

THE SABBATH RECORDER.

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Alone.



ALONE I am sitting, at close of day,
List'ning to what the angels say,
Sweet-voiced messengers of love,
Whispering softly of the world above;
Whispering of my dear and loved ones gone,
How they upon angels wings were borne
Far away from this troublous life,
With its cares and sorrows and endless strife,
To a land of rest, of pure delight,
To a home so fair, so wondrous bright.
Could I look beyond this heaven of blue,
Would I find my dear ones, loved and true?
Or are they nearer to me than I know,
Close beside me as I come and go?
I listen and listen, but all in vain,
For the sound of the step that comes not again.
Could I but lift the veil, I am sure I could see
The forms of my dear ones watching for me.
So I'll watch and pray, and patiently wait
'Til I meet them once more at the pearly gate.

—Selected.

The Sabbath Recorder.

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

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WE give more space than usual in this issue to extracts from representative papers of the City of New York, touching Sunday observance. These remarks have been called out by the affairs at Yonkers. We think them especially valuable to the friends of Sunday, and of the Sabbath as well, since they are candid utterances of those newspapers which represent a strong, if not the controlling influence, in general public opinion touching the Sunday question and its issues. These papers are not foes of Christianity, but they set forth in a clear light the attitude of the prevailing public opinion concerning Sunday. No consideration of the Sabbath question whether in a larger or smaller sense, nor of the various issues connected with Sunday laws and their enforcement, can be well understood or wisely considered which does not take into account the views expressed by these leading papers, and others like them, throughout the United States.

THERE is rather an unusual activity throughout the country in attempting to enforce Sunday laws, in minor matters. Few of these amount to anything valuable. So far as the closing of saloons is concerned a little is gained sometimes, temporarily, but nothing permanently. This activity indicates a growing conviction that the holidayism of Sunday must be checked if possible, while the efforts toward doing this by civil law show that public opinion will not sustain even a mild enforcement of the laws against travel or recreation. On Sunday, June the 16th, golf playing was brisk at Yonkers, N. Y., while two men from a base ball team were arrested and the base ball games were prohibited. This created great ill feeling and the base ball players declared that if they were prevented from playing they would insist upon enforcement of the law against the golf players.

THE *Defender*, for June, under the head of "Practical Politics," reports a convention lately held at Elgin, Ill., in which a group of people who think to secure success for Sunday through legislation, passed the following resolutions:

Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system; and therefore as having a sacred claim on all patriotic American citizens.

Resolved, That we look with shame and sorrow on non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

Resolved, That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath."

The italics given above are from the *Defender*. They suggest that it looks upon the movement as especially commendatory, so far as voting is concerned. Seen in the light of history, the more the Sunday question is forced into politics, the greater will be those

influences which tend to remove the last traces of religious sacredness from the day. When a matter of Reform so closely allied to religious interests as Sabbath observance is, becomes an issue in politics, as suggested above, all the better interests connected with the reform are weakened, if not destroyed.

THE RECORDER office is obliged to announce that the Minutes of the Eastern Association, in pamphlet form, have been delayed for want of certain parts of the copy, and because an unusual amount of time has been necessary to edit the matter in hand. We regret this delay, but the office is not responsible for the causes which have produced it.

THOSE who have charge of the financial work of the churches, will find an item of value to themselves, and to the Cause, in paragraph headed "Important" on another page.

DISPUTED POINTS IN BIBLE STUDY.

An incident has come to our knowledge which contains valuable suggestions. Men holding various forms of religious faith were uniting in a general way for the study of the scriptures. In that study it was agreed that controverted opinions should be ruled out. A Seventh-day Baptist clergyman who was asked to take part in the investigations—one of the Gospels was being examined—speaking upon this point said, "As honest inquirers who are trusting in the promises of Jesus that his Spirit will lead into all truth, for what other purpose can we meet except to seek for the truth, the whole truth, and nothing but the truth. As his servants and ambassadors can we reject any part of his message as though it were unwise to study it? Do we turn to Jesus as the exponent of the Word of God and then reject any portion of his exposition of the message without a hearing, because of any prejudice we may have beforehand? If the proposed conference is to be of any great value, we must enter upon the study of the Word as earnest inquirers after truth, without the spirit of controversy and regardless of preconceived opinions, at whatever sacrifice, remembering that Jesus said, 'Whosoever will come after me, let him deny himself, and take up his cross and follow me.'

"If we are to be laborers together with Christ and are to come into the unity of the faith for which Christ prayed, it will be through the sanctifying influence of the Holy Spirit, through the Word of God, as we study his requirements and follow his example.

"If by taking the parts assigned me I can be of any service in the Conference by giving a faithful exposition of the Word according to the dictates of my own conscience, such service will be gladly given."

Rev. Horace Stillman of Ashaway, R. I., was the writer of the above, and we think the candor and wisdom of his statements will commend themselves to all our readers. They are good models for others to follow under similar circumstances.

THE Y. M. C. A. JUBILEE.

The Jubilee of the Young Men's Christian Association which was held in Boston last week was a notable gathering. Delegates were there from nearly every nation in the civilized world, and among them the son of Sir George Williams of London who was the founder of the association, he being too old

to take the voyage from England. This George Williams and a friend, Edward Beaumont, both clerks, were crossing Blackfriars Bridge, London, one Sunday evening in 1844 when they agreed upon attempting to "form a society for improving the spiritual condition of young men engaged in the Drapery and other trades." The first meeting was held on the 16th of June, 1844, and the organization was soon perfected. There are now 80 associations in London and 350 in England. These have a membership of 25,000 and own property valued at \$2,000,000. The first association in America was organized at Montreal, Dec. 9, 1851, and the second in Boston, Dec. 29 of the same year. The first general convention in this country was held in 1854, at which 32 associations were represented. The first International Convention was held in Paris, Aug. 20, 1855. The membership at the present time throughout the whole world is estimated at 521,000, and the property held by the various associations is valued at \$26,000,000, more than three-fourths of which is in America. The Y. M. C. A. movement has brought about several similar movements, among which are the Young Women's Christian Association and the College Young Men's Christian Association which was founded in Princeton, N. J., in 1876. There are now 550 College Associations, with a membership of 30,000. The Railroad branches of the Y. M. C. A. have grown into great prominence and equally great value. There are 161 Railroad branches, with a membership of over 41,000 and property valued at more than \$1,000,000. The work of the Associations in connection with the Spanish War was excellent and the authorities at Cavite in the Philippine Islands have given a large building to the local Association. Taken as a whole the Associations, for the last half century have represented one of the excellent forms of advanced Christian work throughout the world.

"AS REGULAR AS THE STORMY PETREL."

It is curious to see how regularly, whenever there is a discussion of the Sunday laws, Dr. A. H. Lewis, the chief man in the Seventh-day Baptist Association, comes before the public in the daily press. He always tries to prove that Christian people are endeavoring to promote the enactment of laws and their enforcement to preserve Sunday, chiefly because it is made a sacred day by their religion. We sympathize with the embarrassment of Dr. Lewis; he has to keep Saturday by his conscience, while the law protects Sunday. But the ground on which most rational defenders of Sunday laws rest is this: as a means of promoting morality and religion one day in the week should be set apart and be distinguished as not being a legal business day, and as the large majority of the population believe Sunday to be a sacred day, therefore that day is the best day for such a purpose.

They do not say that the Seventh-day Baptists must attend any religious service on the first day of the week, nor that the atheists and their first cousins, the agnostics, shall not meet and bolster each other up on that day if they wish. They do not say that men shall not sing and dance in their own houses on that day, or engage in any amusements that do not tend to disturb the general regard for the day as one set apart for the inculcation of moral and religious truths. The Blue Laws, so called, were extreme and were brought on during the connection of Church and State. Nobody wishes to re-enact them, and there are without doubt some laws the letter of which, if enforced, would be an infraction upon liberty; but the general principle is right. The embodiment of it in law is a matter for discussion. Dr. Lewis would think so and argue for it if the case were reversed and nearly the whole population of the United States favored the seventh day, and a few individuals were continually contending that the first day of the week was the one. We agree with him that the whole question of Sabbath-observance as a strictly religious

rite should be left to individual conscience without any interference on the part of the civil law. But in the technical sense it is not a religious question to such a degree that it is improper to recognize the wisdom of the setting apart of a day with special reference to its fitness to promote morality and religion, and protecting it by law, as a conservative institution and not as an individual yoke.—*Christian Advocate* (N. Y.) June 13, 1901.

The editor of the RECORDER is greatly obliged to its able contemporary, the *Christian Advocate*, for so happy a comparison as is suggested in the title of the above. We had never dreamed of being worthy to be compared with a bird so tireless as to activity, and so undisturbed by storms and difficulties, as the Petrelis. If there be any other thought in the mind of our contemporary than this one that the Petrel is forever on hand and ready for business wherever and whenever duty calls, we will forgive the *Advocate* for that unknown idea and rejoice in the comparison it has made.

Having our attention called to it we now remember that the *Advocate* is something of a Stormy Petrel, itself, on the Sunday question. Glancing over material gathered from its pages we see that for the last fifteen or twenty years it has been present, with ringing words, whenever any storm, greater or less has been raised touching Sunday-observance.

In 1883 it scored the *Tribune* and other New York papers for "unblushingly boasting over the godless enterprise of running special trains for the purpose of distributing their papers at points distant from the city, on Sunday." August 13, 1885, the *Advocate* wrote sadly of the fact that a great and unfavorable change had taken place within thirty years, in public opinion and in popular practices, concerning Sunday. It said that the old idea which rested the observance of the day on the authority of the Bible, and on the sanction of the Fourth Commandment, had given way to loose antinomian theories. Business had increased everywhere, on land and sea, and it was reported that in some of the theological seminaries candidates for the ministry were taught that the day should be observed on other grounds than that of "divine obligation." December the 17th, of the same year, the *Advocate* again urged that no man who was interested in the welfare of the nation could be indifferent to the rapid decay of Sunday. It insisted that help must hasten, promptly, or Sunday would be "overwhelmed by the tide of secularity." It also said that these dangers had come in so quietly that many good men were undisturbed, although much was already lost. With a despair, not causeless, the *Advocate* said: "It is even now a serious question with some of the more watchful friends of the Sabbath whether it is not too late to regain what has been surrendered, or even to stay the progress of the evil."

In 1893 the *Advocate*, of New York, again wrote of the national peril from the prevailing corruption associated with the loss of regard for Sunday. It pictured the scene with vividness like the flashes of lightning in an August thunder storm. Here is one. "The question is one of tremendous importance, for it is vital to the successful progress of Christianity, not to speak of the perpetuation of the Republic itself." For clear-eyedness in seeing the fact of a hopeless decline in the standing of Sunday, the *Advocate* was not less able and alert than are the Petrels that

"Love on the rush of the storm to sail,
And mingle their screams with the hoarser gale."

In 1885, Professor W. C. Wilkinson, then of Tarrytown, N. Y., now of Chicago University, published in the *Christian Advocate* (N. Y.) a startling article under this head: "Decay of Sunday-observance among Christians."

After detailing several instances of flagrant disregard for Sunday on the part of church officials, the Professor adds the following: "Now, in the face of facts like these—and from my own individual observation, I could multiply them indefinitely—it is perfectly plain that Sunday-observance is fast coming to be practically a confessed pious fiction—a fiction, therefore, that cannot continue long to impose on anybody. A 'fiction' (of the pious sort) I do not scruple to call the rule of Sunday-observance as formally professed and as actually broken by so many unchallenged evangelical Christians, in all our American churches. It is a 'fiction' because the very men who thus freely secularize their Sundays themselves will often be found exclaiming against 'Sabbath-breaking' when it is done in certain forms by others.

"I do not now criticise anybody for failure in Sunday-observance. I simply point out a fact. I think it is well that the fact should be faced by everybody concerned. And I believe that everybody is concerned. The fact is full of significance. It means nothing less than that the institution of 'Sunday' is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday-observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments, and from the apparently unconscious proneness of [any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching it well might happen, on the text, 'Remember the Sabbath-day to keep it holy.' This freedom on the part of the flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will perhaps preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached necessarily at cost to him of Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday-observance among Christians, is it, can it be, useful for us to talk piously against the Sunday newspaper, Sunday excursions, Sunday concerts, Sunday opening of places of amusements?

* * * * *

"Sunday-observance must be revived among Christians, or the institution is doomed. And the doom is ready even now presently to crack."

Having thus recalled to our readers and to the memory of the *Advocate* some of the

things which have appeared in its columns, we hasten to promise that the editor of the RECORDER, through its pages and in other ways will try to be on hand, in storm or sunshine, for such discussion of Sunday laws, or of any of the phases of the Sabbath question, as circumstances may require. We only hope that the time will hasten when the *Advocate* whose high purposes are beyond question and whose ability to say right things at the right time all of its friends appreciate—will come to see eye to eye with us in the great truth that Sabbath Reform can be builded only on the law of God, the example of Christ, and a Christian conscience keenly alive to the universal obligation of obedience to that law and to the example of him who was, and is "Lord of the Sabbath." When the *Advocate* will follow the teachings and example of Christ in the matter of Sabbath-observance our differences will have an end.

SUNDAY GOLF PLAYING.

The police in Yonkers have arrested a lawyer and member of the Board of Education for playing golf on Sunday. The action was the result of a crusade against Sunday ball playing begun by several of the clergymen. The police chose a Sunday when there was no ball game to stop the golf on the links of the Saegkill Club. The arrest is likely to bring the agitation to a head quickly.

The same law which enables the police to stop ball playing or golf would enable them to prevent the distribution of meat, milk, newspapers, the running of street cars or the keeping open of drug stores or meat markets. While the arrest was being made a minister in one pulpit was denouncing church people for desecrating the Sabbath by riding to church in street cars while his own coachman waited with his carriage outside to drive the protestant home. The incident shows the inconsistency of many of the people who demand Sunday observance. Commonly they merely select some form of recreation which does not appeal to them. The person who tries to draw a line between Sunday ball and Sunday golf, or between either and carriage driving or street car riding on Sunday, will have his hands more than full. If any one is permissible all the others are. Really, the question of Sunday recreation, as of any other recreation not of itself harmful, is a matter for the individual conscience. Some recreations may be innocent for one person and harmful for another on Sunday, just as they may be on week days. An amusement so noisy that it becomes a general disturbance may be abated as a public nuisance on Sunday the same as on a week day. But if ball games or golf are not a nuisance in Yonkers on Saturday it is hard to see how they can be so on Sunday. Thousands of good people have the strongest convictions of the wrongfulness of any public game on Sunday. That makes it incumbent on them to refrain from such amusements, but it does not give them a right to enforce their views upon others who regard such recreation as innocent. Individual liberty sometimes seems a doubtful blessing when we see people applying it in ways which do not meet with our approval. But it is fundamental in our institutions and it is foolish to quarrel about small distinctions in the application of the doctrine. These are commonly differences of taste, like the choice between base ball and golf.—*Brooklyn Eagle*.

THE CHURCH AT UTICA, WIS.

A majority of the active members of the Utica Seventh-day Baptist church, resident and non-resident, met on Sunday, June 2, 1901, that being the time for the regular church meeting, and, among other things, the following preamble and resolutions were adopted:

WHEREAS, God in his wisdom put it into the hearts of the pioneer Sabbath-keepers of Utica and vicinity to establish a Seventh-day Baptist church there; and,

WHEREAS, That church, first under the name of the Christiana church, and later the Utica church, during more than 51 years of existence, manifestly has been an instrument in the hands of God for accomplishing much in the way of holding up the light of his truth, locally, in fitting and sending out workers for other fields, and especially in giving to us who have been born into the kingdom and nourished by its influence, the strength, guidance and heavenly aspirations which only a mother church can give and,

WHEREAS, by death and removals, the church has become so depleted as obviously to have fulfilled its mission; therefore,

Resolved, That while we shall ever cherish and revere the name of the Utica church, and with great reluctance do sever our connection with it, nevertheless we deem it best, and for the interests of God's cause, that we unite with and become workers in the churches where we are severally located.

Resolved, That the Clerk is hereby authorized and instructed, in behalf of the church, to write letters of standing for himself and wife and for all other members in good standing.

Resolved, That when this meeting adjourns it shall be *sine die*, and that the Utica Seventh-day Baptist church shall be and is declared disorganized, and its members free to unite elsewhere.

In the little meeting at which the above action was taken there were those who had been members of the church more than forty years—the writer and his wife for forty-six years—and others who had been born into the world, and subsequently into the kingdom of God within the circle of the church. By these the church had been sustained through long years of united and harmonious struggle, until the interests of its members were so closely identified with each other, and with the church, that they had become like one harmonious family. Of them it could be said truthfully, "Behold, how these love one another." The reader will not wonder, therefore, when we say that the occasion was one of unusual solemnity, of deep feeling, of tender memories and of tears. It was like the funeral service of a beloved mother.

The history of the Utica church began in the autumn or early winter of 1849, when W. H. H. Coon, Geo. W. Buten, Dea. Zina Gilbert, Dea. Rowland T. Greene and some others took steps to organize a church. A council was called, composed of brethren from Albion and Milton, for that purpose. An organization was effected, Jan. 22, 1850, consisting of about 20 members. Miss Lucina Gilbert, of Milton Junction, is thought to be the only survivor of that number. Eld. Zuriel Campbell was called as pastor, and served in that capacity for about five years, when Eld. Russell G. Burdick moved into the neighborhood, and the labor, for a while, was divided between them.

About this time the church having grown sufficiently strong, a meeting-house was talked of. Plans were prepared, and some material was procured; when it was concluded that as the school district was to erect a new school-house, it would be better to contribute \$200 towards that, on condition of having the use of it for church purposes. In the summer of 1859, Asa B. Prentice, with some other young men, came down from Waushara

county to work in harvest. Bro. Prentice had been licensed to preach by the Dakota church, in Waushara county; but he wanted a chance in school to fit himself for the work. Accordingly, after working through harvest and until the fall term opened, he entered Albion Academy where he continued until he completed the course, and graduated, working vacations and teaching, to pay his way. In the meantime he preached for the Utica church, first occasionally, then regularly, and finally, being ordained, became pastor. In 1868 he resigned to accept a call from the Adams Centre church, where he now is. During Eld. Prentice's pastorate the church attained its maximum of strength. In 1867 it numbered 106 members, and in 1866-7 the present church building was erected at a cost of about \$3,000, including furniture. The building was not long ago re-shingled and repainted, and is in a good state of repair.

About three years ago, foreseeing the ultimate dissolution of the church, the trustees deeded the building and lot to the Seventh-day Baptist Memorial Board, and efforts are now being made to negotiate a sale to a Lutheran Society. This was deemed just, inasmuch as help was received from outside parties when the church was built. Other than that, no help was ever asked or received from the Missionary Society or from any other source, the church having been at all times self-supporting, even up to the last. Utica is situated in a fertile farming country, and if those Sabbath-keepers who owned farms there in the "Early Fifties" had remained it might have been a strong church to-day. But the spirit of emigration took hold of them, and later the advance in the price of land, and within the first fifteen years after the church was organized, more than twenty families moved away to start new societies in Waushara county, Wis., New Auburn, Trenton, and Wasioja (now Dodge Centre), Minn. Those who remained were stalwart, but not wealthy in this world's goods. W. H. H. Coon, was far better off financially than any other, and he was only a well-to-do farmer. But of Bro. Coon it is not too much to say that he was the backbone of the church, from the beginning. He was always first in every advance movement, and always ready to do his share and then a little more. Had it not been for him and his worthy wife, who died within the past year, the dissolution of the church would have come much sooner. Three characteristics of the Utica church deserve mention.

1. The uniform peace and harmony, and unity of effort among its members. Their love for each other was only equalled by their love for the church and God's cause.

2. Their self-sacrificing independence of outside financial aid.

With the exception of about one thousand dollars contributed toward building the church, as before mentioned, they have always paid their own bills, and so far as the knowledge of the writer goes, of the sixteen pastors and preachers who have served the church, not one of them failed to get the last dollar due him.

3. The Missionary spirit that prevailed. They were not only ready to pay their part of Association and Conference expenses, but to aid in lifting the debts of the Tract and Missionary Societies.

Aside from contributions by the church

and by the Ladies' Society, at different times, five Life Members in the Missionary Society and seven in the Tract Society, came from the Utica church.

Sixteen ministers served the church during the fifty years of its active life: Zuriel Campbell, Russell G. Burdick, Asa B. Prentice, B. F. Rogers, A. R. Cornwall, Wm. B. Maxson, Solomon Carpenter, Varnum Hull, Geo. W. Burdick, F. O. Burdick, M. G. Stillman, Clayton A. Burdick, S. L. Maxson, N. Wardner, E. A. Witter, and S. H. Babcock. The last four did not reside there. Five of the above did their early work there, commencing as boys. Three of them did their last work there, dying in the harness. Only seven are now living.

WM. B. WEST.

MILTON, Wis., June 1, 1901.

SUNDAY LAW AT YONKERS, N. Y.

On Sunday, June 2d, John C. Havemeyer, one of the great sugar refiners, occupied the pulpit of a Methodist church in Yonkers, N. Y., and strongly denounced "Sabbath Desecration." He took the ground that playing golf on Sunday is a violation of law and order; he also insisted that people do wrong who patronize trolley cars or steam railroads, and that all railroads should be compelled to give up traffic on Sunday. All this, he argued, was in violation of the Fourth Commandment. At the close of his address he gave opportunity for questions by any one in the audience. An elderly man rose and said: "My good sir, will you tell me by what authority you call the first day of the week the Sabbath, when the Scriptures tell us that the Sabbath was on the seventh day?" Mr. Havemeyer attempted to answer the question by quoting scientific facts, when the questioner replied: "In the name of God Almighty, and Jesus Christ, I call upon you to repent of your sins and stop desecrating the real Sabbath." On the same day, Benjamin Adams, a lawyer of New York City, and a prominent citizen of Yonkers, was arrested for playing golf on Sunday, upon the "charge of violating the Penal Code" regarding the "desecration of the Sabbath." Other prominent citizens, including several ladies, were playing on the golf ground at the same time. The arrest of Mr. Adams is said to have been done in answer to a petition from the clergymen of Yonkers to the police authorities.

Mr. Adams was tried by jury on Sixth-day, June 7. He was acquitted, and the jury added a recommendation that the Sunday law of the state of New York "be repealed or so amended as not to interfere with innocent recreations on the first day of the week." As a result of this decision golf playing and other outdoor sports were greatly increased on Sunday, the 9th of June. Considerable attention was paid to the question in the pulpits of Yonkers and vicinity on that day, and the police were charged with not having acted in good faith because the complaint made by the clergymen was concerning baseball playing and not golf playing. At the present writing it seems that the result of Mr. Adams' trial—and a similar result in the case of a man arrested for running a merry-go-round on the same Sunday, who was acquitted by a jury—will prevent any further efforts to enforce the law in that city.

For many years similar results have occurred in nearly all efforts made to check the growing disregard for Sunday, through the Sun-

day laws. Even though the claim be pressed that the laws do not deal with Sunday as a religious day, public opinion is restive under the fact that the laws exist and that temporary annoyance can be made by efforts to enforce them. Through these various efforts, with their varying success and failure, experiences are leading toward a solution of the Sunday law question. We believe that solution will give, ultimately, such legislation as will protect employed persons against unjust demands on the part of employers, but it will also make resting from legitimate business permissive rather than mandatory. The fact that existing Sunday laws cannot be enforced against great corporations, or against such recreation as public opinion supports, is evidence that their continuance upon the statute books must depend largely upon the absence of any effort to enforce them, even in minor matters. There is such evident injustice when efforts are made to punish for trifling offences, while more important infractions of the law are passed by without notice, that public opinion will not permit such minor attempts at enforcement. No one who has studied the situation can doubt that the time for protecting Sunday, or any other day, after the manner of our early Sunday laws, or according to the letter of the present laws, is passed. Sunday laws cannot secure regard for Sunday.

We repeat here what the RECORDER has said so often, that efforts against Sunday liquor selling will be strengthened when legislation concerning that point is made independent from legislation touching other forms of business, and concerning recreation. Every episode like that at Yonkers hastens the complete secularization of Sunday.

NEWS OF THE WEEK.

Important news has not been abundant during the week. College Commencements still continue, and summer sports are becoming more prominent. One or two important trials for murder have been under way or have been concluded. Notable among those is the case of Dr. Samuel J. Kennedy whose third trial for the murder of Dolly Reynolds, in New York, in 1898, has just been concluded. On the first trial he was convicted. Two trials have followed, in both of which the jury failed to agree. Dr. Kennedy is now released on bail of \$10,000, and probably will not be tried again.

Retaliation by Russia in the matter of Tariff rates on American goods has been quite prominent for a time past.

An unusual victory for the Boers in South Africa has been reported during the week. The pro-Boer sentiment has increased in England. At a public meeting on June 19 for an expression of that sentiment, there was great disorder and a large force of police was necessary to preserve peace. The special point in the pro-Boer movement is the demand for independence in behalf of the Boers.

The wife of President McKinley continues to improve in health, a fact in which we all rejoice.

What language shall be used in the courts in the Philippine Islands is a question of considerable interest at this time. It is probable that the matter will be left for a decision by Congress. It would seem that Spanish will be the most efficient language at the present time, and that the interests of justice will be

forwarded by its use. The introduction of English at as early a date as possible, would be very desirable.

The sudden death of Ex-Governor Pingree of Michigan, occurred in London on the 18th of June. His body will be brought home for interment.

The war over Sunday sports at Yonkers, N. Y., continues. On Thursday, June 20, two men who were arrested on the previous Sunday for base-ball playing, were tried by a jury after most of the day had been consumed in securing twelve men competent to judge the case. Although charged by Judge Kellogg that the law had been broken, and that the absence of noise or disturbance did not justify the action of the men arrested, the jury reported that they were unable to agree. They were promptly dismissed, and Judge Kellogg proceeded to try the case without a jury, condemning the men and fining them five dollars each. The fines were paid, under protest, and a note of appeal to the County Court was immediately filed. Thus it appears that while it is not a crime to knock a golf ball over the ground on Sunday in Yonkers, Judge Kellogg deems it a crime to throw or knock a base ball through the air on that day.

An interesting statement comes from Idaho, where the women are allowed to vote. It is said that 90 per cent of the women go to the poles at every election, and that through their influence and votes drinking men have no chance of securing either state or county office. The importance of granting suffrage to women on questions of civil and moral reform, as well as questions of education, is one which all thoughtful people must consider.

LAX VIEWS ON THE SABBATH.

The recent unsuccessful effort to relax the Sunday laws of Massachusetts in various particulars reveals the condition of morals and intelligence regarding Sunday observance as it has not been revealed since the general revision of the law in 1895. At that time, owing to the changed conditions and to the general consent to practices which were not legal, and in accord with the sentiment of a majority of the people, Sunday newspaper selling, boating, bakeshop opening (for certain hours) and various other occupations were permitted. Since then there has not been, until this year, a marked effort for further relaxation of the law.

But this year have come in petitions that bootblacks may work till eleven o'clock Sunday forenoon (which is now law without material opposition), that railroad bootblacks may work all day, that various sports may be indulged in on Sunday (the so-called "golf bill," though its friends objected to the name), that the fine of \$10 for fishing on Sunday be repealed, that the shooting of marsh and wild water fowl be permitted on Sunday, and that the law which makes every Sunday a close season for all birds and game be repealed (not to mention the petition that people who observe Saturday as the Sabbath may work and keep open shop on Sunday, which rests on different grounds and is not yet disposed of).

Each one of these petitions has been defeated, except the first. But there were no fewer than four separate and well-sustained debates in the House before the result was reached. The most important were upon the

golf bill and the Sunday fishing bill. What emphasized the division of moral forces was the appearance of several clergymen, besides other men of prominence, among the petitioners.

All possible arguments were advanced for the relaxation of the Sunday laws—the fact that God never rests and that the Biblical idea of observing his rest day is based upon the immature beliefs of a partially civilized people, that if a rest day is to be observed it should be the seventh and not the first day of the week, that Sunday laws are a device of religious people to bolster up a declining cause, that people will be better for sport and relaxation since they have to work hard six days in the week, that the state ought not to insist upon Puritanical ideas, and so on. It was argued that "one can cast his line into the placid waters and so worship the Supreme Being, and another member said that "he knew of no sport which was more favorable to religious meditation than fishing."

The bill to repeal the fine for Sunday fishing had the support of the whole Committee on Fisheries and Game, except one, and it had a vote of sixty-six in favor to eighty-six against in the House. The defeat of the movement all along the line is probably convincing enough to prevent any further effort for several years, but the listener to the debates doubtless noticed that the greater aggressiveness in argument, the most push and energy, were with the minority, while the action of the majority did not reveal the desired familiarity with fundamental principal and force of personal conviction which are imperative for permanent triumph, but seemed to rest rather upon an inherited training, upon conservatism and upon a supposed indorsement by their constituents.

If this diagnosis is correct, the Sunday issue is not settled yet, and those who support the present restrictive laws need to make themselves more familiar with their own ground and to instruct their children and neighbors. —*Congregationalist.*

IMPORTANT.

Treasurers of our churches and Societies having on hand monies intended for the Tract Society, and also churches and individuals who may not have contributed during the year, now about closing, are kindly reminded that the "Conference year" will close with *this month*. The Treasurer of the Society will, however, hold his account open until July 5, in order that all who desire to assist in this work, which is of so much importance to us as a denomination, may be reported.

J. D. SPICER, *Treasurer.*

PLAINFIELD, N. J., June 20, 1901.

AN old Scotch fisherman was visited during his last illness by a clergyman, who wore a close-fitting clerical waistcoat, which buttoned behind. The clergyman asked the old man if his mind was perfectly at ease. "Oo, ay, I'm a' richt; but there's just ae thing that troubles me, and I dinna like to speak o't." "I am anxious to comfort you," replied the clergyman. "Tell me what perplexes you." "Weel, sir, it's just like this," said the old man, eagerly. "I canna for the life o' me mak' oot hoo ye manage tae get intae that westkit."

A MAN can never be a true gentleman in manner, until he is a true gentleman at heart. —*Charles Dickens.*

Missions.

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

OUR journeyings have been very pleasant. Although we started out in a little rain from Verona Mills for Alfred Station, when we arrived in Syracuse, N. Y., the weather cleared up and we had the glad sunshine. Dr. E. S. Maxson, who lives in the city, was with us and made the two or more hours stay in Syracuse, waiting for our train for Binghamton, pleasant and enjoyable by calling on friends and in seeing some of the attractions of the city. After lunch we took a fine express train on the D. L. and W. railroad for Binghamton, arriving there at 2 P. M. The scenery along the route is fine. The hillsides on either side and the valley between were covered in luxuriant vegetation and beautiful green and dotted here and there with fruit trees in rich blossoms, making a lovely sight to behold. We passed through the thriving and growing towns of Tully, Homer and Cortland. A stay of nearly an hour in Binghamton and then we took No. 1 for Alfred Station. Though the scenery along the Erie railroad is very familiar to us, it was no less enjoyable that bright afternoon, as the fine train whirled us along. At Hornellsville many friends from Alfred were met who had been down to the town on business. At 6.30 P. M., we were warmly welcomed in the beautiful parsonage, and the pleasant home of the Rev. and Mrs. F. E. Peterson, which was our abiding place during the Association.

ON the Monday morning after the Association, Mrs. Geo. B. Shaw and her three children, Dr. Rosa W. Palmberg and myself, boarded train No. 3, for Chicago. The rest of our party were going next day. The day was sunny, cool and delightful. The country along the way never looked better. At Kent, Ohio, the arrangement is such that the sleeper for Chicago waits there two hours for the Pan-American Express from Buffalo to Chicago. These two hours were improved in strolling about a lovely town. In the morning we found we were in a different atmosphere. It was decidedly warmer. The nearer we drew to the great city the warmer it grew, and more dusty it became. The country about had not had the heavy rains that had prevailed in the East. At about 8 A. M. Tuesday found us in the home of our daughter, where we were glad to wash up and cool off. This was the hottest day of the season, 89° in the shade, with hardly a breeze, and the next was just as hot. Notwithstanding this extreme hot wave our stay in Chicago was spent in calling on friends and in resting. Wednesday morning the rest of our party arrived in the city and were met and entertained by our people, and at 4.25 P. M., we all, with others, took the train from the North-Western railroad station for Walworth. It was a good express train, and made only two stops between the city and Harvard, Ill., where a trolley car was to take us to Walworth. What a change in getting from Harvard to Walworth from what it was when we lived in Walworth from 1877 to 1882. Instead of staging it eight miles or having teams to meet us and a long and dusty ride, we had an elegant trolley car to ride in, a delightful breeze and only forty-five minutes to Walworth. Indeed, we are living in an age of swift progress, and great changes. Soon

we were located for the night, and after a refreshing bath, and an excellent supper we were enjoying a soul uplifting prayer and conference meeting in the church.

IT was on a bright, beautiful day that the North-Western Association began its sessions. True it was pretty warm, but all adapted themselves to the temperature and enjoyed the sunshine. The address of welcome, by Pastor S. L. Maxson, was fine. The Introductory Sermon, by Rev. S. H. Babcock, of Albion, Wis., on the "Mission of the Church," was able, practical and preached with great earnestness. The attendance at the beginning was fair and increased every day, and reached its height Sabbath-day. But few delegates and visitors were present outside of the churches of Southern Wisconsin. The sermons, addresses and papers were of high order, and were full of spiritual fervor as well as of excellent thought. One of the marked characteristics of this Association was the presence of so many earnest, thoughtful, consecrated young people, so earnest in doing something for the blessed Master. The two male quartets and the Ladies' Quartet from Milton, and the quartet of the Walworth church, all so well trained, with their sweet music and soul-inspiring songs added much to the interest and spiritual uplift of the meetings. All through the other Associations we attended there was a great manifestation of the presence of the Holy Spirit, but at the North-Western Association it reached its highest tide. No wonder, for it was the culmination of all the prayers in the other Associations for this, the last one, and the gathering up of all the fire and fervor from them all. We have attended of late years the North-Western Associations, but this one held with the Walworth church this year was the richest in spiritual tenderness, impressiveness and power we ever attended in the Northwest. This was due very much to the early morning prayer and conference meetings, where the people came in large numbers, bringing their burdens at Jesus' feet, seeking the Baptism of the Holy Spirit, and went from there in tears and inflamed by the quickening and sanctifying power of that Spirit. This gave them such a preparation for the sessions of the day that they were Holy Ghost meetings. The brethren and sisters of the Walworth church, and the friends in the community, gave us such loving care and hospitality that their praise was on the lips of every guest. The influence of this great feast in the Lord and manifest power of the Holy Spirit will be felt all the coming year in the churches and will bring forth blessed fruitage. The next day after the Association closed, a delightful sail around Lake Geneva was enjoyed. It was a cool and beautiful day. The shore all around is lined with beautiful cottages, elegant mansions, large hotels. Since we lived here, great improvements have been made along the lake.

THE greatest change is in the village of Walworth. It has grown four fold. New blocks are being built. A railroad passes through it—a fine road with elegant depot. There is a number one trolley line from Harvard, Ill., to the place. Instead of driving eight miles to take a train at Harvard, or Sharon, or Darien, or Delavan, it is now right in the village. There is in it a bank, a

new hotel going up and several new residences. We hope the boom will be a healthy one and not end in any collapse.

THE Missionary Hour was one of the best. It was tender, interesting and inspiring. The conductor brought out in detail something of the work of our missions and their needs. Mrs. Townsend spoke with power on the evangelistic work. Dr. Platts presented the quartet work, and spoke of the earnest spirit and devotion of the young people composing the quartets. They were not going out to have a good time for the summer, but to work to save souls. They are dead in earnest. Dr. Palmberg represented the foreign work, especially in China, with her usual clearness and impressive power. Her devotion and consecration won many hearts. The Hour was made more a success by the soul-stirring singing of the quartets. We are certain that the Missionary Hours, in the different Associations held this year, have been successes and have increased the missionary spirit among our people which will call forth their prayers and generous contributions.

SOME THINGS WORTH KNOWING.

I know that the way of man is not in himself; it is not in man that walketh to direct his steps.

I know that my Redeemer liveth.

I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.

We believe not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world.

Know ye not that the unrighteous shall not inherit the kingdom of God?

Know ye not that your body is the temple of the Holy Ghost, which is you, which ye have of God, and ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's.

I know that in me (that is in my flesh) dwelleth no good thing. But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you.

I know both how to be abased and I know how to abound.

We (I) know that all things work together for good to them that love God, to them who are called according to his purpose.

I know that the Lord will maintain the cause of the afflicted and the right of the poor.

I know that the Lord is great and that our Lord is above all gods.

When I cry unto Thee, then shall mine enemies turn back, this I know for God is for me.

I will praise Thee for I am fearfully and wonderfully made; marvelous are Thy works; and that my soul knoweth right well.

M. A. S.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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

Sold by druggists, price 75 cents.
Hall's Family Pills are the best.

Woman's Work.

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

THE IDEAL CITY.

BY REV. CHARLES M. SHELDON.

What makes a city great and strong?
Not architecture's graceful strength,
Not factories' extended length,
But men who see the civic wrong
And give their lives to make it right
And turn its darkness into light.

What makes a city full of power?
Not wealth's display or titled fame,
Not fashion's loudly boasted claim,
But women rich in virtue's dower,
Whose homes, though humble, still are great
Because of service to the state.

What makes a city men can love?
Not things that charm the outward sense,
Not gross display of opulence,
But right that wrong cannot remove,
And truth that faces civic fraud
And smites it in the name of God.

This is a city that shall stand,
A light upon a nation's hill;
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor wood,
But Justice, Love and Brotherhood.

REPORT OF THE WOMAN'S HOUR AT THE CENTRAL ASSOCIATION.

BY MRS. T. R. WILLIAMS, ASSOCIATIONAL SECRETARY.

The Woman's Hour of the Central Association, held in Verona, N. Y., convened at 3 o'clock Sabbath afternoon and was conducted by Mrs. T. R. Williams, Associational Secretary.

Mrs. T. J. Van Horn, of Brookfield, led the devotional exercises, reading helpful selections from both Old and New Testaments and offering prayer.

After a few opening remarks by the Secretary, very excellent reports from the several Societies were given by representatives from their respective churches, which showed that faithful work is being done all along the line.

We were more than glad to have with us Dr. Rosa Palmberg, so recently from our work in Shanghai, who gave a very interesting and inspiring account of our little church and its workers in that far-off land. She cited instances of faithfulness and devotion that might well put to the blush many a life-long Christian in this more favored land.

As our collection was to be for the education of young women, President Boothe C. Davis explained the need of such a fund and told how it had been used at Alfred. At our school centers, especially, the great good that may be accomplished with such contributions is sensibly realized.

The music was kindly furnished by the Verona church choir, and a solo, "Guide Thou My Bark," was well rendered by Mrs. A. C. Davis, of West Edmeston.

After the collection, amounting to \$8.72, which was gathered by Misses Lillian Stillman and Daisy Mules, of DeRuyter, Rev. L. C. Randolph led in prayer for a blessing upon the offering, the consecration of the workers and the success of the work.

EXTRACTS FROM A LETTER FROM MRS. BOOTH TO HER DAUGHTER.

MISSION HOUSE, Cholo, B. C. A.,
Sabbath, March 23, 1900.

Our Dear Dot:

When father wrote last week I don't think he told you that little mother had fever, which was the case. Yes, this is the second time this year that I have had it, but I am all right again now, am thankful to say. At the time of writing father himself was not at all well. He is often going to and from Blantyre, and the last time, for the second or

third time I believe, he had to swim the river in the dark. The last time he was not feeling quite well, was feverish and like the beginning of fever, bad head, etc., and going into the water in that condition, especially at night, finished him. This past week he has had fever very badly. It is dreadful out here when we have fever both together. Last Sabbath father took the morning service here with the natives, but he was so ill that he was obliged to go to bed. Next day he was better and busy all day. This brought the fever back again, and on Monday he was very bad indeed. About 9 o'clock at night he began to feel very much better and, having business in Blantyre on Wednesday, on Tuesday at day-break he started off in a machila. This was far too much for him. The consequence was that he had to go straight off to the hospital. Wednesday, he was very bad. Thursday much better, and a little note from the nurse says that on that day his temperature was normal and "if he continues as he is at present he will be able to get home." Oh, Dot, that little note to me from father himself was such a comfort to me. It is hard when our dear ones are ill to be parted. Forty miles out here is a good deal in time of sickness, and a message and the answer means two long days travel. Now I have told you the worst, so cheer up, little maid, for father is getting stronger again, and please God we may hope to all meet before very long. Dear little Mary is keeping well this wet season, and the rains are nearly over now. She has not had fever for a long while, not since the bad time after the whooping cough. She has a cold and a little cough, which I hope to cure soon. Dear mite, she is looking forward to the arrival of the long-looked-for boxes, the contents of which are to afford us so much pleasure. We need the things very badly as we are almost in rags and tatters. I hope they have remembered to put in boots and socks for Mary as her toes were out long ago.

I want to tell you about the new home we moved into about two weeks ago. I had to move while father was on one of his trips to Blantyre, and when he returned he found everything in good order. I ought to explain that we had been moving things by degrees. Whenever a man or boy came with a letter or message to Natanda I packed him off back with something or other to carry, sending, of course, first the things we were not using much, then I made several little visits over here and had the place all cleaned, windows, etc., and as the things arrived I had each put in the place I had already arranged in my mind to receive it, so that the usual bother and muddle of house moving was not felt. Curtains, sofa, box covers etc., I had made all in readiness to fit the different things, and if you could have a peep at the first Seventh-day Baptist Mission House in Africa I think you would say that it looks very nice considering all things. I wish all the dear friends could come in with you, dearie, and pay us a little visit just now. Oh, it would be good to have you here, and we would talk and enjoy each other's presence. But that is a treat in store. It does not matter much whether we meet in Plainfield, B. C. A., Plainfield, N. J., or anywhere else, so that we do meet again.

It is a pleasant morning here, not too hot, and we have just had the service on the veranda of the house. I wish we could afford

to build the school house. We need it to use for meetings also. When fine, out of doors does very well, but when rainy it is too cold and uncomfortable. In the early mornings Stephen has to call the roll out of doors. You know the large brick store is quite close to the house on the other side of the road, (it would not be there if father and I had had the building of it) and one morning I looked through the office window about 5 o'clock and there was Stephen standing with a long desk in front of him on the veranda of this store, just giving out a hymn, the workers, a big party of them, all sitting on their haunches in a circle in front of him looking so cold that I felt sorry for them. It was beginning to rain and they were holding their little service before going off to their work. I have a plan for a school building in my mind. I want to try to put it on paper as soon as I can. I lay awake two whole nights thinking it out. I don't know that it will be any better for this—I was not, anyway. In the morning I told father that I thought I had a very good plan for the school and asked if we might start to make bricks for it as soon as the rains were over. He just crushed me utterly with the words "It is of no use to plan out a school when we have no money to build." Oh dear, my two sleepless nights for nothing! But I don't despair. Even now I am conceited enough to believe that my plan is such a good one that it must be carried out soon.

I don't remember if I told you that I had a Chimanza garden made early in the season. Well, my dear, the dear hungry natives to whom father preaches the whole of the ten commandments each week, in one day stole nearly the whole of my precious corn that was just ripe. When I told father this he said: "How glad you must be that they stole yours and not some other body's. If your corn had not been there they might have been driven to steal from some of the villagers and then we should have had a Boma case." Nice consolation this, but it is like father.

Even now we are not sure that Mr. Bakker is coming. All the letters speak of their hoping to send him, but no definite word has reached us that he has started on his journey. Tomorrow I am going to get his room ready, that being the only room in the house not in order. When he comes we shall not have any spare room. The house has a dining room, a snug sitting room which I call mine, next to it the Bakker bedroom, and on the other side of the house, father's office leading out of which is one bedroom, and out of this again a bath or dressing room. Except the dining room which is long and rather narrow, the rooms are all small. The house was originally built two rooms deep. You will remember that I had the partition dividing the two central rooms moved in order to give us a larger dining room. This leaves two small rooms on either side leading out, then at the back we had a pantry built. The house is very nice, only we *would* like our bedroom to be a bit bigger, but we manage very well and, compared with our quarters this time last year, it is almost like paradise. Since father has been away this past week I have framed up that picture in oil giving a view of the old house in New Zealand where you were born, and in the distance the mountain where you always wanted to go with father. I have put that one over the mantle in the office, as

father is very fond of this picture. The little blue pictures of the different halls at Alfred also find a resting place on the shelf with one of the latest of yourself.

Now I think this is enough for this week. It will not do to tell all the good things at once. One thing more I must tell you as you may be interested. The women of my sewing class are all invited next week to partake of tea and cake in honor of our advent in this home, a kind of house warming you know. I have had no meeting with them since we came owing to sickness, so they are looking forward to this with added pleasure. I will tell you how it goes off. Of course I mean to make the cake chiefly of ufa.

THURSDAY, March 29.

Down with the fever again, tried to get up but obliged to go back to bed. Fancy I over did yesterday, was very busy all morning, and in the afternoon my women's class was followed by the promised feast of tea and cake. I rather fancy I took a chill on the verandah late in the afternoon. It is very hot during the day as we have to wait for the grass to mature before putting it on the roof. Just as the women were singing the last hymn before leaving, we heard a great shout and father appeared in his machila. The forty mile journey in his weak condition was almost too much for him; he looked tired and wan. He took some nourishment and after a little rest was able in the evening to take a good dinner. He seemed much better and enjoyed it very much.

I must tell you that we have just received word that the boxes have come up the river. The letter says "Your four boxes." I believe Mrs. Titsworth told me five. I must look it up when I can get about better. If it was five there is one missing and we must try to find it. It is too late to send to the river this week as the men would have to return on the Sabbath, so on Sunday we shall send and then in two or three days we shall have the boxes. Good-bye,

LITTLE MOTHER.

PREFERS GOLF PLAYERS TO CRITICS.

The Rev. Dr. Charles H. Eaton June 16, 1901, at the Church of the Divine Fraternity, Central Park West and Seventy-sixth Street, preached a sermon on "The Logic of Religious Liberty in its Relation to Sunday-observance." He said in part as follows:

Men may be divided into three classes as regards their opinion relative to observance of the Sabbath. The first class are the so-called conservatives, who hold that the old Puritanical laws apply to the first day of the week. They maintain that no work which is not an absolute necessity should be performed on Sunday.

The second class, which to-day is far in advance of the conservatives in numbers, are the liberals. They assert that the Fourth Commandment of the Jewish law, while it applied to the Jewish Sabbath, has no application to our Sunday, which is the first day of the week. The liberals maintain that if the Puritanical laws concerning Sunday-observance interfere with the development of what is best and noblest in men and women, then those laws have outgrown their usefulness, and whatever that usefulness may have been in the past, they should be made to give way to a law more adapted to the time in which we live and the new conditions it has brought with it. In this they take their stand virtually with Jesus Christ himself.

But there still remains a third class. This class, I am constrained to say, it is which makes all the trouble. This class I will call, for the want of a better name, the Egoists. If asked to make certain sacrifices for the welfare of the community, they say, "I have no interest in the welfare of the community, I care for no one except myself."

I do not hesitate for a moment to affirm that every

law and regulation in regard to Sunday-observance resting on religious reasons should be abrogated. It should be asserted that every individual should be free on his conscience to observe Sunday as he sees fit. You cannot force men at the cannon's mouth to worship. In these days of liberal thought you cannot drive men and women into your sanctuaries. We can only appeal to their intellect, place before them our ideals and strive to convince them that they are worth living for.

I do not give up every idea of making and enforcing laws relating to Sunday-observance. Like the laws of sanitation, such laws should be established, although they would tend to restrain individual liberty. But they should not rest upon the assumption that one is a Roman Catholic or a Puritan or a Presbyterian. I believe that the Sunday law should rest not on religious grounds, but on economic. The man who works six days a week, should by law be assured of rest on the seventh. This should be a national law.

I go one step further. I assert the right of every man and woman to play golf or ride or drive or seek health and recreation on Sunday in the manner they think best, as long as they do not interfere with the rights of others. Every man's conscience should be too awake to allow him to interfere with the Sunday-observance or the rest on Sunday of his fellow man. Not long ago an individual playing golf on Sunday was attacked with hatred by others, and these others kept their footmen and coachmen at work all day to drive them to church. I assert that the golf player in his links was nearer God than those working their coachmen and footmen on Sunday.

The best law to apply to Sunday-observance is the Golden Rule. Are you doing to others what you would have others do unto you? Is your Sunday for your servants what you want it to be for you—a day of rest? Let all work cease on Sunday. Let the worker feel that Sunday is a day when he can follow the inclination of his soul, and not be a slave of machinery or household drudgery.

—New York Tribune.

ICH DIEN.

SUSIE M. BEST.

I serve.

With unaggressive mien I fit into
The niche designed for me, nor murmurings raise
That in the dull, eventless hours no praise
Nor fair emoluments to me accrue.

I serve.

I serve the will of God. In my estate
I train my soul contented to abide;
Meseems 'tis nobler thus, than if I tried
With futile efforts to o'erride my fate.

I serve.

Perchance the greater heroes scorn my part;
Seen from their loftier altitude it may
Appear ignoble. Be it so, I say,
Their smiles, derisive, shall not vex my heart.

I serve.

From my appointed path I sway nor swerve.
What tho' the Eternal Wisdom did accord
Mean use for me? His love is my reward
If in mine own allotted sphere, I serve.

—Brotherhood Star.

SUNDAY GAMES.

It is an attempt on the part of certain Yonkers, N. Y., clergymen to apply the state Sunday law to the suppression of the playing of golf on Sunday that has led to a fresh discussion of the propriety of laws for the control of Sunday amusements. In the legal aspects of this case we have no special interest. We believe that the judge indicated to the jury that under the law they must convict the man who, by agreement, struck the ball on the golf grounds, so as to make a test case; but the jury acquitted him, and this will make a precedent, if there be no appeal. It is the religious and ethical side of the question that concerns us, and not the legal quibbles or mistakes.

And the first principle to be laid down is that the state should have nothing to do with religion. The state belongs equally to the religious and the non-religious; to the Christian, the Jew and the infidel. It makes no difference between them. It taxes them alike; it protects them alike.

But it protects them. It does not allow

them to be disturbed. It maintains the peaceable and quiet observance of their religious services. A noisy hand-organ cannot play in front of a church during service, nor can a noisy ball-game be allowed on the village green before the church, nor an open saloon on the same block. For the peaceable observance of our religious services must be protected for the same reason that we protect a political meeting by the presence of one or two policemen.

But, further, it is to the general good, to which all private whim, or pleasure, or profit must yield, that there should be one day of rest from labor out of seven; and the most convenient day of all, in a Christian—not a Jewish—community, is Sunday. On that day, so far as is consistent with the general good, no one should be required by his employer to work. The law should assure a day of rest to every one who wants it. There must be exceptions, but they will be such as the general good requires. Some few prefer working, only that all other people may enjoy their rest. Such work is not wrong, it may be a duty.

But what shall we say of such Sunday employments as are not work, but are recreation, such as golf, baseball, visiting, trolley-riding, driving, bicycling, walking? Should they, or any of them, be forbidden by law? We can find no principle which puts them under legal ban; we can find argument enough which will limit them by voluntary individual action but not by force of law.

For physical reasons we need a rest-day; for spiritual reasons we need a Sabbath. These spiritual reasons are coercive on the individual conscience, and are not the concern of the civil government. It would be very bad, we believe, were the rest-day to be given over to sports instead of primarily to the cultivation of a man's higher nature, in the home and in the church. But this is matter for education, and must be left to choice. It is of no use to forbid games on Sunday, when the people want them, provided they disturb nobody. The far better way is to educate the people to love the quiet rest of the rest-day. Far be it from us to say that the Continental people who enjoy a Continental Sunday may not be as good Christians as any of us—some of them certainly are—but the Continental Sabbath, given over to games, and often to work, perhaps therefore to work, is far from the equal of our American Sunday. We would discourage Sunday ball games and golf, but not forbid them to those who have a right to choose for themselves. The maintenance of a rest-day is of importance to the state; but the maintenance of a day of worship and of family quiet is essential to the church. We need for the church, and we think for society, a much stricter rule than Paul laid down for his converts, or than will be found in the New Testament. In its rejection of the Mosaic law, when the church came to be made up of Pagan converts, the church came very near losing its Sabbath. It recovered it, changing the day; and we need to be careful that we do not heedlessly, and out of mere love of pleasure, throw away what has become the chief institution of the Christian, as it was of the Jewish church.—*The Independent*.

A MAN who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—*Henry Ward Beecher*.

Young People's Work.

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

THE JUNIOR GARDEN.

The Junior and Intermediate Hour at the Western Association, under the charge of Miss Marie Allen, was the most delightful one of the kind we have ever seen. The first half was given up to very brief, pointed presentations of different features of the work by different speakers, as follows: The Intermediate Society, Walter Greene; The Junior Superintendent, F. E. Peterson; The Junior Assistants, Dora Kenyon; What Constitutes a Successful Junior (from a Superintendent's standpoint), Mrs. F. E. Peterson; (from a Junior standpoint), Eugenia Smith; The Junior Committees, Edna Hall; Junior Socials, Mrs. W. D. Burdick; The Relation of the Pastor to the Junior Society, L. C. Randolph.

The second half hour was given to a Junior exercise which charmed the audience and brought forth repeated applause. Miss Mary Langworthy brought two of her little friends, Jamie Anderson and Bessie Kenyon, to see her "Junior Garden." They asked many questions and, in response, a brigade of boys came on the stage to dig up the ground with spades. A company of girls followed with seeds. Then the boys came back with sprinkling pots, representing the rain. Remember that each company had an appropriate song to sing while they worked. Another company of girls came with yellow sashes to represent sunshine. Next the indefatigable boys got after the weeds with hoes. Then followed different companies of girls to represent lilies, violets, poppies and roses. In closing, the full company of children from Alfred and Alfred Station joined in a song of invitation to the little visitors to join them in their work. How could any boy or girl ever resist such an invitation?

CHRISTIAN ENDEAVORERS AT THE WESTERN.

An audience that crowded the house to the doors and filled the gallery, assembled to listen to the Young People's program the night after the Sabbath. There were many good things in the hour, in fact too many; for the effect would have been enhanced by condensation. Walter Greene conducted a spirited song service, and Alva Davis offered an earnest prayer. We hope to have all of the five papers for this department in due time. They were prepared with great care, and will be well worth studying at leisure. B. Frank Whitford, the presiding officer, led off with a brief, open address. Pastor and Mrs. Burdick sang, "Come close to the Saviour." Miss Edna Hall, Neal Annas and Miss Emma Robinson sang solos; Doctor Palmberg and L. C. Randolph a duet. In a program of high literary and musical excellence, it would be difficult to single out anything for special mention. A great army of young people were present to enjoy the exercises.

THE ROAD TO HAPPINESS.

A man set out in search for happiness, but it eluded his quest. When he was on one road, she was on another. Sometimes he came near her as he suddenly turned a corner, and anon he would catch a glimpse of her figure in the distance.

It was weary work, and hope deferred made his heart sick. To be always pursuing and never attaining—what a waste of life! He

bethought him of the duties that lay thick about him, duties which he had neglected while he followed the witching phantom. And he said, how foolish I have been. If happiness is not for me, I can at least bring joy and comfort to the hearts of others. I can do my duty like a man.

He girded up his loins and seized his traveler's staff with a new purpose. There was an ache at his heart, but his face was brave. His eyes ceased to have that straining, far away look. They were focused for things near at hand. I watched him along life's pathway. He met a burdened woman and carried her bundle. He pointed an inquiring stranger on his journey. He carried a little child across a muddy place. He said a cheery good morning to all he met, and often I noticed a grateful look come into their eyes. They turned and looked after he had passed. He disappeared in the distance, but people who came from that direction had a smile on their faces, and I thought they had met him.

I saw him in the evening. There were tears in his eyes, but the light of a great happiness shone through them.

OUR YOUNG PEOPLE WINNING THE WORLD TO CHRIST.

An hour was given at the Western Association to the student evangelistic work, under the charge of the Young People's Editor. Alva Davis spoke on the preparation for the work; Paul Titsworth on quartet methods; Walter Greene on the plan of working one by one; Alice Brown on the possibilities of colportage work in connection with evangelism; W. D. Burdick closed with words of advice from a member of the original quartet, in the light of subsequent pastoral experience.

The hour was rich in spiritual things. A deep, strong, devoted keynote was struck by the first speaker, and sustained throughout. We hope to have every word reported, as nearly as possible, for this page, for the inspiration of all our young people.

O, boys and girls, these are great days in which you live, great with opportunity, great with responsibility. Happy are ye, if ye meet these with brave, resolute hearts. If the new movements now germinating may only be brought to maturity and fruition, there is a new era of denominational life just before us. God grant that our hands may prove worthy to receive the trust.

Of all the memorable scenes in the rounds of the Associations, I think there was no moment more deeply impressive to me than one in the aftermeeting on Friday night at Verona, that wonderful meeting that many of us will never forget. Reference had been made to Dr. Rosa Palmberg's consecration in leaving all to go with Christ to China. When she rose to speak, she was deeply moved and could scarcely control her voice. "I have often passed by the Chinese homes," she said, "and heard the quarreling. I have seen the foot-binding and all the darkness of that land—and it has filled my heart with pity. It seemed to me that God must look down upon them as children, poor, ignorant children, knowing no better. But when we who have the light, withhold it and live selfish lives, it is this that must grieve the heart of our heavenly Father."

CHRIST and his cross are not separable in this life, howbeit, Christ and his cross part at heaven's door; for there is no house-room for crosses in heaven.—*Samuel Rutherford.*

NEW YORK DOES NOT WANT A PURITAN SUNDAY.

There are tens of thousands of citizens in New York who think it not a criminal offence to take a glass of beer on Sunday. They see no reason why it should not be legal to do on the first day of the week what everybody agrees they have a right to do on the other six days. Nevertheless the excise law forbids them to quench their thirst in the usual way and at the usual place.

They naturally ask why the law should stand in the way of the habits of a lifetime, provided the habit is admittedly innocent, and no Daniel has as yet come to the front to answer the question satisfactorily.

The golf players have also uttered their protest. During the week they are engaged in earning a livelihood, and Sunday affords their only breathing time. Is the general welfare imperiled when they retire to a private spot and indulge in an exercise which is pronounced healthful and invigorating at all other times, but which the law forbids on one day in the week, and only one?

As the statute now reads a man cannot anchor in the Hudson and catch a fish on Sunday without committing a legal offence and being liable to arrest. Neither can he have a game of baseball in any place which "is open to the view of the people."

While the great body of our citizens cheerfully accord to the religious element all the restrictions which are necessary to protection in the exercise of their rights, there is a very strong public opinion in favor of a degree of liberty in the matter of Sunday games which afford pleasure and add to the general health. The limitations of Puritanism have grown irksome, and in a cosmopolitan city like New York it is manifestly unwise to compel a large majority to sacrifice their comfort or their pleasures to the narrower views of a minority. Such compulsion may find expression in the law, but the law has not been and cannot be enforced. The law is for the people as a whole, not for a part of them only, and it is generally believed that there is no more injury to the public welfare in a game of golf than in a ride in the Park.

This matter is likely to become an issue in the coming campaign. If the reformers propose to govern New York as they would govern a small village they will defeat the greater purpose of establishing a clean government by emphasizing the lesser purpose of making Sunday the most uncomfortable day of the week. A large and generous view of Sunday will prompt them to allow every one to do as he pleases on that day, as on every other day, provided he doesn't interfere with the rights of his neighbors.

We can't have a Puritan Sunday in this region, and it is folly to pretend that we have or to insist on trying to have it. A law that can't be enforced and ought not to be enforced is a law to be changed.

This opinion is rapidly growing in favor, and is approved not only by laymen but by a large number of the conservative clergy.—*New York Herald.*

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Children's Page.

THE SPIDER.

Oh, I'm a merry spider,
As busily I spin
A dainty web, so silky
And fine, to live within.

But quickly off I scamper,
If children come too near;
Too curious little fingers
Is what I greatly fear.

I will stay still, however,
If you would like to look
At my eight legs, all jointed,
There's on each end a hook.

And if your eyes were sharper,
Perhaps all mine you'd see;
I've eight, in little clusters,
Convenient as can be.

Don't break my web, kind children,
For I should have to go
To work and build it up again,
And this, to me, is slow.

You know so much, dear children,
But you'd have a hard time
In trying, and could never make
A pretty web like mine.

—Exchange.

HOW BROWNIE BROWN FOOLED THEM.

BY JULIA E. PECK.

His real name is Abraham Lincoln Brown, shortened to "Lonnie" in the home circle, and to "Linc" by his mates at school, with whom he was a great favorite. It was not until his family moved from the "Center" to the "West Side" of Newbury that the peculiarities of his figure were ever called in question.

At the Center the boys who had grown up with Lincoln accepted his long legs and arms and his short body as much a matter of course as the man's face in the moon, or the cracked bell in their school belfry.

Among the West-Side boys Lincoln appeared as something entirely new and unique. At first they called him "Poker Brown," until their hero, quite original in his ideas, shouted, "Poker Brown looks just like a Brownie." It goes without saying that, after this suggestion, Lincoln Brown's life at school became a burden to him.

Father and mother Brown noticed that their Lonnie was losing flesh,—and very little he had to spare; but their boy was something of a hero in his way and never complained of his tormentors.

The fact that Lincoln had model lessons in this new "Model School" added fuel to the flames of his chief tormentor's wit. Lincoln's most powerful foe was a powerful (?) failure as far as lessons were concerned, and cordially hated this inferior-looking boy who outstripped him, the bravest and handsomest boy in school.

Mother Brown at last became so disturbed by her son's failing appetite that she used all the mother force at her command, and wrung from Lincoln a full account of his trouble.

"You can turn your trouble into a positive delight," said mother, when she had thought the matter over. "Remember the tales of the good Brownies who performed wondrous deeds of kindness in secret. Since you are said to look like a Brownie, why not be a Brownie in fact as well as in appearance? This matter of your appearance, Lonnie, is very trifling, for you will soon look like all other boys of your type. Your limbs are growing more rapidly than your body—that is all. In time, the proportions will be equal. Meanwhile make the most of this growing time, strike while the iron is hot, change this trouble into a huge frolic."

Mother carefully explained the word "type," so that Lonnie would be freed from self-consciousness, knowing himself to be one of hundreds and thousands of other boys built on the same general plan.

"Now, while you look something like a Brownie, why not act the character in full, and secretly do good to the boys and the school?"

Lincoln caught at the idea with a good deal of enthusiasm, and thought that, after a time, he might even grow to enjoy the title. The idea of being the "Brownie" that he looked gave the boy new courage and hope.

It was astonishing how much Lincoln found to do in his assumed character. Mother stood ready to furnish money for any scheme she could sanction.

Time fails me to tell of the new tennis court which appeared in the school yard in a night, and for which neither the teacher nor the school board were responsible. Time fails me to tell of treasures discovered in the desks of Lincoln's worst enemies, or of feats of snow-shoveling which shaped forts, tunnels, snow men, and other charming things, to greet the children on their arrival at school on bitter winter mornings. Time fails me to tell of sleigh-rides and straw-rides for the whole school, the "teams" furnished by the same unknown friend. Time fails me to tell of attractive pictures which appeared on the school-room walls, or of torn books mended by night, or of "goodies," sent to measles and whooping-cough cases.

At first the boys thought that the good deeds were performed by a benevolent old gentleman, who often watched their games at recess, leaning on the fence, and beaming with encouragement.

They decided, after a time, that the old gentleman might have sent the baskets of fruit, but he could not, as he was quite feeble, perform such feats of strength and hard manual labor as this unknown friend performed long after school hours. Why didn't the boys stay after school and keep watch. They tried it for many nights without success.

Lincoln always watched with them, for, as he said, he lived next door to the school, and could stay there longer and later than any of the other boys.

On the evening of Decoration Day, when a "splendid flag" had been sent to the school, and each child had received a tiny flag scarf-pin to wear during the patriotic exercises, the secret was accidentally revealed.

Lincoln had been in the habit of buying certain of his "surprises" at a store near his old home at the Center, at a safe distance, so he thought, from the school.

It so happened that the boy who originated Lincoln's title, "Brownie," was sent that evening to buy a particular kind of choice tea obtainable nowhere else. The grocer remarked, as he wrapped the tea in delicate tinted paper:

"That long-legged chap in your school has lots of money to spend on fruit. He buys it by the crate. He had a whole crate of oranges sent to the school last week. He treats the whole school often, doesn't he?"

With a shout the boy was off—choice tea forgotten in his rush to join his mates and tell the secret.

Needless to say that Chief Tormentor was so ashamed of himself that he said to his mother:

"I can never look Brownie—I mean Lincoln Brown—in the face again."

He did look Lincoln in the face, during his humble apology, long enough to discover that the Brownie had magnificent eyes—big, kindly eyes, which smiled into his with a friendly light never quenched so long as the two friends lived.

Chief Tormentor tried to "get even" with Lincoln by giving a "Brownie Party," to which all the children were invited, with the request that they dress in the character of Brownies. The mothers were kept sewing by night and by day to get the costumes ready. The affair was such a success that the mothers had photographs taken of all the children in costume, grouped about Lincoln, king of the Brownies.

Lincoln Brown is still called "Brownie," though it is a name spoken with respect, admiration and love. The name still clings, though he has long-legged little sons of his own, who are never tired of gazing at the Brownie photograph, and learning from their mother's lips why it is that their father is called "Brownie Brown" when his real name is Professor Abraham Lincoln Brown.—S. S. Times.

SUNDAY-OBSERVANCE.

The question of Sunday-observance, or more particularly that of Sunday recreation, is by no means as easy to solve as the extreme conservatives and extreme liberals appear to think. It may be said, indeed, without exaggeration, that the weighty considerations if not arguments which may be urged on both sides of the question, and of which we print so many interesting examples on the seventh page of this morning's issue, make it extremely difficult to arrive at any short and easy solution of it. This is a nominally Christian country in the sense that a majority of its citizens are at least professing Christians, and therefore the Christian point of view as to Sunday recreations ought to have a certain amount of weight in the civil government. Yet when Christians urge a rigorous observance of Sunday on the ground that God has imposed such an observance on all mankind they must be reminded that the government of this country as such has nothing to do with this view. Individuals as Baptists, Methodists, Presbyterians or what not are, of course, bound by their denomination's teaching about Sunday. But when the member of some denomination tries to bind the people of a community or a state by his particular denominational conception of Sunday he goes beyond his powers and his rights. Under our political system the municipality or the state can take no cognizance of any alleged divine sanction for Sunday-observance. Its only concern is to enforce such an observance of the day of rest as will best promote the intellectual and physical welfare of all the people, irrespective of their religious creed. And it follows from this that the civil authority may at any time strengthen or relax the laws relating to the observance of Sunday whenever such modification is plainly demanded in the interests of the people, even though it may be opposed by some particular religious body.

While, however, Christian people generally might admit this conception of the state's functions, many of them would urge, nevertheless, with good reason, that the state should not wholly disregard Christian senti-

ment in framing its Sunday laws. But what is the Christian sentiment concerning Sunday? Not only do the various denominations differ in their view of Sunday-observance, but an ever increasing multitude of Christians in all the churches repudiate for themselves any hard and fast rule on the subject. Moreover, some Christians demand the observance of the seventh and not the first day of the week, as, of course, do also the Jews. Obviously the state cannot meet the religious views of the Seventh-day Adventists, Jews and orthodox Christians, and yet each of these bodies supports its special view by an alleged divine sanction. It is undoubtedly true that civil legislation concerning Sunday was originally based on religious grounds. The state recognized Sunday as a holy day and enacted regulations concerning its observance that at least implied an admission of its divine character. It is needless, however, to say that such a view is contrary to the present day conception of the relation which the state holds to the church. It is all but certain that a majority of the Christian people of the country would reject such a basis for Sunday legislation. Practically most of the laws implying a religious sanction for Sunday have fallen into disuse, and before many years it is possible that they may be wiped off the statute books, not out of any hostility to religion, but because it will come to be perceived that such a quasi-union of church and state is contrary to the genius of American institutions.

But in that case it will be asked, What will become of Sunday? The answer to that question is that it will continue to be for religious people just what they wish it to be. They will observe it with as much strictness as they deem necessary, and the state will safeguard their rights in the matter as completely as it will the rights of those who take a different view of Sunday-observance. Of Sunday as a civil and social institution, indeed, there need be no concern. Aside from its religious aspects, it has so proved its value as a day of rest for labor and of physical and intellectual recreation that it would continue to be observed without the advocacy of the churches. But many of the old conceptions as to the mode of its observance have passed away forever. Some of them are grounded on theological views that are themselves decadent. Others are founded on a strained interpretation of Biblical texts that seem to be negated by other texts equally weighty. And still others are made impossible of realization by the changed and changing conditions of modern life. On the one hand it is no longer possible wholly to suspend all the activities of life on one particular day. Not even the strictest Sabbatarians do that. On the other hand, there never was a time when it was more desirable to preserve as nearly as possible the rights of all the people to complete rest on the one day in seven, and he is not a good citizen or a friend to his kind who does anything to break down the public regard for that principle.—*New York Tribune*.

IS SUNDAY LEGISLATION RELIGIOUS?

(A. H. Lewis in *New York Tribune* of June 7, 1901.)

The effort to prevent men from playing golf on Sunday at Yonkers, N. Y., brings the question again before the public mind as to the basis of our Sunday laws. Certain friends of Sunday, who know that the spirit of the

gospel and the Christian sentiment of these years forbid such legislation on religious grounds, attempt to evade the real issue by saying that the law deals with the "civil Sabbath" only, and not with Sunday as a religious institution. Seen in the light of history, this statement cannot be sustained for a moment. Every student of the question knows that Sunday legislation had its beginning in the most intense form of the pagan state-church system, under Constantine, in 321 A. D. With slight modifications Sunday legislation continued as part of the state-church system when the empire became nominally Christian. This tendency increased as the centuries went forward, and the largest type of civil legislation concerning religious matters obtained throughout the Middle Ages.

Christianity among English speaking people was developed under the same state-church system. The Puritan supremacy in England—1640-'60 A. D.—was marked by an extreme union of church and state. While Puritanism did not legislate concerning saints' days, it intensified the legislation concerning Sundays and days of humiliation and thanksgiving. English legislation with the strong Puritan coloring, was transferred to the American colonies and became the source of all Sunday laws in the United States. These laws have gradually fallen into disuse, but they have never been removed from their original religious basis. Some decisions from lower courts have attempted to evade the religious feature of the Sunday laws, though the majority of these decisions maintain or admit the religious character of the laws.

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," by James T. Ringold, of the Baltimore bar, published by Frederick D. Linn & Co., law publishers, Jersey City, N. J.)

If our Sunday laws be analyzed they show a positively religious basis in their structure as plainly as they do in their historical genesis. Sunday would have no feature of "A Civil Sabbath" except as the civil law protects it as a day upon which it is wrong to do those things which are wholly harmless on other days. For example, there is no peril to the interests of the State, local or general, from the playing of golf or similar recreations on other days. It is not a breach of good order. It does not inculcate treason, nor menace the welfare of communities in any way. Seen from the standpoint of good health and rational enjoyment it is much to be desired. The attempt to prohibit it on Sunday is based upon the idea that Sunday is different from other days, and that men are under obligation to refrain from business, labor and sports on that day for the day's sake. This fact makes it impossible to evade

the truth that religion is at the basis of all legislation concerning Sunday. The term "desecration" has no meaning if the day is not sacred in the eye of civil law. Certain exemptions based upon "necessity and mercy" have no meaning except from the religious basis. This idea is drawn directly from the Fourth Commandment of the Decalogue.

It is needless to continue statements and suggestions in this direction. Golf playing being harmless and in keeping with the best interests of society on all other days cannot be harmful and opposed to the interests of the commonwealth except upon the assumption that Sunday is a day upon which "worldly business and amusements" are wrong because they are worldly, in contrast with spiritual or religious duties.

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.

If the Bible be accepted as the standard of religious duty, the seventh day alone is the Sabbath. In any case the whole question of Sabbath observance is a religious one, and should be left to the individual conscience without any interference on the part of the civil law. Such interference destroys conscientiousness and produces the holidayism over which the friends of Sunday are so much disturbed.

SATIRE ON SUNDAY LAWS.

The arrest of a prominent man at Yonkers, N. Y., for playing golf on Sunday has drawn out abundant comment from the secular papers. A cartoon in the *New York Tribune* of June 5th represents a typical Scotchman, fastened in the stocks, with a ball and chain attached to his waist to prevent him from desecrating Sunday on the golf links. Under the cartoon are the following paragraphs. They clearly set forth the folly of attempting to bolster up Sunday by any such efforts as those now being made at Yonkers.

"Benjamin Adams, a member of the Yonkers Board of Education and of the Saegkill Golf Club, has been charged by a Yonkers clergyman with violating Section No. 265 of the Penal Code by playing golf on Sunday, and his trial by a jury has been set for Friday, as told in the *TRIBUNE*. If the conviction of this awful culprit follows, it is reported that the Yonkers champions of the blue laws will cause the arrest of several other prominent citizens, who, while walking abroad on Sundays, have been seen to swing their canes and knock off the heads of weeds which grow along the edges of the sidewalks. All cooking of food which is not absolutely necessary to sustain life on Sunday may next be suppressed on the ground that eating hot food is a mere form of amusement, if cold food will sustain the body equally well.

Wicked railroad men who run trains through Yonkers on Sunday will be asked to build their tracks around the outskirts of the town, as the tooting of the engine whistles is distractingly reminiscent of the "Hoot, mon!" of the Scotch golfer. Of course, all soda water fountains, garden hose and musicians will be forbidden to "play" on the first day of the week. This may be held to include church organists, and it is even suggested by some that the collection of the offering which usually takes place in the churches on Sundays might with more propriety be postponed to some of the week evening gatherings, in order that the wardens or ushers may not be compelled to do unnecessary work on Sunday.

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.

ALFRED, N. Y.—Sabbath, June 15, proved to be an historic occasion with the First Alfred church, over \$500 being pledged for the reinforcement of the theological seminary. These pledges were made on the cards furnished by the Education Society, and provided for a specified sum per month for one year. Some of the pledges were in the form of life memberships for the permanent endowment of the department, only the income from the money to be used each year; but most of the pledges came in small sums. There was a veritable snowstorm of white cards for about ten minutes. The response, so hearty and enthusiastic, has been like an electric thrill.

Quartet No. 1 sang, and the pastor's sermon bore directly on the great theme before the people. He sketched the pioneer work of Seventh-day Baptists in education, outlined the points in which the outside seminaries fail to give Seventh-day Baptist ministers what they need in preparation for their work. It was well for our young men to take a part of their work in the divinity schools of the metropolitan universities; but they must first be rooted and grounded in our own truth. The stamp of their education must be our own. The need of the hour is a theological seminary whose aim shall be, not simply to teach theology, but also to train for Christian work. Courses in practical Bible study should be offered for lay workers as well as ministers. Seventh-day Baptists have been pioneers in education, industrial missions and evangelistic quartet work. Let them be pioneers in the new type of ministerial training for the twentieth century.

The pastor made three additional recommendations for consideration: 1, that A. E. Main be called to the chair of theology and the deanship of the organized school; 2, that a quartet and speaker be sent out during the summer for a grand campaign in the interests of such a school and educational interests in general; 3, that everyone present put down *something* on the pledge cards which were about to be passed around. What action will be taken on the other recommendations remains to be seen, but the response to the last was beyond expectation.

Your correspondent believes that this response of the Alfred people is simply one wave of a great tidal movement of denominational life which is destined to carry us forward to an efficiency and power which we have never known before. He confidently expects that the newly organized school will be in operation this fall; that there will be four or five theological students as well as many lay workers sharing its advantages; and that each succeeding year for some time to come will swell the ranks. We are entering upon an era when our young men are coming into the ministry in numbers which are without parallel in our history. The time is ripe, the opportunity is ours, and, under the blessing of God, victory is coming. L. C. RANDOLPH.

BERLIN, N. Y.—Our village and its battlement of grand and beautiful hills are appearing at their best now. The abundant rains have given the fields and forests a heavy coat

of green, heavier than for many years. Western prairies are all right—in their place—but the hills and vales speak to us "a nobler song." As Bro. Geo. B. Shaw, of New York City said, a day or two ago—he has been visiting Berlin—"This is the most beautiful country I ever saw."

Yes, Bro. Shaw has admired our country, and we have been admiring him. He came to us as President of the Sabbath-school Board. He conducted the Sixth-day evening prayer-meeting, preached Sabbath morning, gave us an address on the Bible, during the Sabbath-school hour, spoke at the Young People's meeting on our denominational history, held a sort of informal Sabbath-school Institute in the evening, and preached an ordination sermon the next day. So you must not say, "Mr. Shaw went to Berlin for a few days rest!"

It may be of interest to some of the many who have in former years lived in Berlin to know that our railroad has been purchased by the directors of the Rutland railroad, which is, if I have been correctly informed, owned by the New York Central. This means better railroad accommodations for this line, connecting the Harlem with the Rutland, making much the shortest route from New York City to Montreal. The directors have already advertised for fifty thousand ties to be used in improving this road. All hail to such improvements!

The account of the ordination of Bro. Frank J. Green to the office of deacon is given in another column. We rejoice over all the good things which come to us, and "the good that we may do while the days are going by."

PASTOR SINDALL.

JUNE 17, 1901.

HENIQUEN.

The annual importation of heniquen, which is used to make binder twine, amounts to about 500,000 bales of 365 pounds each. It comes from Yucatan, and is landed here at about 20 cents a hundred pounds. The purchase by American capitalists of land in Lower California on which they hope to raise enough of the fibre to supply the American market is an agricultural venture in which thousands of farmers in the United States are interested. The land covers an area of about 500,000 acres, and much of it has already been planted by the men in the employ of the McCormick Machinery Company, of Chicago, which now owns the property. It will take some years to produce the quantity required for binders for American crops. A dealer in twines said:

"Heniquen, or sisal, as it is called in the trade, is an important item with the Western farmer. It takes about 75,000 tons of it to bind a crop, and figuring it at \$160 a ton, it costs the farmer the nice sum of \$12,000,000. If we can keep that amount of money in this country it will do us no harm. By raising the fibre here, we may also be able to prevent the fluctuation in price, of which we have had sad experience in the last few years. Between the outbreak of the war with Spain and this time the price of sisal has varied from 2 cents to 12 cents a pound. If the reports from Lower California as to the richness of the soil on the land purchased by the Western manufacturers are true, the crops will be small. Rich soil makes the plants sappy and heavy, but poor, stony land, like that of Yucatan, produces the tough fibre which makes heniquen, or sisal, a valuable product."—*New York Tribune*.

PASTORS' EXCHANGE.

The Observance of a Certain Day to Commemorate the Resurrection.

The resurrection of Christ is of the most vital importance to the life of the Christian. Paul says, "If Christ be not risen then our faith is vain." The resurrection of Jesus Christ is a fact clearly established in history upon the testimony of a number of reliable witnesses and by the power of the Holy Spirit. But, for Christ's followers, his resurrection presents, beyond the historicity of the fact, also a deep and living reality in their own lives.

Christ, before his resurrection, said, "I am the resurrection and the life. He that is believing in me shall never die." Are there any words of greater significance than these? Paul says, "If we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Thus he shows the condition upon which we become partakers of the resurrection life, commonly called "the new life." And the obligation consequently resting upon us, he expresses in this manner, "If ye then are risen with Christ, be seeking the things which are above where Christ is seated on the right hand of God."

By the inward union of the disciple with his Lord, he is made one spirit with him, and thus he partakes of his resurrection-life. But dear brethren, have we not also received an ordinance in the church, which, whenever it is administered to the disciple, is a commemoration of the resurrection of Christ? As the Lord's Supper reminds us of Christ's death, does not likewise the baptism of disciples remind us of his resurrection? But if these things are not sufficient for us, shall one day in a year, set apart for this purpose, help us to realize the truth which we confessed at the beginning of our Christian experience and which is the very essence of discipleship? Does not baptism mean that we bury the old man, and arise to the newness of life with Christ the risen Saviour.

The resurrection life becomes a daily experience with the believer, it is the spiritual atmosphere in which it is his privilege to live. The resurrection is more than a necessary article of faith, it is the very life of his soul. May we all come to a fuller realization of this in our own lives.

If one wants to set apart a special day to consider the resurrection of Christ Jesus, may no one receive the impression that this is the truest celebration of the event and of its spiritual significance; if a day is set apart, let it lead to a realization of the deeper truths with wider application, that "like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life." An inner unity with Christ, a life hid with Christ in God, should manifest itself in the power of loving service to mankind, especially to those who also love the Saviour.

Let no one object that the teaching of Paul concerning the resurrection is too ideal, for if our life does not partake of the ideal, what right have we to call ourselves Christians?

To set apart a certain day in commemoration of the resurrection of Christ Jesus may be helpful, but certainly the mere substitution of any day instead of the daily resurrection life in communion with Christ, who, as Paul says, is our life, will never do. The resurrection should mean more to us. Let that which was true in Christ be also true in us. Christ has given us an example that we should follow his steps.

P. H. VELTHUYSEN.

ALFRED, N. Y.

Popular Science.

BY H. H. BAKER.

Search-Light for Fire Engines.

Search-lights are for dispelling darkness at a distance. They are used on shipboard to light up intricate channels, and on war ships to detect the approach of torpedo boats or other vessels, and on land in military operations.

The search-light is simply a light having a peculiarly constructed reflector mounted on a vertical axis, in such a manner that the beam of light may be directed to any particular spot or angle, from a horizontal to a vertical position. The light to be under the care and management of the assistant engineer.

What could be more interesting or beneficial when on the arrival of the engine at a fire in the night, to have a bright light thrown upon the building, and if a dwelling, revealing help at hand, thus enabling firemen to perform their duties with celerity in saving life when in immediate danger.

If no human life were endangered, then the light could be used to advantage in locating the fire in the interior by seeing smoke issuing from cracks in boards or around windows, etc.

A search-light would enable firemen to perform feats of daring with greater safety; such as handling a scaling ladder or making an entrance when that would be useful.

No appliance for speedily stopping a fire in its incipient state, however costly, should be omitted. Advantage gained, but for a moment at the commencement, might accomplish more important results than herculean efforts at a later period.

The search-light, when directed to any particular spot, would penetrate through smoke or deep shadow which would enable firemen to work with celerity in extinguishing the fire.

The light should be so constructed, that it could readily be detached from the engine and carried to any desired place, where the light was needed.

As fires occur more frequently in the night than in the day, it would seem that facilities for extinguishing them should be provided, commensurate with the demand.

SPIRITUAL JOY.

BY THE LATE GEORGE MUELLER BRISTOL.

When we are exhorted to "Rejoice evermore" (1 Thess. v. 16), the joy spoken of is not a worldly character, nor joy which arises from temporal success, nor joy even which arises from a goodly measure of health and strength of body and mind, but spiritual joy. This evidently is what is referred to by the whole connection in which the verse stands before us.

Now this spiritual joy we have not naturally, we cannot have naturally, because by nature we are far from God; we have a guilty conscience, we love to go our own way and to please ourselves instead of pleasing God, living for God, and glorifying God; on account of all this it is impossible to have joy in the Lord. There is no love in our hearts to God by nature. In order to get to this state, to love God, we must first be convinced that we are sinners, that we are far from God, and that we need a Saviour, and must seek for salvation in God's appointed way, which is through the Substitute whom he has provided. When the heart enters into

it: "Jesus wrought out a righteousness for me, Jesus bore the punishment for me because I trust in him for salvation," then begins, it may be in a little way, joy to God.

This joy is to be habitual—"rejoice evermore," at all times—rejoice when you are sick, when you have heavy losses in business, when you are greatly tried in the family, in your position and circumstances. It is not said we should rejoice in these things, but in the Lord. Thus it is possible, even while tried in great afflictions, in great difficulty, in great poverty and straits as to the affairs of this life, to be happy in God. How can this be?

The first thing is, the whole heart has to be surrendered to God on the part of those who are believers in the Lord Jesus Christ. By this I mean that not only this great sin and another great sin in which we were living in our unconverted days should be put aside, but that everything which is contrary to the mind of God has to be surrendered, to be hated; and only that which is according to the mind of God has to be loved. This is what we have to understand by the surrender of heart to God. There remains but one single object for your whole life; not five, or ten, or twenty, but there remains only one single object for your life, and that is to live for God.

I was converted on November 1, 1825. I walked, in a little measure, in the fear of God and according to the mind of God; but my heart, my whole heart, was only partially filled with the divine presence. But when the fullness of the indwelling power from above came, in response to my entire surrender, I cannot tell you the blessedness of the result. One result of it was this, that now the love of money was gone; the love of rank and power; the love of the pleasures of this world; the love of dress, and every little thing that had yet remained, was put aside. Since then, though I have not been a perfect man—for weakness, infirmity, shortcoming, failure, still have been clinging and cleaving to me—my whole life became different from July, 1829. The blessedness of the result cannot be described, so vast and so great is it. Earnest prayer, daily prayer in the consciousness of our weakness, is needed in order to be kept in this state of heart into which we are brought by surrender to God.

We have not to suppose that we can go on spiritually well and neglect the Word of God. This is one of the greatest mistakes. And let me affectionately beseech all believers on no account to neglect the habitual reading of the Word of God, with prayer and with meditation. I cannot lay too much stress on this, because I know from my own experience how even this very thing has been the great instrumentality whereby peace and joy in the Holy Ghost have continued and abounded in me now for sixty-eight years, ever since the heart was surrendered to God.

That is, I have not merely read the Word of God, but have sought to think about it, to apply it to my heart and circumstances. I read the Word of God in this way: How does this suit me? How does it comfort me? How does it instruct me? How does it warn me? How does it reprove me? That is what I mean by meditation on the Word of God.

I especially urge my young brethren in Christ to read the Scriptures consecutively. For the first three years and a half I picked

out here and there a chapter, and here and there a Psalm. I read a little in the New Testament at one time and a little in the Old Testament another time, but I never read consecutively through the Scriptures. But when the whole heart was surrendered to God I began with Genesis and read the Old Testament through to Malachi, and I began with Matthew and read the whole of the New Testament to the end of the Book of Revelation; and this I have continued all these sixty-eight years now, and I never get tired of reading the Scriptures. For many years I have read the whole Bible through four times and when I begin it again it is like a new precious book to me.

Then it is not simply prayer over the Word of God, and consecutive reading and meditation, but especially this—to seek to practice what we find in the Word of God, and to carry it out; and on no account to suppose that we may reason about it, and only practice what we think suits us. To me there is this one thing only: It is written, it is written in the Word of God. God has made a revelation himself, and this revelation has been recorded in the Word of God by the inspired men of God; and my business is in childlike simplicity to read it, and in childlike simplicity and obedience to act according to it; and the result of it is this—increased peace and joy in the Holy Ghost, increased deadness to the world, increased heavenly-mindedness and increasing glory.

THE NEW VIEW OF SIN.

BY PROF. X. Y. Z. EUCLID.

The mob surged, crowded and stopped. Willing hands soon had the iron rail firmly planted in the ground. The quivering wretch was bound with chains to the iron post, and the dry wood piled around his feet and saturated with kerosene oil. There was an anxious moment of silence. In solemn tones, one who seemed to be a leader of the mob spoke to the negro, and once more charged him to confess his horrible crime. He did so.

Then the advocate of the "new theology" came forward. All hung breathlessly to hear his words; he opened his mouth and addressed the mob as follows:

"We no longer accept the doctrines that our natures are rooted in infamy, and that the desires of the flesh are cunning traps set by Satan with God's permission to undo us. We believe that no one can harm us but ourselves; that sin is misdirected energy, that there is no devil but fear and that the Universe is planned for good."

And then to the trembling creature at the stake he said:

"We believe in the purifying process of sorrow and that death is a manifestation of life.

"We believe that we are all sons of God, and it doth not yet appear what we shall be."

"Sin is want of knowledge; you are in darkness, and you need enlightenment."

With these words he ceased. Then he scratched a sulphur match, and applied it to the inflammable material, and as evening's shadows fell on river and wood and plain the light was reflected on the gathering clouds.

In the darkness the mob began to scatter and the new theologian was heard to murmur: "We believe men are inspired to-day as much as men ever were."—*The Advance*.

PAN-AMERICAN.

The undersigned can accommodate a number of boarders. Street cars direct to Exposition grounds. Address G. A. Campbell, or Mrs. C. B. Skinner, 209 South Division Street, Buffalo, N. Y.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

THIRD QUARTER.

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July 13.	Beginning of Sin and Redemption.....	Gen. 3: 1-15
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LESSON I.—GOD THE CREATOR OF ALL THINGS.

For Sabbath-day, July 6, 1901.

LESSON TEXT.—Gen. 1: 1-29; 2: 1-3.

GOLDEN TEXT.—In the beginning God created the heaven and the earth.—Gen. 1: 1.

INTRODUCTION.

The book of Genesis may naturally be divided into two parts, the second of which gives the history of the early patriarchs, Abraham, Isaac and Jacob, and of the favorite son of the latter, Joseph. This second portion of the book which forms a fitting introduction to the history of the children of Israel is prefaced in the first eleven chapters by an introduction to all human history. There has been much discussion as to the precise relation of the statements of the book of Genesis to the conclusions of modern science in regard to creation. Some have thought that they found complete harmony in these two sources of information concerning this most interesting subject of inquiry. But in order to reach such harmony we have to do violence to the plain meaning of the author of Genesis. For the vegetation of the earth did not come into existence before the sun, moon and stars; and the birds of the air did not have their origin before the creeping things of the earth.

It is not necessary for us to conclude, however, that we must accept for our instruction the Biblical narrative of creation, and reject the testimony of nature as presented in the researches of scientists, or that we must accept the latter and reject the evidence of revelation. Each is an invaluable guide in our search for knowledge, but each is to be taken from its own point of view. The Bible is not designed to teach geology or astronomy, but religion. The passage which we study to-day would have been utterly incomprehensible for early students of God's Word, if the sacred writer had given the results of modern investigation in regard to the formation and development of the earth and of animal and vegetable life upon it. If he had said that the revolution of the earth upon its axis produced the change of day and night and the revolution around the sun the change of the seasons, who would have understood or heeded? But there were great lessons taught by this passage which could not but be understood by the earliest listeners to this story, and are plainly declared for our ears also. The chief of these lessons is that all things were made by the power of God, and that man is made in the image of his Maker.

It is a mistake to suppose that all that the Bible tells about creation is contained in the first two chapters of Genesis. There are many allusions to the foundation of the world in the other Sacred Scriptures. Some of these passages are referred to in the Daily Readings.

This first chapter of Genesis is almost certainly to be regarded as a poem, as it has many words which occur elsewhere only in poetry, and has lines of even length with frequent parallelisms, and is plainly divided into stanzas.

TIME.—In the Beginning. The date in the margin of our Bible, 4004 B. C., is based upon inadequate evidence. The Beginning was many times six thousand years ago.

PLACE.—This earth.

PERSONS.—God the Creator, mankind the crowning work of creation.

OUTLINE:

1. The First Day's Work—the Light, Day and Night. v. 1-5.
2. The Second Day's Work—the Firmament. v. 6-8.
3. The Third Day's Work—the Dry Land and Vegetation. v. 9-13.
4. The Fourth Day's Work—the Heavenly Bodies. v. 14-19.

5. The Fifth Day's Work—the Animals of the Water and Air. v. 20-23.
6. The Sixth Day's Work—the Land Animals and Man. v. 24-31.
7. The Sabbath-Day. 2: 1-3.

NOTES.

1. *In the beginning God created.* Some have thought that this verse contains a subordinate statement introducing the main proposition in v. 3, "God said." If such were the case we would translate, "In the beginning of God's creating," etc. "God said." But it is better to regard this verse as a separate proposition, summarizing all that follows to the end of our lesson—*The heavens and the earth.* By this expression there is implied not only the ground and sky, but the well-ordered universe.

2. *And the earth was without form and void.* This verse does not contain a continuation of the narrative of verse 1 as if God first created chaos, but is rather an explanation of the condition of matter when God spake as recorded in verse 3. Our author does not say whether God made the world out of nothing or otherwise; and we may well leave that question to speculative philosophers. *Moved.* Literally "was brooding." The word suggests the figure of a bird covering its nest.

3. *And God said.* This expression not only implies ease, but also that creation was the work of a self-conscious being. As marks of the artistic work of the author of this creation poem it may be noted that this expression "And God said" occurs ten times; the expression "saw that it was good" seven times, "and God called" three times, and "and God blessed" three times.

5. *And the evening and the morning were the first day.* Some scholars hold that the evening and morning are each mentioned as closing the light and dark portions of the day respectively, and that thus the days of creation are reckoned from morning to morning. But it is certain that the Jews reckoned their days from evening to evening, and it is almost beyond question that the expression here is intended to coincide with that custom. Many have undertaken to interpret the word "day" in this chapter as an indefinitely long period of time. But it is the same word that is used to designate the Sabbath-day at the beginning of the next chapter, and is the day that is made up of evening and morning. The early readers must have understood it as a day of twenty-four hours, and that is the meaning naturally associated with the word by any one who has not considered the science of geology. Our author is not trying to teach that the world came to its present form through long periods, but that it was the immediate work of an all-powerful Creator. Compare the introduction.

6. *A firmament in the midst of the waters.* The ancients regarded the sky as substantial if not solid, and thought it separated a vast body of water above, portions of which sometimes come down as rain, from the seas, lakes and rivers below.

13. The third day as well as the sixth has two great works. The oft repeated "after this kind" alludes to the orderliness of creation.

14. *Let there be lights.* Or rather light-bearers, luminaries. Our author represents light as created at first; now it is separated, and its influence regulated upon the earth by the greater and lesser luminaries.

24. *The living creature,* literally "soul of life," is a general expression which is explained by a designation of three classes of land animals.

26. *Let us make man.* The creation of man is grouped in the same day with the land animals, thus possibly suggesting that he is to be classed with them from a zoological point of view; but the fact of this creation is not added like the other statements, but is shown to be the result of a special decision of God. The use of the plural number in God's words of deliberation has been variously explained. Some think that there is a reference to the Trinity; but, although of course God is the same from the beginning, the revelation of the Trinity did not come to man until the New Testament times. Some think that God includes with himself the angels, the sons of God; but the creation is uniformly represented as by God alone. The true explanation is probably in the theory that our author is thinking of the multiplied powers of God [which were in a certain sense to be imparted to man], and so uses the plural. *In our image and after our likeness.* The word "and" should be omitted as it does not occur in the original. Many commentators have thought that there is a wide distinction to be made in the reference of these two words. The first concerning the physical nature of man and the second in regard to

the ethical, and that by the fall this "likeness was lost." But both words refer primarily to the outward appearance, and the second is used here simply to add emphasis. Although these words usually refer to outward similarity, they are evidently used here figuratively, not to represent man as looking like God, but as possessing in a certain sense a godlike nature as contrasted with the beasts.

27. *Male and female created he them.* The human species is created as in the case of the lower animals. Nothing is said here about a single pair.

29. *To you shall it be for meat.* That is, for food. It is possible that our author wishes to represent man as living at first without the necessity of taking animal life in order to furnish himself with food. Compare the peace of all animals as represented in Isa. 12.

2: 1. *And all the host of them.* That is, all the creatures which belong respectively to the earth and to the air above.

2. *On the seventh day God ended his work which he had made.* Not that God did the last portion of his work upon this day, but that now he left it as completed. Some ancient authorities read in this clause "the sixth day." *And he rested on the seventh day.* We are not to think of God as resting because of fatigue, but because his work of creation was finished. The seventh day here mentioned is not all the succeeding age of the world since creation, but is a particular day: for since the creation God has been active in maintaining the world by his providence. Compare John 5: 17.

3. *And God blessed the seventh day and sanctified it.* He poured out the abundance of his grace upon it, so that those who observe it might inherit blessings; he separated it from the number of the common days and made it holy, bearing forever a special relation to himself. Compare Isa. 58: 13, where God calls it "my holy day."

ORDINATION.

In the presence of a large concourse of people, representing the three churches in town, Bro. Frank J. Green, of the Berlin (N. Y.) church was ordained a deacon, on June 16, 1901, which was as beautiful a day as nature could provide. The pulpit and its appurtenances were dressed in a variety of flowers and ferns, white and green predominating.

Dea. Frank J. Green is a son of William P. Green who has been for many years a most faithful member of our church. He, together with his daughter, Miss Euphemia, have been in poor health for a long time, and were unable to witness the ordination of the son and brother who is so dear to them.

We were fortunate in having with us, Rev. Geo. B. Shaw, pastor of the New York church, who preached the ordination sermon. The pastor of the Methodist church, Rev. A. J. Higgins, gave the charge to the candidate, and the Baptist minister, Rev. W. N. Westbrook, gave the charge to the church. The pastor of this church offered the consecrating prayer, and was assisted in the laying on of hands by the other clergymen, and the Senior deacons, Jairus Satterlee and James Green.

The service was beautiful and impressive. The people have the utmost confidence in their newly chosen deacon, and bid him God-speed in his consecrated endeavors in behalf of our Lord's kingdom.

PASTOR SINDALL.

REFERENCE LIBRARIES.

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

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

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

MARRIAGES.

COLLINS—ENNIS.—At the residence of Mrs. Thomas B. Brown, Little Genesee, N. Y., June 1, 1901, by Rev. D. Burdett Coon, James B. Collins, of Wellsville, N. Y., and Mrs. Margaret B. Ennis, of Belmont, N. Y.

COATS—INGLEY.—At the parsonage, Little Genesee, N. Y., June 2, 1901, by Rev. D. Burdett Coon, Geo. Darwin Coats and Grace A. Ingley, both of Honeoye, Pa.

COATS—INGLEY.—At the parsonage, Little Genesee, N. Y., June 2, 1901, by Rev. D. Burdett Coon, Walter Coats and Agnes Ingley, both of Honeoye, Pa.

BURDICK—HEMPHILL.—At the home of the groom, in Little Genesee, N. Y., June 5, 1901, by Rev. D. Burdett Coon, Thomas Brown Burdick and Vina Hemphill, of East Hebron, Pa.

DEATHS.

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

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

COON.—Martha Caroline Hall Coon, was born in Little Genesee, N. Y., May 25, 1841, and died in Westerly, R. I., May 28, 1901, aged 60 years and 3 days.

When about fifteen years of age she united with the First Genesee church, of which she was a faithful member when death called her to the church triumphant. On Feb. 5, 1859, she was married to B. O. Coon. She is survived by her husband and three children. Her body was brought to Little Genesee where funeral services were conducted by her pastor, May 31. Text, 1 Cor. 15: 5-7. D. B. C.

BABCOCK.—Davis Babcock was born in Clark Co., Ohio, Dec. 15, 1818, and died in Jackson Centre, Ohio, June 14, 1901, aged 82 years 5 months and 29 days.

In 1840 he moved to Shelby Co. near Port Jefferson, and in 1842 came to Jackson Township which has been his home since then. Feb. 7, 1843, he was married to Emeline Sayre. To them were born six children, two of whom are now living; Salathiel R. Burdick of Jackson Centre and Alice E. Leininger of New Washington, Ohio. His wife died Aug. 19, 1884. Two years later he married Annie E. Dibert who died June 28, 1894. Feb. 26, 1843, he was baptized by Eld. James L. Scott and united with the Seventh-day Baptist church of Jackson Centre. He was a faithful member of the church and a regular attendant at its services even though he could not hear the sermon, having been quite deaf for about 40 years. He was loyal to the denomination giving for the Tract and Missionary Societies. He loved the SABBATH RECORDER, especially in later years since deprived of hearing. He took it when it was the *Seventh-day Baptist Register*. A good, conscientious, upright Christian has gone to his reward and left a noble example for his children and grandchildren to follow. A crowded house at the funeral bore witness to the esteem in which he was held by all who knew him. Text Phil. 1: 21. To die is gain. A. G. C.

Literary Notes.

VERBECK OF JAPAN, a Citizen of no Country, by William Elliot Griffis. A life story of foundation work inaugurated by Guido Fridolin Verbeck. Illustrated, 12mo, cloth, \$1.50. 5 1/2 x 8 inches, pp. 376. Fleming H. Revell Co., 158, 5th Avenue, New York.

This is a biography in which Dr. Griffis succeeds in telling admirably the experiences of a most devoted life. It is a worthy tribute to a man who was truly great; and much in the book will help its readers to understand recent affairs in the East. Mr. Verbeck was a sort of John the Baptist in the Christian history of the "Land of the Rising Sun." He was practically the founder of the Imperial University at Tokio, and many of his pupils have held high places in the Japanese government. He received high honors from the Emperor. A fitting memorial marks the resting place of his dust. Now that the Eastern world has opened up, and all the rest of the world has taken such interest in Japan and China, this book of Dr. Griffis' will add an important link in the knowledge which Western men ought to secure of the Eastern world, so gray-haired as to history, and so long shut away in that strange seclusion which has been in many respects a practical stagnation. The illustrations of the book add interest and value.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, *Pastor*, 1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, *Pastor*, 29 Ransom St.

THE Committee of the Conference on Obituaries, desires that the family of any official member of the denomination who has died during the Conference year, communicate to some member of that Committee such facts in the life of the deceased, as may be of value in making their annual report.

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Outline Program.

SABBATH, JUNE 22.

11.00 A. M. Annual Sermon before the Christian Associations.

8.00 P. M. Scenes from the Life of Alfred the Great.

SUNDAY, JUNE 23.

8.00 P. M. Baccalaureate Sermon.

MONDAY, JUNE 24.

2.00 P. M. Academy Graduation Exercises.

8.00 P. M. Alleghanian Lyceum, Public Session.

TUESDAY, JUNE 25.

10.00 A. M. Alfredian Lyceum, Public Session.

2.00 P. M. Orophilian Lyceum, Public Session.

8.00 P. M. Annual Concert.

10.00 A. M. Annual Meeting of Trustees.

1.00 P. M. Stockholders' Meeting.

2.00 P. M. Trustee Meeting, Re-organization.

WEDNESDAY, JUNE 26.

10.00 A. M. Alumni Association, Public Session.

2.00 P. M. Dedication of State School of Clay-Working and Ceramics.

7.00 P. M. Alumni Association Banquet.

THURSDAY, JUNE 27.

9.30 A. M. Commencement Exercises.

2.30 P. M. Class-day Exercises.

4.00 P. M. Athletic Field Sports.

8.00 P. M. President's Reception.

SABBATH LITERATURE.

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

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

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

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

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