions, one requesting that publishers of Christian books bring out a series of fully illustrated books for the instruction of women and children; that sheets of instruction for the prevention and cure of simple ailments be printed for circulation in Chinese homes; and that all missions be recommended to give their women-workers some instruction in the elementary laws of health. A committee was appointed to collect information concerning the home-life and social customs of Chinese women.

The social element was not overlooked, as a reception was tendered to Lady Blake and the Conference by one of the prominent residents of Shanghai, which was attended by many English and American officials.—*Missionary Review of the World*.

### GROWTH OF FOREIGN MISSIONS.

1800—The foreign missionary societies numbered seven.

1900—They number over five hundred.

1800—The income of the seven societies amounted to about fifty thousand dollars.

1900—The income is over fifteen million dollars.

1800—The number of native communicants enrolled in Protestant mission churches was seven thousand.

1900—There are now one million five hundred thousand native communicants.

1800—The adherents of Protestant churches in heathen lands were estimated at fifteen thousand.

1900—They number three million five hundred thousand.

1800—Not one unmarried woman missionary in all heathen lands.

1900—There are at least two thousand five hundred and seventy-five.

1800—Medical missions were unknown.

1900—There are more than five hundred medical missionaries, one-fourth of this number being women.

1800—There were no patients treated by Christian physicians.

1900—There are over two hundred thousand patients under treatment in hospitals and dispensaries, established by foreign missionary societies.

1800—Only one-fifth of the human family had the Bible in languages they could read.

1900—Nine-tenths of the people of the world have the Word of God in languages and dialects known to them.—*Missionary Helper*.

"It has been customary at inaugurations," says the Washington correspondent of the *Chicago Record*, "for the President or some friend to select the chapter at which the Book shall be opened and the verse upon which he shall press his lips, passages that are particularly appropriate being chosen. That selected by Mr. McKinley to kiss when he took the inaugural oath in 1897 was unusually appropriate. It read:

"Give me new wisdom and knowledge, that I may go out and come in before this people; for who can judge this, thy people, that is so great."

"President McKinley not only selected this passage from the Holy Scriptures because of its remarkable appropriateness, but, in his inaugural address twice, at the beginning and

the end, acknowledged divine sovereignty and invoked the guidance of omnipotent power.

"The verse that Gen. Grant kissed was equally appropriate, and is found in the eleventh chapter of Isaiah, as follows:

"And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of the Lord. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes nor reprove after the hearing of his ears."

"The verse that President Hayes kissed was accidental, and proved to be prophetic:

"His enemies encompassed him like bees, but he would not destroy them."

"President Arthur and President Cleveland did not make any selection, and the passages they kissed are unknown. Mr. Cleveland took the oath at both inaugurations upon a little red Bible, which was given him by his mother when he was a boy."

FLORENCE NIGHTINGALE, though eighty-one years of age, still takes an active part in hospital work. In the room adjoining her own are chairs for the use of the committees of hospitals and other charities in which she is interested, and Miss Nightingale communicates with them through the secretary. Nurses, however, go to the side of her couch to receive their instruction direct from her.

#### HARMONIZING THE ACCOUNTS OF CHRIST'S RESURRECTION.

Since the Protestant movement began, frequent efforts have been made to harmonize various statements in the Gospels, including those concerning the time of Christ's resurrection. Previous to the Protestant movement, for a thousand years at least, Roman Catholic tradition has been accepted without regard to apparent or actual discrepancies. But since Protestantism attempted to throw aside Romish authority, efforts at harmony were made necessary. The best investigators have given up all hope of securing absolute harmony. Alford, Greek Testament, (four volume edition of Lee and Shepherd, Boston,) speaking of the want of harmony between Matt. 28: 1-10; Mark 16: 1-8; Luke 24: 1-12; John 20: 1-10 says:

The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Prolegomena, that supposing us to be acquainted with every thing said and done, in its order and exactness; we should doubtless be able to reconcile, or account for, the present forms of the narratives; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to weaken instead of strengthening the evidence, which now rests (speaking merely objectively) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the exact words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of John takes the highest place; but not, of course, to the exclusion of those parts of the narrative which he does not touch. The improbability that the Evangelists had seen one another's accounts, becomes, in this part of their Gospels, an impossibility. Here and there we discern traces of a common narration as the ground of their reports, as e. g., Matt. vv. 5-8; Mark vv. 5-8, but even these are very few. As I have abandoned all idea of harmonizing throughout, I will beg the student to

compare carefully the notes on the other Gospels. 1. οψε δε σαβ not, "at the end of the week." The words σαββατων and μιαν σαββ, are opposed, both being days.

AT THE END OF THE SABBATH. There is some little difficulty here, because the end of the Sabbath (and of the week) was at sunset the night before. It is hardly to be supposed that St. Matthew means the evening of the Sabbath, though *επεφωσκε* is used of the day beginning at sunset. (Luke 23: 54, and note.) It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the day and the breaking of the day, are taken in their natural, not in their Jewish sense.

On Luke 23: 54, Alford says:

*επεφωσκειν*, drew on, a natural word, used of the conventional (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening, or on the Sabbath. Lightfoot (in loc.) has shown that such use of the word was common among the Jews who called the evening (the beginning) of a day "light."

The italics in the above are Alford's. His scholarship is far better than his effort to make Matthew's account harmonize with the popular tradition. His words as a scholar forbid his conclusion that it is probably best to suppose that Matthew intended to say what he did not say, while his recognition of the meaning of *επεφωσκειν* accords with the Revised Version of Matt. 28: 1. There is nothing doubtful in the meaning of Matthew when he is allowed to say what he does say.

Within the last thirty years, or so, beginning with the Bible Union Translation of the New Testament, and ending with the late Revised Version, the best Greek scholarship of the century has settled the question that the visit to the sepulchre recorded by Matthew occurred before sunset on the Sabbath, at which time the sepulchre was empty. No effort to harmonize the various statements can claim attention, at the present time, which ignores this important and latest translation of Matt. 28: 1. The main difficulty comes because men insist on harmonizing the gospels with the Catholic tradition of the resurrection on Sunday morning and the burial on Friday afternoon; while harmony is secured if two visits are recognized.

We know that any effort to correct a traditional interpretation, in such a case as the above, must meet with opposition and must gain ground with comparative slowness. But the conviction that Christ actually fulfilled his own words as recorded in Matt. 12: 40, words given by him as the only sign of his Messiahship, has gained acceptance in a marked degree within the last thirty or forty years. It is certain to gain acceptance with many more as the meaning of his words is better understood in their relation to the demands which the Jews made upon him. Continued study will also show that the failure to fulfill that prophecy would have been used against him and his disciples, after his death, with crushing power.

Many who hold to the observance of Sunday are convinced that the traditional interpretation of the Crucifixion, on Friday not only overthrows the prophecy of Christ concerning his death and resurrection, but makes harmony impossible between Matt. 28: 1 and the other evangelists. For this and many similar reasons, the reconstruction of the question of harmonizing the accounts of the time of Christ's Resurrection and of his Crucifixion must go forward. That the final reconstruction of this harmonizing will settle down upon Wednesday as the day of Christ's Crucifixion and the late afternoon of the Sabbath as the time of his Resurrection, we have no doubt.

#### SHALL THE METHOD OF ENTERTAINING THE CONFERENCE BE CHANGED, AND, IF SO, TO WHAT EXTENT?

In considering this question, let the fact be called to mind, to which all agree, that the Conference is absolutely necessary to our denominational existence, and should be conducted under conditions most favorable to a large attendance, brotherly love and spiritual growth.

The old way of having a single church invite the Conference and provide for its every need was ideal so long as it was not too heavy a burden; but with the increased attendance of later years, in which we all rejoice, the entertainment of Conference became an intolerable burden for even our largest churches. What was to be done? At the Conference at Plainfield in 1895 a committee of fifteen, three from each Association, was appointed which grappled with the problem but failed to agree upon a report. Immediately another committee was appointed to consider the same matter and report the following year. The report of this committee, made at Alfred in 1896, inaugurated the present plan, known as the Associational system. Since that time, little by little, the expenses of tents, crockery, etc., have been assumed by the Conference for the relief of the churches of the entertaining Association, until last year when a committee appointed "to consider ways and means of still further increasing the value of our General Conference" recommended (see page 33, section 5, of Conference Minutes of 1900) that all the expenses above lodging and breakfast should be furnished by the churches of the entire denomination. This section of the report was laid on the table for one year, and the committee continued and enlarged.

All will agree that having the Conference entertained by an Association rather than by a single church is a marked improvement, for it distributes the expenses among a much larger number. The plan proposed by the committee at Adams Center is not a radical change, but a natural and farther development of the same principle. It is manifestly easier and more just for a church to pay, for example, \$10 each year to the entertainment of Conference than to pay \$50 once in five years. In either case the people of the whole denomination furnish the money.

This plan would also encourage economy, for if all the churches participated in the expenses of every Conference the probability of extravagance because of local pride would be lessened. The plan of having all the churches share in the entertainment of every Conference will benefit the weaker Associations; and if the apportionment is made according to the entire membership of each church, it will place the burden on the larger churches where the percent of non-residents is largest.

It is claimed that some attend Conference simply because it affords a pleasant outing at reduced expense. Granted that this may be so in a few cases, yet such persons often return with knowledge of our denomination and zeal in its support that they otherwise never would have had. On the other hand, the great body of those who attend do so at a sacrifice of time and money, and are actuated by denominational loyalty.

All will concede that church membership is conducive to the spiritual life and growth of the Christian; in like manner is membership in the Conference conducive to the spiritual



life and growth of the churches, and to a general acquaintance with, and interest in, the whole denomination. As a church member should feel it a privilege as well as duty to contribute to the support of his church without regard to the regularity of his attendance upon its services, so should every church in the denomination feel it a privilege as well as a duty to contribute to the expense of Conference, and thus prove its loyalty to the denomination.

It will be remembered that the Conference met with the First Hopkinton church, at Ashaway, R. I., in 1899. Notwithstanding this fact, the Conference has voted that its centennial celebration in 1902 shall be held with this venerable mother of churches. The Conference has not been invited by the Eastern Association, and its invitation from the First Hopkinton church was given and accepted with the distinct understanding that the church should be relieved from all expenses other than for lodging and breakfast. Therefore unless these conditions can in some way be met it will be necessary to abandon the plan of meeting with the church at Ashaway in 1902.

While it is true that objections to the proposed plan may be made, it is also true that no plan has been or probably can be proposed to which objections may not be offered. We believe that a proposition for meeting the expenses by direct charges upon those present would result in lessening the attendance and in destroying the family character of our gatherings. If charges were to be made for meals only, it would result in the withdrawal of many living in the vicinity of the Conference and their friends from the grounds between the meetings and thereby reduce the opportunity for social intercourse and acquaintanceship, and lessen the attendance at some of the services. This, it is true, would reduce the first cost of the food, which however, is but a small item per capita. It would not reduce the expense of tents, table, crockery, etc., which must be provided in advance; and if the whole cost of dining were apportioned among the reduced number it would make the price objectionably large.

For these and other reasons we believe that a common table with entertainment and privileges the same as heretofore will best serve the ends for which the Conference exists; and that the plan proposed of distributing Conference expenses among all the churches of the denomination is wise and just and should be adopted. STEPHEN BABCOCK.

NEW YORK CITY.

#### BOXES FOR AFRICA.

The Sabbath Evangelizing and Industrial Association intend sending boxes to the S. D. B. Mission Station, Cholo, Africa, August 1.

On account of the great distance and delay in sending freight, it is necessary to start them at that time to be received by Christmas.

Last year the response was hearty and generous, and it is hoped that many will feel it a privilege to send some personal remembrance to Mr. and Mrs. Booth and Mary, or give some garment or useful article to assist them in their self-sacrificing struggle in His name.

The following list as suggestions: Strong shirts for men and boys, blouses for the capitos' wives; remnants of print, muslin, or calico; garments for both women and children, especially red sashes; knives and forks for table use; dish mops; reading matter, texts for walls.

Send all things for these boxes to David E. Titsworth, Plainfield, N. J.

#### A HOUSE-CLEANING CAROL.

The melancholy days have come—the saddest of the year;  
The carpet's on the clothesline and incessant whacks we hear;  
The bedding's in the kitchen and the beds are in the hall,  
The pictures are upon the floor while some one dusts the wall;  
We eat cold meat and crackers from a wobbly kitchen chair.  
For this is glad house-cleaning time—so free from toil and care.

The neighbors line their windows and a hasty census take  
Of all the bric-a-brac we have, and calculations make  
If it was bought with ready cash or on the installment plan;  
We rescue our provisions from the hasty garbage man,  
And life is gay and careless-like, it makes one want to roam—  
To hie away—because the folks are cleaning house at home.

The melancholy days are here—the days of soap and brush.  
Stove polish daubs the tableware—there's pie on Wagner's bust—  
Piano holds some frying pans—the bathtub's filled with books—  
The women folks—ah! who could tell who they were by their looks!  
Sing hey! The glad house-cleaning time—the time of dust and soap!  
It is a gladsome sight to see—through a big telescope.  
—Baltimore American.

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 12, 1901, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. E. Main, A. H. Lewis, J. D. Spicer, J. A. Hubbard, H. V. Dunham, J. M. Titsworth, Corliss F. Randolph, G. B. Shaw, C. C. Chipman, H. M. Maxson, F. J. Hubbard, A. A. Titsworth, W. C. Hubbard, O. S. Rogers, F. L. Green, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor.—H. H. Baker.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

On motion, Business Manager J. P. Mosher was appointed representative of the Board at the Central, Western and North-Western Associations.

The Committee on Distribution of Literature reported the tract on "Perverted History Concerning Sunday Observance" printed and ready for distribution.

The Treasurer presented his usual financial statement.

Correspondence was received from E. B. Clark relating to the property of the late Reuben T. Ayres, which, on motion, was referred to a committee composed of the President, Treasurer and W. M. Stillman with power.

Correspondence from A. P. Ashurst stated he was preparing a mailing list, to embody all the Baptist churches in Georgia, and would continue the work during the month of May. On motion, the Treasurer was instructed to forward \$15 to Bro. Ashurst for the purpose.

Correspondence was received from O. U. Whitford, Edwin Shaw, Sherman Ayres, Mrs. H. D. Witter, D. E. Titsworth, H. V. Dunham, I. J. Ordway and A. B. Prentice relating to the Annual Report, and the remaining time was given to a general discussion of the present situation, needs and future outlook, and the best manner of presenting them in the report.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

#### THE BIBLE IN THE PHILLIPINE ISLANDS.

The forthcoming report of the American Tract Society contains some interesting items relative to the opening of Bible work in the Phillipine Islands. The following items touching the work in that locality are from the advance sheets of that report:

##### TRANSLATION AND REVISION.

###### PAMPANGA.

This dialect is spoken in a province north of Manila, in the Island of Luzon. The people are among the most intelligent and trustworthy of the Filipinos. The difference between this and Pangasinan, the dialect north of it, and Tagalog, which is spoken south of it, is so great as to warrant a separate version. Mr. Leon Gamboa is the first translator of the Scriptures into Pampanga. For the sum of fifty dollars he translated St. Luke, and will later, without extra pay, give the gospel a thorough revision. I mention the price of this translation because many inquiries have been made as to the cost, with the thought probably of personally undertaking so much of the Master's work.

Mr. Gamboa was thoroughly educated in the colleges of Manila in Latin and Greek, has an A. B., and is entitled to an M. D. St. Luke, after coming from his hands, was corrected by Professor Maximo Cabangtin, of the Liceo de Manila, which is the new non-sectarian Filipino college. Mr. Gamboa is now working on St. Mark, which we hope will be ready for the press by February 15.

###### ILOCANO.

Ilocano is spoken in northern Luzon. St. Luke of the dialect was translated in Spain by Filipinos sojourning there. The first edition was brought out in London by the British and Foreign Bible Society. Under the suggestion of their Agent here we undertook and completed a revision of St. Luke, and have also ready for the press a translation of St. Mark. The main work of St. Mark was done by Simplicio Mendoza, a young man of scholarship. It was afterward revised and corrected by Prof. Ygnacio Villamor, probably the best Ilocano scholar living. The first drafts of St. Matthew and St. John are ready for revision.

###### VISAYAN DE CEBU.

The language of the southern islands is Visayan. The principal dialects are in Visayan de Iloilo and Visayan de Cebu. Rev. Eric Lund, as before stated, is completing the New Testament in Visayan de Iloilo.

We are translating St. Luke, at Cebu, in the Visayan spoken on that island and the greater part of Negros. The work is under the supervision of Chaplain Southland, of the United States.

#### STRENGTH OF JAPAN'S NAVY.

Japan will shortly be the strongest naval Power in the far East. Three new warships have lately arrived from England, France, and Germany, and the Hatsuse is expected from England. In mere tonnage alone the four new vessels surpass the total tonnage of the eleven Japanese or the twelve Chinese ships that were present at the great sea fight in the Yellow Sea. On that occasion the Japanese had a tonnage of 36,376 tons engaged, while the Chinese fleet footed up to 35,515 tons. The Japanese personnel amounted to about 3,500 men, the Chinese to about 2,600.

The total displacement of the four new vessels is 49,500 tons. They have a complement of 2,664. Of these ships which have already arrived the Asahi is the most formidable. It is not only a first-class battleship, but it is the largest and perhaps the most powerful battleship afloat. It is 300 tons bigger than anything in the British Navy at present, while its armament is of the most up-to-date and formidable description.

In case of hostilities the Japanese could now put eight vessels in the line of battle, and these would be more than a match for the combined forces of any two Powers in the far East. When, in a short time, its strength will be further augmented by the arrival from England of the Hatsuse, Mikasa, Izumo, Iwate, and another ship not yet named, it will be found that Japan is mistress of the seas in the far East.—Chicago Record.

## Young People's Work.

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

### WINNING THEIR OWN.

It still remains true that a young fellow can best be reached by another young fellow. The young men's meeting at Milton years ago is well remembered yet as a source of power. Each Sunday night at Alfred, such a meeting is held for an hour in Memorial Hall. It is well attended and is a mighty force in the lives of the students. To many it is the best meeting—the best hour—of the week. It is no unusual thing for all present to take part, or for some one to make a new start in the higher life.

### ON THE WAY.

Your Editor has cut loose from his base of supplies, and is now spending a little time in the beautiful city of Washington, *en route* to Salem. President McKinley had made his arrangements for an extended tour of the country before he knew I was coming; so I hold no hard feelings toward him for being away when I called. No visitors were admitted to the famous mansion to-day, as it is being repaired, cleaned and treated with an exterior coat of virgin white. There has been talk of building a better house for the President, but this one would be good enough for me.

### GUARDIANSHIP OVER PUBLIC SERVANTS.

Congressmen are very common sort of people—much like other folks. Mine host, who is Clerk of one of the House committees, declares that our Representatives are subject to the same fits of unreasonableness and shortsightedness that a similar throng of average men would exhibit under like circumstances. From which I gather that public officials are servants of the people, and should be under the watchcare of the thoughtful men of their constituency. Would it not be well for sober-minded citizens (like you and me) to write them a letter once in awhile embodying our thoughts on important matters? You see I am very brave now that the Congressmen are all out of the city.

### THE FINAL PICTURE—WHAT?

A conspicuous feature of the rotunda in the capitol is the series of pictures in black and white—resembling bas relief work,—same distance from the floor, and extending nearly around the circle. These pictures are symbolic of our country's historical progress. The series begins with the landing of Columbus, and proceeds in a fitting manner till nine-tenths of the space is covered. Then it comes to a jogged and abrupt end. It seems that our legislators could not agree as to what event should close the circle. One man wanted his state represented, another his. In default of deciding what to do, they have done nothing. Perhaps it is as well. The final symbolic acts of our country's progress are yet to be performed. That blank space—let it stand for the wonderful future which is still unfolding from the buds of present and past.

### NOW.

BY JOHN A. JOYCE.

Don't wait until to-morrow  
To twine wreaths around my brow;  
If flowers are to cheer me,  
Let me know their beauties now!  
Don't wait until tomorrow,  
Or ask the Why or How;  
Don't wait until I'm coffined,  
But bestow your roses now. —Success.

## SANCTIFICATION.

BY THE LATE WARDNER C. FITSWORTH.

Perhaps no words of the Scriptures better express *Sanctification* than the closing words of Peter's second letter, in which he says: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and the word in this passage which best describes it is the word *grow*. Growing in grace and knowledge of Christ is sanctification.

Although we all know what growing is, let us recall one thing—it is only a *living* thing that grows. Dead things may be heaped together by some power outside themselves, and thus a thing without life may increase. But a living thing does not increase in size by any power outside of itself, but by the life that is within itself. When a house increases in size you see people at work carrying together the things it is to be made of, but you do not see a boy or a tree grow that way. The life that is in the boy or the tree is the builder by the power which the Creator has given it. Now when one becomes a disciple of Jesus, or a Christian, a life comes into his heart, and the growing of this life is his sanctification. He grows by the developing of his faith in God into doing God's will.

To make this matter plain, let us find an illustration in the culture of fruit trees. A nurseryman can change a tree bearing one kind of apples into a tree bearing any kind of apples he wishes it to bear. And if he has a tree that bears good-for-nothing apples he can so change it that it will bear the very best apples. And he will do it in this way: He will cut the top of the tree most all off, and in the ends of the limbs he will put some living wood taken from the tree that bears the kind of apples he wishes *this* tree to bear. He cannot change a tree from one kind to another by any sort of magic, but he can change a tree by putting the life of another tree into it. A dead graft will make no change, but a living graft will soon grow into a tree-top which will bear the same kind of apples as the tree it was taken from. The living graft just grows with its own life—that is all there is of it. Now see what the nurseryman does. He cuts off the old life and puts in a new life, and that new life has to have time enough and good care enough so that it can make wood and fruit. Two things are necessary you see: time, and the good care which keeps the old growth carefully cut back and the insects that destroy carefully kept off, and then the graft's own life keeps it growing into a beautiful and fruitful tree-top.

When any one gives the confidence of his heart to Jesus, the old life is cut off and a new life is introduced into his heart. Instead of the old life of doing his own will there is now in his heart a new principle of life—trusting God and doing his will. This new principle of life may be a very feeble and faltering trust, but all it wants is two things—time, and that good care of God's Spirit by which the old life is kept back, the old temptations are overcome and the new life is kept on growing in the grace and knowledge of Jesus Christ. And the grace of Jesus is the grace of doing God's will, and the more you grow in knowing Jesus, the more will you see that his grace and excellence was that of obeying the heavenly Father. To grow in this grace and excellence of obeying the heavenly Father is sanctification. Give your faith in Jesus

time enough, and let it have enough of the good care of God's Spirit, and the fruit of your life will be the beautiful fruit of obedience to God. For faith in Jesus is the graft of a new life put right at the source of your own life, and, as that graft develops, your life will be Christ-like, or as we say, a Christian life.

But maybe it will help us a little to look at the word sanctification in other terms than those we have been using, and we cannot do any better than to see what the word itself means. The exact equivalent of *to sanctify* is *to make holy*; and the meaning of *sanctification* is the process of making holy. But what does *holy* mean? This we can best find out, too, by going back to its origin. Our word *whole*, meaning *sound* or *entire*, has exactly the same origin as *holy*, and hence once meant the same thing. Our word *hale*, meaning *healthy*, also has the same origin as *holy*, and originally meant the same thing; and *health* comes from the same origin. Holiness is health. Just think what we mean by health, and then think that holiness is health of *life*, that the spirit or heart is sound, and you have as nearly the meaning of holiness as you can get it. And just as a man is healthy only when he obeys God's law for his body, a man is holy when he obeys God's law of life, or when he does God's will. A sinner is a very sick man. He has a heart disease which will certainly destroy his life unless there is a change. But when faith in God finds its way to his heart the crisis, the turning point, of the disease comes and he begins to take the road to health, a new life has taken its start and he begins to get well, healthy, holy, and this getting well, healthy, holy is his sanctification. Selfishness is a bad disease of the heart, and it takes a long time to get up from it. Bad habits and sins are diseases, and no one is sound or holy who indulges them. But we can get well of them. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God sanctifies us. We do not get well at once, but we *grow* well, becoming better and better until we become in full health as children of God. There is an allegory written by one of the most successful writers to young men of his time, which we will reproduce here in our own language. A good man and a bad man died. An attendant angel met each, as he crossed the river of death, to conduct him through his way in the spiritual world. As the bad man began his journey, he was frightened by an awful spectre which rose up before him and seemed to stand in his path, and he said to the attendant angel, "Let us flee and escape from the spirit that is in our path!" But the angel said, "Why do you fear? You are only looking on yourself. Give you time enough and that is what you will become. The spectre lies in the direction of your life and you cannot escape it." But as the good man began his journey in the spiritual world he saw in his path a beautiful spirit, which invited him on, and toward which he urged his attendant to make haste. To him his attendant replied, "Do you indeed delight in the vision before you? You may well rejoice because the vision is but yourself reproduced in the future, and is what you will become when you have had time enough." It is a good thing for any man to think of what the direction of his life means when it has had time enough. Every man is always growing into something good or bad, beautiful or ugly. Give everybody time enough and he will grow into something he delights in and rejoices to be, or into something he fears and abhors and dreads to be. There is always growth in some direction. I hope in your case it will be in the direction of the grace and knowledge of Jesus Christ.

## Children's Page.

### DOLLY'S LESSON.

Come here, you nigoramus!  
I'm 'shamed to have you 'fess:  
You don't know any letter  
'Cept your Crooked S.

Now listen, and I'll tell you:  
This round hole's name is O;  
And when you put a tail in,  
It makes a Q, you know.

And if it has a front door  
To walk in at, it's C;  
Then make a seat right here  
To sit on, and it's G.

And this tall letter, Dolly,  
Is I, and stands for me;  
And when it puts a hat on,  
It makes a cup o' T.

And curly I is J, dear;  
And half of B is P:  
And E without his slippers on  
Is only F, you see.

You turn A upside downward  
And people call it V;  
And if it's twice, like this one,  
W 'twill be.

Now, Dolly, when you learn 'em,  
You'll know a great big heap—  
Most as much as I. O, Dolly!  
I believe you've gone to sleep!

—Selected.

### DIOGENES, JR., AND HIS TUB.

In the little white mission building, located in the dirtiest and wickedest portion of the city slums, a free supper was in progress. At the long tables sat the mission children, eating as only these ragged, half-starved children of the street can eat.

The door opened, a boy came in, and stood gazing wistfully at the scene before him. A more forlorn bundle of rags I never saw.

"Are you hungry?" I asked.

"Bet yer life!" answered the boy.

The new-comer was soon seated at one of the long tables. And eat! How that boy did eat!

The next Sunday found "Joe" in the mission school. Bright-eyed and restless, he sat in his seat, taking a lively interest in everything around him. The opening prayer puzzled him extremely. The others bowed their heads, so Joe bowed his. But the minister prayed with uplifted eyes, and soon Joe glanced slyly up to the ceiling. There he spied an open scuttle hole.

"Who is der feller up there that the preacher is a-talking ter?" asked Joe, in a loud whisper.

But in spite of the ignorance, rags and alley slang, Joe proved an earnest pupil, and always meant well, even if his answers were sometimes queer. I remember one day asking the school to tell me something about Zaccheus. "He shinned up a sycamore tree," shouted Joe.

After a few weeks I noticed a change in Joe. His face was clean. Even his clothing had begun to improve. Swearing was also a thing of the past. But Joe's slang was as picturesque and varied as ever. One day a starchy theological student visited our school and was called upon to pray. The neat broadcloth and shining patent leathers caused a buzz of disapproval. And when the young man, after a glance at the somewhat dirty floor, began to pray standing, it was too much. With bright, indignant eyes, Joe sprang from his seat. Leaning forward, he pointed straight at the young man and hissed:

"Hay, mister! Git down on your prayer bones! I say, git down on your prayer bones."

In the back yard of a grocery, and securely hidden from prying eyes by old boxes and other rubbish, lay an ancient molasses barrel. This was Joe's castle, and here he had slept for several months. Rather cold quarters for a winter night, was it not?

Fortunately, the winter had thus far been mild. But one evening it turned desperately cold and a blizzard set in. I awoke in the night to think of Joe. I determined he must not sleep in his queer bed-chamber again. The next morning I fought my way through wind and snow to the mission school. But Joe was not there; and with an anxious heart, as soon as my duties were over, I set out to look him up.

The short winter day was already drawing to a close when I reached the place I sought. There what a sight met my eyes! The yard was drifted literally full of snow. Boxes and barrels, rubbish of all kinds had disappeared from sight, and in their place was deep, drifted whiteness. I looked across to where the snow lay highest and deepest.

"Is Joe under there?" I asked myself. "And if there, what of him? Perhaps"—and my soul grew sick at the thought—"perhaps he is there—frozen—to death!"

Fortunately, two men with uniforms were passing. Quickly we dug our way through the drifts to the barrel. My heart stood still. Within, half hidden in straw and an old piece of canvas, lay two children. Joe and another boy much smaller than he. The face of the latter was hidden; but he seemed a mere baby, and his curly hair lay in tangled rings all over Joe's face and shoulders. At that moment Joe opened his eyes.

"I say," he cried at sight of me, "I couldn't git ter the mission ter-day. Me and Tommy started, but de kid cried and we had ter come back here. 'Twas cold at first, you bet; but I put up a board to keep de wind out, an' we hugged up close together, and after awhile went to sleep."

The little boy was now awake. He was a handsome little fellow, scarcely five years of age.

We thought best to carry the children to the mission. A rude bunk was soon constructed, and there the children spent the night. The black-eyed boy, poor baby, was to pay dearly for his exposure to wind and snow. Before morning he was very sick, and weeks passed before he was quite strong and well again. He was then adopted by a nice family, and now has a pleasant home.

Who was he? Joe had found him on the street and could tell us little more. But soon we learned that Tommy's parents were dead, and that a poor woman had befriended him. But her husband drank, and one night he had beaten the child and turned him out-of-doors. There Joe had found him, crying bitterly and half-dead with cold.

"Yer said at the mission," exclaimed Joe, "that de Feller up in heaven puts down as done ter him every kind thing that we does ter other folks in his name. So I divides that barrel and my grub wid him every chance I gits. One night 'twas a darkey kid as I took in. Once, though, I divided with a yaller pup. How them angels up there must have laughed!"

Joe chuckled at the thought; and as for me, I wished for hundreds of Christians like Joe. The world needs them.

Winter is over now, but I have no fears

for Joe. He is earning three dollars a week in a store, and sleeps under the counter. Affixed to the molasses barrel are the words: "To Rent."—*The Boy's Friend*.

### PATTY AND FIDO.

Grandfather was sitting in his big chair. Fido came up to him and grandfather patted him.

Patty came, too, but with an angry little face. "I want you to whip Fido, grandfather," she said. "Here is your cane. Whip him hard."

"Why do you want Fido whipped, my dear?" asked grandfather.

"He's been digging a great hole in my garden. My garden's been so beautiful, you know, and now Fido's scratched and scratched and spoiled my pansies."

"Poor Fido," said grandfather, stroking his head again; "he doesn't know any better. Can't you forgive him, Patty?"

"Not till he's whipped for it," said Patty, stoutly. "That will teach him better."

"Fido loves you, and I thought you loved him."

"Well, so do I," said Patty slowly. "He always wags his tail and jumps about when I come, and looks at me just as if he wanted to say, 'I'm glad to see you.'"

"A long time ago," said grandfather, "as much as three or four years, I think, there was a wee baby girl playing about here. Fido was very fond of her, and when she took hold of his hair and toddled at his side, he walked slowly, so that her little feet would not slip. She used to play with him as he lay asleep, and he never got angry when she pulled his ears or his tail.

"One day she was down by the river with Aunt Amy. She took a swift little run, and before her aunt could catch her, she fell off the bank into the water. Aunt Amy screamed, but there was no one near to help. Then Fido came with a rush and jumped into the water. He took hold of the little one's dress and brought her ashore. If it hadn't been for him, the dear baby would have been drowned."

"Who was the baby, grandfather?"

"It was a little girl we call Patty."

Patty put her arms around Fido's shaggy neck. "You shan't be whipped, Fido. Not if you should dig up all my garden."

"No," said grandfather, patting both curly heads. "God has not made Fido so that he knows when he does a little mischief. But he knows enough to love us and help us when he can. Now, if you want him whipped, you must do it yourself, for I can never forget that he saved a life very precious to me."

"Oh," said Patty, putting away the cane, "I wouldn't do it for the world, grandfather."

"That is right," said grandfather. "After this, when he scratches up your posies, you must remember that he doesn't know when he is doing a naughty thing, as my Patty does, and that, if it had not been for Fido, grandfather would have no curly-haired girl."—*Sydney Dayre, in Sunbeam*.

OLD GENTLEMAN—"Do you mean to say that your teachers never thrash you?"

Little Gentleman—"Never! We have moral suasion at our school."

Old Gentleman—"What's that?"

Little Boy—"Oh, we get kep' in, and stood up in corners, and locked out, and locked in, and made to write one word a thousand times, and scowled at, and jawed at, and that's all!"

## 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.

DODGE CENTRE, MINN.—Lovingly spring-time has come again. How grand and glorious is nature, and how good is God to clothe the earth with lovely green and cause the flowers and leaves to burst from their winter covering. The Y. M. C. A. has been holding a series of meetings, led by Rev. Mr. Gould, of Owatonna. The interest has been high and the attendance good; over twenty-five have shown in some way their desire to live better lives. We do pray all these may be so filled with the love of God as ever to press onward and upward.

Rev. H. D. Clarke is Superintendent of the Juniors since Mrs. Mabel Sayre left to join her husband in Louisiana. On last Missionary day, upon opening the little mission boxes, they were found to contain \$3.04, money earned by the Juniors for Christ's sake.

There has been and still is a good deal of sickness among us. Although the church has been visited by death, we can but feel the Lord's arm is still about us, and he knoweth best.

The farmers are through seeding and are well along in corn-planting.

CORRESPONDENT.

### RELIGIOUS RIGHTS OF SABBATH-KEEPERS.

The *Boston Post*, of Monday, April 22, 1901, referring to the passage of the Borofsky Bill by the Lower House of the Massachusetts Legislature, which allows Sabbath-keepers to keep open their places of business on Sunday, says that this fact has aroused the clergymen of Chelsea to prompt action against the bill. These clergymen are circulating petitions, especially in the stores of those tradesmen who are not Jews, urging the Hon. Willard Howland, Senator from that district, to secure the defeat of the bill in the Senate. One argument used by these reverend gentlemen is, that such a law would bring Hebrew traders "into unfair competition with Gentile merchants, and that it would make the wishes of the majority subservient to those of the minority." This argument reveals the true animus of the opposition to the bill. It is in keeping with the centuries-old hatred of the Jew, because his success in business has been greater than that of his competitors. But what shall be said of the doctrine of religious freedom as held by these clergymen of Chelsea? Have the devout Jew and the Sabbath-keeping Christian no rights which the devout clergymen of Chelsea are bound to respect, when they seek the privilege of attending to legitimate business on Sunday, because of conscientious regard for the Sabbath according to the law of God? Will such disregard of the first principles of religious toleration and religious rights draw the Hebrews of Boston into closer sympathy with the religion of Christ? When the majority of the people in Boston shall be Roman Catholics, rather than Protestants—a state of things which 1925 A. D. is quite likely to see—will these same Protestant clergymen bow quietly to such legislation as will permit the majority to take away some of their cherished rights? Few things in the religious history of Boston are more worthy of con-

demnation than this action on the part of the clergymen of Chelsea.

Exemptions like those proposed in the Borofsky Bill are not the highest type of legislation concerning the Sabbath question. They should be objected to on the same ground that the average Sunday law should be opposed, that is, because they are, at the bottom, religious, and they make exemptions and distinctions on purely religious grounds. For example, the text of this bill is as follows:

Whoever conscientiously believes that the seventh day of the week, or the period from sundown on Friday night to sundown on Saturday night, ought to be observed as the Sabbath, and actually refrains from secular business and labor during that day or period, or whoever having such belief actually refrains from keeping open his shop, warehouse, or workhouse during that day or period, and has filed with the clerk of the city or town wherein he intends to keep open his shop, warehouse, or workhouse on the Lord's-day, a certificate setting forth such intention, his name, the purpose for which he intends to keep open his shop, warehouse, or workhouse, and the place where the same is located, giving the street and number when practicable, shall not be liable to the penalties of this section for performing secular business and labor on the Lord's-day, if he does not disturb or interfere with any other person, nor for keeping open his shop, warehouse, or workhouse at such place on the Lord's-day, if he does not disturb or interfere with any other person.

The original exemption in the law of Massachusetts (Section 13, chapter 98, General Statutes of Massachusetts) is of the same nature, and because this exemption has been interpreted by the courts so as to prohibit the keeping open of stores, etc., the new bill has been introduced, hoping to overcome the intolerance which the majority has exhibited hitherto.

But the fact that this bill is not all it ought to be does not relieve those who are opposing it from the charge of intolerance, and of disregard for the religious and civil rights of those who do not happen to agree with the majority. The difficulty lies in the genius of all legislation akin to the ordinary Sunday law. It is at heart religious, and only religious. The evasions which are involved in the plea of a "Civil Sabbath," in order to escape the real facts in the case, emphasize the necessity of an entirely new system of legislation. The whole question should be divested of its religious character. If any law is to be made it should grant the privilege of one day of rest in the week to all employees, but not upon religious considerations. No man should be compelled to rest when he does not wish to, as he should not be compelled to work every day in the week if he does not desire to.

We trust that all these efforts toward adjustment will finally secure a desirable basis for legislation, if, with the higher civilization and the broader religious ideas which ought to prevail, any legislation shall be found necessary.

### WHAT SHALL BE DONE WITH SUNDAY?

On the first Sunday in May, Dr. A. J. Lyman, pastor of the South Congregational church, Brooklyn, N. Y., preached from the theme, "Watching." Among other things he devoted considerable time to the question of Sunday-observance, and the relation of young people thereto. He announced himself as taking a liberal view of Sunday, but urged that people be careful how they spent the day. He said "a quiet walk is better than a run on a wheel. Perhaps if I were a wheelman, I would not think so." He also said, "Sunday mornings ought to be kept for church service,

but it is different with the other part of the day, and that depends upon how families and people are constituted." After having made these remarks in favor of a liberal Sunday, Dr. Lyman added:

I cannot shut my eyes to the fact that we are embarking on a tide toward secularizing our Sunday fraught with deadly peril to our republic. I dread American adoption of the Sunday of Continental Europe. I want something better for America than the Sunday of Continental Europe. Continental Europe has not been a success so far as the common people are concerned. It has been a failure so far as they are concerned, and here we are setting up a republic in the United States in the interests of the whole people, and we cannot do it with a Continental European Sunday to the best advantage. It is not because I hold one day sacred and the others not so. God lives here, every day in the week, and all the time it is the same world and the same God. There is no distinction in the days, but I believe that the welfare of America, and especially the welfare of the workingman depends upon saving Sunday—one-half for religious culture and the other half for real rest and recuperation; and that is not to be gained by the excitement of the Sunday excursion.

The central thought in the above quotation is, that much which Mr. Lyman recognizes in connection with Sunday is exactly what goes to make up the "Continental Sunday" he so much dreads. His proposition would bring the essential features of the Continental Sunday while hoping to escape that which is worse. All experience shows that the worst is likely to pre-eminently in such cases.

Another feature of the Sunday question appears in connection with the action of the Presbyterian Ministerial Association of Philadelphia. For the last few years some form of effort has been made in the legislature of Pennsylvania to secure a modification of the ancient Sunday law of that state, or to initiate new action, independent of the old law. This year a bill is before that legislature, the character of which is shown in the following resolution passed by the association referred to above, on the 6th of May, as reported in the *Philadelphia Ledger*:

*Resolved*, It is with deep regret that this meeting notes another attempt to break down the long tried, eminently just and imperatively needed barrier which protects the Sabbath and guarantees workmen against injurious trespass upon their inalienable rights. Every such movement is inimical to the best interests of the people, and we most earnestly protest against the passage of the Berkelbach bill, No. 400, now in the hands of the Law and Order Committee of the Senate, which proposes to legalize the "running of cars, the printing, publishing and sale of newspapers, the sale of cigars and tobacco, candies, fruits and non-intoxicating drinks, breadstuffs, cakes and ice cream at retail, and the opening of barber shops on the Sabbath-day."

Much which this bill proposes to make legal is now done in Pennsylvania, but it is evident that the bill seeks to secure freedom from possible arrest for such doings.

On the 7th of May there was a hearing at Harrisburg concerning the Berkelbach bill. Various clergymen, including Dr. W. A. McCarrell, Dr. T. T. Mutchler, of Philadelphia, Dr. George Reed and others, spoke against the bill, while Mr. Richard Salinger, a former member of the Legislature, Senator Berkelbach, the author of the bill, and others spoke in favor of it. The Committee reserved its decision.

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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 IX.—JESUS OUR HIGH PRIEST IN HEAVEN.

For Sabbath-day, June 1, 1901.

LESSON TEXT.—Heb. 9: 11-14; 24-28.

GOLDEN TEXT.—He ever liveth to make intercession.—Heb. 7: 25.

#### INTRODUCTION.

The Epistle to the Hebrews was written between the years of 60 and 70 by some prominent Christian to some church composed of Jewish Christians. The insertion of the words "of Paul" in the title is an error, although, indeed a very ancient error, traceable as far back as the second century. Not only is the external evidence insufficient to establish the theory that Paul wrote this letter, for the tradition in regard to the Pauline authorship is repeatedly denied by writers of the early centuries of our era; but also the internal evidence is decidedly against this theory. To say nothing of many particular passages like ch. 2: 3, which could not have been written by Paul, the general tone of the whole treatise, although in accordance with his theology, is contrary to his method of expressing the divine truth. Paul in his epistles belittles the law and the ceremonial ordinances of the Priest codes, and puts justification by faith in sharp contrast with all the law could offer. The author of the Epistle to the Hebrews exalts the Old Testament law and the ritual of the tabernacle service, and shows that they are types of the blessings of the New Covenant. Paul is the Apostle of the Gentiles, and welcomes them freely to the blessings of the Gospel without the burden of Jewish ceremonialism. The author of Hebrews, although he speaks of salvation to all, writes to Jews in regard to their law and ignores the existence of the Gentiles.

The particular lesson which we study presents one phase of the continued activity of Jesus on our behalf. The disciples rejoiced when they returned to Jerusalem, after they had seen Jesus taken away from them into heaven. They knew that he was not really separated from them. The coming of the Holy Spirit at Pentecost was but an earnest of the Saviour's care for them, and was not the completion of all that he had promised. He ever liveth to make intercession.

TIME.—This letter was evidently written before the destruction of Jerusalem and the temple, or our author must have spoken of that event.

PLACE.—It is impossible to determine from whence this letter was written. It is evident from ch. 13: 24 that it was not written in Italy.

PERSONS.—The author of this epistle is unknown. It has been inferred from his severe admonitions that he must have been someone high in authority, among the leaders in the early church. He was certainly in accord with the theology of Paul. Many have thought that Apollos is the author. The name of Priscilla has been suggested. The epistle was evidently written to a company of Jewish Christians with whom there were mingled no Gentile converts. Many think, therefore, that the church at Alexandria was intended; and this view is corroborated by some external evidence.

#### OUTLINE:

1. Christ's Sacrifice Superior to Others. v. 11-14.
2. Christ's Sacrifice Once for All. v. 24-28.

#### NOTES.

11. *But Christ being come a high priest, etc.* The author of the Epistle has just been speaking of the old tabernacle and its priests as symbolic, and of the fact that the high priest could enter into the holy of holies but once a year. Contrasted with this former inadequate method of approach to God, Christ has now presented himself as high priest. *Of good things to come.*

Or as some of the better manuscripts read, "of the present good things." These good things are summed up in the expression "eternal redemption," at the end of v. 12. *By a greater and more perfect tabernacle.* Instead of "by" it is better to translate "through," as in the Revised Version, and to think of this expression as referring not to means, but rather to locality; that is, to the external heavens through which Jesus passes to reach the place of God. *Not of this building.* Rather, "not of this creation," an expression parallel to "not made with hands."

12. *Neither by the blood of goats and calves, etc.* By means of which the entrance of the high priest into the most holy place was made possible upon the day of Atonement. Compare Lev. 16: 14, 15. *But by his own blood.* That is, by the sacrifice of himself. Although Jesus was killed by the Roman officers at the request of the Sanhedrin, his death was in a certain sense voluntary. He submitted to arrest and refrained from asking divine interference. Compare John 10: 18. Blood is frequently used in Scripture as the symbol of life. *Having obtained eternal redemption.* Just how Christ by his death obtained this eternal ransom for us, the forgiveness of our sins and way of escape from the power of sins, is not for us to know. It is called eternal in contrast with the temporary cleansings obtained through the Old Testament sacrifices. Many have erred in interpreting this passage by trying to make the figure of ransoming a captive apply in all particulars. They think of Christ's death as a price paid to the devil for our release, or as an offering made to God to propitiate his wrath. But neither of these are legitimate inferences. The figure is not to be pressed. It expresses the blessed result accomplished for us without telling wherein this was brought about. We needed to be reconciled to God and God to us. This passage must, however, mean much more than that Christ's death upon the cross was a mere exhibition of love.

13. *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean.* Thus does our author allude to two of the most striking of the priestly ceremonial customs. Compare Lev. 16 and Num. 19. *Sanctifieth to the purifying of the flesh.* These accomplished an external purification of the body of a man.

14. *How much more.* These words are often repeated in this Epistle, as the author is continually arguing from the lesser things of the old ceremonial ordinances to the greater of the new life through Christ. *Through the eternal spirit.* The reference is probably not specifically to the Holy Spirit as constantly with Christ and influencing him, but rather to Christ's own spirit. Thus is suggested the difference between Christ offering himself and the priests' offering of irrational animals. Eternal spirit is in contrast with the temporal sacrifices and corresponds with the "eternal redemption." *Without spot.* The Old Testament sacrifices were to be "without spot," physically perfect. Christ was ethically perfect, the Sinless One. *Purge your conscience.* In contrast with "cleanness of flesh" in the preceding verse. The sacrifice of Christ touches the inner life, and is not merely for outward cleansing. *From dead works.* This probably means "from sin." *To serve the living God.* We are not redeemed that we may live in idleness; but are rather to serve God to show that we are really redeemed.

24. *For Christ is not entered into the holy places made with hands, etc.* Having alluded to cleansing of all things about the tabernacle by the sprinkling of blood, our author goes on to speak of the more lowly tabernacle and of the one all sufficient expiation. Christ has entered no earthly holy place, not even one like the ideal, but has gone into heaven (compare v. 11) to present his sacrifice. *Now to appear in the presence of God for us.* Compare 1 John 2: 1, 2.

25. *Nor yet that he should offer himself often.* Besides the contrast of the place there is the other contrast, time. The sacrifice of Christ is not oft repeated; but once for all. *With blood of others.* That is, with the blood of the goat and bullock.

26. *For then must he often have suffered.* That is, if one sacrifice of Christ were not sufficient. But it is unreasonable to suppose that it could be insufficient. *In the end of the world.* Much better "at the consummation of the ages." Christ came just when all things were in readiness for him, at the end of the appointed time. *To put away sin.* Rather, "for the abolition of sin," that is, the utter destruction of sin.

27. *And as it is appointed unto men once to die, etc.* Just as in the nature of things it is appropriate for men to die but once and come to judgment, so Christ dies but once as a sacrifice for sin.

28. *Offered.* That is, by himself. *To bear the sins.* To bear them away. *Of many.* Our author lays stress upon the multitude of the redeemed without stopping to

say that the redemption is for all—a truth which is taught elsewhere in Scripture. Compare John 1: 9; Heb. 2: 9. *Without sin.* Jesus was sinless when he lived as man upon earth: but he had a considerable to do with sin in redeeming us. When he comes the second time he will be utterly apart from sin, having nothing to do with that which has been abolished. *Unto salvation.* For full and complete salvation after the final great judgment day.

#### LOOK FOR THE BEAUTIFUL.

Some one has said that we are saved by our admirations. Our characters are certainly molded by our ideals.

The man who holds an admiration-ideal, so to speak, who finds something good, something to admire, in everybody, is infinitely superior to the one who holds a critical ideal, who is always looking for ugliness, deformity, and inharmony.

Nothing else so hardens character, so demoralizes manhood and womanhood, and so utterly precludes the possibility of upward growth as the deadening habit of fault-finding, of criticising. As a rule, we find what we seek. If we look for light and beauty—if we try to find something to admire and praise in others—we shall find it. On the other hand, if, like the hog, we root in the mire, seek something filthy, keep constantly on the watch for the faults, the unlovely qualities in others, we shall find what we seek. But we must remember that whatever we are looking for, whatever we are striving to find, will color and influence our characters; in other words, we shall become like what we strive and yearn for. So, if we wish to become beautiful and strong, in mind and body, we must seek symmetry, beauty, nobility—all that is vigorous and elevating—continually, in nature and humanity.—*Success.*

#### Literary Notes.

Fresh Incidents of Henry Ward Beecher.

There is probably no one to-day living who knew Henry Ward Beecher in a more intimate way than did the man who married his daughter,—the Rev. Samuel Scoville. The *Sunday School Times* has taken advantage of this fact, and has secured from Mr. Scoville four reminiscent articles on the family life and personality of the great preacher.

The series opens, in the issue of May 18, with a sketch telling of the writer's early acquaintance with Mr. Beecher, and of the characteristic way in which the latter greeted the news that the former was going to rob him of his daughter. The papers to follow will take up the Brooklyn life of the preacher, will give amusing and instructive glimpses of his personal correspondence, and will close with a discerning essay on "What Made Mr. Beecher a Great Man."

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A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
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### Popular Science.

BY H. H. BAKER.

Science, Entomology and Ornithology.

On reading the reports on agriculture from various states, it appears that California is the pioneer in importing insects to assist the fruit and grain growers in increasing their crops, and protecting their vineyards and trees from being destroyed by insects or scale.

No one would have ventured to commence the importation of insects and parasites for such a purpose, and to have turned them loose to roam over their vineyards and fields, had not science assured them that the experiment would be successful.

One of the most troublesome pests in California has been the olive-scale affecting the olive groves, which, at one time, it was thought would ruin the olive industry altogether. An entomologist took the matter in hand, and imported a parasite which he found would devour the scale without doing other damage. This parasite has destroyed the pest and caused the olive groves to resume a flourishing condition.

An insect has been imported that aids in scattering the pollen and impregnating the Smyrna fig; and as a result of this importation we are informed that more than six tons of figs have been added to a crop in one locality, giving promise of bountiful harvests of this delicious fruit hereafter.

Another destructive pest in California is that of locusts. To destroy them, a disease called fungus, was imported from Natal, South Africa, which has been the means of destroying swarms of these insects.

A few years ago the elm trees in the City Hall Park, in New York, were being despoiled of

their foliage by the larva of a fly, causing the leaf to roll up, turn yellow and fall. To destroy this larva an ornithologist imported a small colony of English sparrows. He made box houses and placed them in trees, where the sparrows could rear their young. He gave the sparrows their liberty, and they took possession and have held it ever since, and also have taken possession of many other parks and places throughout the whole country, notwithstanding large efforts have been made to dislodge them. The importation of these birds was a great mistake. The larva from the elm trees should have been sent to England, and the fact ascertained that the sparrows would enjoy them for dessert. As a result, the sparrows being belligerent of the John Bull type are doing much harm; they have destroyed or driven away vast numbers of our sweet song-birds.

Entomologists and ornithologists, please go ahead with your experiments, but do be careful.

#### Unexpected News.

The State Department at Washington, D. C., has just received a report from Mr. Grout, United States Consul at Malta, which states that while operators were experimenting with wireless telegraphy on board a ship, off the coast, sending messages in various directions, they unexpectedly received a message in Italian asking them for the position of their vessel, etc. It was found that the message came from an Italian warship at Syracuse, 134 miles away.

This breaks Marconi's record in distance of wireless telegraphy, between the Isle of Wight and the Needles on the coast of England, over which was sent a message on the day of the death of Queen Victoria.

#### SABBATH LITERATURE.

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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.

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

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

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

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

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

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

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

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

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

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#### Single Tracts.

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

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HE that will not serve God except something be given him would serve the devil if he would give him more.—William Secker.

Two good rules for life are: never be discouraged; never be a discourager.—J. R. Miller.

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