

THE SABBATH RECORDER.

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The Vine and the Branches.

I AM the True Vine, and my Father is the Vine-grower. He removes any of my branches that do not bear fruit, and cleans every branch that does, that it may bear still more. You are already clean because of the teaching that I have given you. Remain united to me and I will remain united to you. As a branch cannot bear fruit of itself, unless it remain united to the vine, no more can you, unless you remain united to me. I am the Vine, you are the branches. Those that remain united to me while I remain united to them are those who bear fruit plentifully; for you can do nothing apart from me. Anyone who does not remain united to me is thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and you shall have it. It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; keep in my love always. If you lay my commands to heart, you will keep in my love; just as I have laid the Father's commands to heart and always keep in his love.—*John 15: 1-10.*

The Sabbath Recorder.

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A MAN is always in danger when he hesitates and dallies concerning plain duty. When one knows what duty is, the next thing is to do in accordance with his knowledge. Too often people seek to avoid duty by continuing to pray and argue as to whether it is duty. Dr. Gunsalus, of Chicago, is quoted as saying, "a man may be damned on his knees, a man may go to hell in the attitude of prayer." This is strong English, but it is possible to dally with duty under the pretences of doubting what duty is, in order to escape obedience. Too many people do this in the matter of accepting God's Sabbath.

In the *Congregationalist* for July 27, Wilbur F. Crafts writes concerning the decline of interest and attendance in the Sunday-schools of the United States. He declares that "the Sunday-school decline is a part of a general landslide," and insists that the trouble is not due to methods in the Sunday-school, nor the imperfections of the International lessons, but that the decline is largely due to the Sunday trolley, Sunday wheeling, and the Sunday papers, which present special temptations to children, as well as older people, to break the Sabbath just at the time when there is little parental government and a lessening regard among parents for Sabbath-observance. In the main, Mr. Crafts is correct, and that of which he writes is the beginning of a long series of results that will affect religious services of every kind, through decline of regard for Sunday.

THE Lord's-day Alliance of Ontario, Canada, has failed in its efforts to stop the running of steamboats in and about Toronto. A late Toronto paper—*Saturday Night*—declares that "public sentiment regarding the observance of Sunday as the Sabbath of the Mosaic dispensation is undergoing a revolution, and the people will not stand for the restrictions of former times." It also adds that the Lord's-day Alliance is doing much, if not more than any other agency, to bring about that change of opinion because of the fanatical position it has assumed in the matter of Sunday-observance.

THE daily newspapers of New York City have had more than the usual amount of correspondence touching the Sabbath question during the present summer. Among others, is an article in the New York *Sun* of July 14, which sets forth in strong contrast the difference, both as to history and the Bible, between Sunday and the Sabbath. All these discussions help to spread information, and they will in the end help to clarify the situation and set in order the facts. When these facts are finally understood, it will be seen that the Sabbath stands as the only representative of sacred time in the world's history, upon a genuine historical and Biblical basis, and that the Sunday, first as a Pagan day, then as a Pagan-Christian day, under the Roman Catholic church, and since the Puritan Reformation as an attempted substitute for the Sabbath, has no valid claims for the position to which Puritanism attempted to lift it.

Most of the efforts for securing better observance of Sunday which have been made during the summer have been directed toward base-ball and similar games. As a result, the deeper interests of the question have not been touched. For example, on the 14th of July it is reported that a game of ball at South Borden, Mich., was being played, and that the members of the Disciple church adjourned their meeting and went in a body to the ball grounds and demanded that the game be discontinued. This demand being refused, they applied to the civil authorities, but the Marshal could not stop the game. Prominent business men of the town were represented in it. It is useless to follow these minor efforts in detail, since they all deal with superficial cases and do little more than demonstrate the fact that there is no public opinion that will sustain any definite and continued enforcement of the Sunday laws against those things which the public desires, whether in the line of amusement or of business.

ONE cannot read the popular arguments presented by most writers against the observance of the Sabbath without seeing that these arguments have been a prominent influence in breaking down all public conscience concerning the observance of the Sabbath, or Sunday, or of any other day. A tract lies before us, written by J. J. Munroe, and published without imprint, under the general head of "Tracts for the Times." The title of the tract is "Shall we observe the seventh day or the first day of the week, which is called the Christian Sabbath?" The tract abounds in inaccuracies touching history, and is as misleading in its statements as it is unknown as to the source of publication. The great purpose of the tract is to overthrow the claims of the Sabbath. To do this, it teaches the broadest no-lawism, and urges that all obligation to observe the Ten Commandments, or the Sabbath, passed away with the coming of Christ. We suppose that this form of ignorant or dishonest treatment of the question will continue as one of the features of the revolution which is now going forward. That it can be, indicates how men may be deceived, and how they may think it justifiable to present statements and arguments, co-called, which are not based upon facts and Scripture, for the sake of sustaining a position. All such work destroys regard for Sunday, and for Sabbathism in connection with any day. It is a prominent source of prevailing holidayism.

THE playing of base-ball on Sunday at Westerly, R. I., has created quite a local excitement during the month past. A petition was presented to the Town Council, asking for special action against base-ball. Counter petitions were at once sent in, with the result that the whole matter was turned over to the police committee with instructions to enforce the state law as well as they were able. If this is done, it will include not only the base-ball players, but the excursion boats, golf-players and many other forms of recreation and amusements which are popular and have been practiced at Watch Hill and other points within the town for many years. The natural result will be that if the law is enforced without fear or favor, there will be a general uprising and it will be sent into retirement after a brief experience.

A "WIDE-OPEN SUNDAY" is a prominent feature at Atlantic City, New Jersey, this summer. Special efforts have been made to close the saloons and places of amusement, but according to the *Philadelphia Ledger* of Aug. 5, they have met with little success. The *Ledger* says: "Coney Island in its palmiest days probably never gave a more complete illustration of what is popularly known as 'wide-open.'" The *Ledger* also indicates that the local police cannot or do not choose to close these places, and that the authorities are reluctant in the matter of carrying the cases to the Grand Jury.

NEW YORK papers, as well as those in other cities, make special mention of the light attendance upon public religious service during the present summer. The explanation given is that the prosperity of the country at the present time enables more people than usual to leave the city. In many instances it is said that Sunday-schools are closed entirely. Speaking along this line, at Detroit, on Sunday, Aug. 4, Archbishop Ireland said: "Religion is rapidly losing ground. There are men especially who never breathe a sigh of prayer toward heaven, many of them in public places where their influence and example are bad. Day by day science and philosophy are taking the place of religion. Papers and magazines reflect these ideas." Rev. G. Campbell Morgan, in the Fifth Avenue Presbyterian church, on the same day, declared that the light attendance on religious service is not due to the absence of people from the city, but to their indifference. He is reported as saying "on Sunday evening thousands of people sit on their door steps and on the benches in the park. The trouble is that there is a new atheism abroad, strange and subtle. Let it go no further or it will work your own destruction." Consciencelessness, as to all Sabbath-keeping, lies at the foundation of much of the lack of regard for religious services. A "Civil Sabbath" is a poor basis for religious worship.

IN another column, under the head "A Child's Puzzle" will be found some simple but important considerations touching the matter of expressing sorrow for those who have passed on to the next life. The puzzle, which certain features of our "mourning customs," present to the mind of a thoughtful child, are not only momentary disturbances as to the logic of things, but they may become serious hindrances to the child's larger and sweeter faith. It were far better to clothe one's self in white, rejoicing in the triumph which the redeemed have secured, than to burden one's self with black, emphasizing our loss, and minimizing their gain.

WE take pleasure in calling special attention to the paper of Dr. E. O. Larkin, of Chicago, on Church Hygiene published on another page. It is worthy of careful consideration from whatever standpoint the question be considered.

IF a tree be fixing itself in the earth and spreading out its roots, it is certainly growing, although it be nothing taller than formerly. So, albeit a Christian may want the sweet consolation and flashes of affection which sometimes he has had, yet if he be growing in humility, self-denial and a sense of needy dependence on Jesus Christ, he is a growing Christian.—*Thomas Boston*.

SUNDAY REGARDED LESS AND LESS.

We give below several paragraphs from the *Christian Statesman* for July, 1901, that our readers may see how the Sunday question appears to those who, above all others, hold to the idea of Sunday as a sacred day. We do not coincide with the opinion of the *Statesman* as to the method of securing Sunday-observance by civil law, but its way of putting the facts ought to command attention. But it is also pertinent to say that the opposition to the true Sabbath, in which the *Statesman* leads, is a large factor in the destruction of conscience over which it mourns.

Throughout the country the question of Sabbath [Sunday] observance is attracting public attention. Efforts are made on the one hand for the more strict observance of the day and on the other for the most liberal construction of our Sabbath [Sunday] laws. There seems to be little room to doubt that Sabbath [Sunday] desecration is on the increase. The Rev. Dr. George C. Lorimer, of Boston, recently said: "The desecration of the Lord's-day [Sunday] has become a national sin, and is rapidly becoming a national peril as well. We need rest as a nation just as surely as we do as individuals. The strenuous life may become too strenuous. And if rest was ever necessary, it is now. If the seventh day was needed as a day of rest by a peasant nation, or by our Puritan forefathers, it certainly is now, when the Stock Exchange and the corn pit are but exaggerations of the ordinary life of the time. As to theaters and concert halls, where most unsacred entertainments are given as 'sacred concerts,' I will say that such performances never did and never can give rest. I object to Sunday entertainments because they deprive those who take part in them from having their rest."

In a paper read by Dr. A. S. Hunter, of Pittsburg, at a recent meeting in that city, it was declared that "The Sabbath [Sunday] of our fathers is rapidly passing away." "Our parks are becoming hotbeds of iniquity, and hundreds leave the city on Saturday [Sabbath] to camp at various points under the name of clubs, and after drinking all the liquor they need they return home and these so-called clubs are closed for the week." "The thousands that on Sunday visit the parks beyond our city limits are fast converting them into cesspools of iniquity and beds of vice." Similar evidence might be presented as to the condition of affairs in and about nearly every city in the land. Whether or not the world is growing better is a question often debated with considerable warmth, and conflicting conclusions are often reached. Happily it is not necessary to decide it in order to determine present duty. No age either in the recent or the remote past has given the model to which all ages should be conformed. There should be constant progress toward a more perfect civilization. This will involve moral as well as material and intellectual advancement. Without the Sabbath [Sunday] moral progress is scarcely possible.

Blame for the widespread and growing profanation of the Sabbath [Sunday] is usually laid upon the irreligious classes who are actuated either by greed for gain or love of pleasure. These classes of course must bear their full share of the blame, but they are not the only ones at fault. What else could be expected of them? They are not so numerous as to defeat the wishes of the great body of professing Christians if the latter were only united and determined in their opposition to Sabbath [Sunday] breaking. Multitudes of those who frequent the parks on the Lord's-day [Sunday] are members of evangelical churches. The great corporations that employ thousands of laborers to work seven days in the week are controlled largely by professedly Christian men. Under the plea of necessity nearly all kinds of traffic and labor are carried on by men whose names are on the church roll.

The reasons for this growing disregard of the Sabbath [Sunday] are not hard to discover. Competition in manufacture and trade is so sharp that some are led to take seven days for worldly business so as to gain an advantage over their competitors. This leads these same competitors to follow the same course so as not to be outdone. Only a small amount of labor on the Sabbath [Sunday] is really necessary. If it was felt that Sabbath [Sunday] work would result in financial loss instead of gain, it would not be done.

A second reason is love of pleasure. It can be truthfully said of this age that men are "lovers of pleasure more than lovers of God." It is claimed that you cannot convince men that it is wrong to do on the first day of the week what it is right to do on other days.

There is a lack of consciousness of sin with reference to Sabbath [Sunday] breaking. The moral nature of the masses does not seem to be properly developed. There is an abnormal thirst for money and pleasure, but no thirst for God and his truth. Men live generally as though the present is the only life we are to live. The materialistic has assumed such vast proportions as to leave no room for the spiritual.

Weakness on the part of those who desire a holy Sabbath [Sunday] shows itself in a variety of forms. Many not only among laymen in our churches but also in the ranks of the ministry fail to do their part to promote Sabbath [Sunday] observance. Many are not even in favor of such strictness as will preserve the day from open desecration. Many of those who are will take no public stand in its behalf. Even when efforts are made to enforce the law it is often done on a false basis. An unwarranted distinction is often made between the religious and the civil Sabbath [Sunday]. With the former it is said the state has nothing to do. The civil Sabbath [Sunday] is placed in the same class with other legal holidays. It has no real sanctity. The fact that it falls on the same day of the week as the religious Sabbath [Sunday] does not in the least change its character. Even our judges in rendering decisions in cases brought before the courts sometimes fall into this error. It is simply one aspect of that most pernicious heresy that the state has nothing to do with religion.

True there are some aspects of the Sabbath [Sunday] with which the state is not to interfere. It may not compel any citizen to attend church. It may not require any specific religious act. It may not interfere with the orderly religious worship of any sect. But there are acts which are in plain violation of the Sabbath [Sunday] law. The state herself may not perform such acts. She may not through her officials or employes transact her business on the Lord's-day [Sunday]. There are two religious reasons for this. First, the state herself is under the Sabbath [Sunday] law and is required by the divine Ruler to keep it. Second, she is bound to protect the right of her officers and employes to a day of rest and worship. There may be other reasons, but these are among the most important, and they are both religious.

Again, there are acts done on the Sabbath [Sunday] by individuals and corporations which the state should not allow. Some of the best reasons for prohibiting them are religious. The state is God's ordinance. Civil rulers are his ministers. They should enforce the Sabbath [Sunday] law against violators of it because this is a part of their mission. In the industrial world about four millions of men and women are employed on the Sabbath [Sunday] mostly in performing unnecessary labor. The vast majority of them prefer to labor only six days in the week. Many of them desire to spend the Sabbath [Sunday] in worship. They are robbed of one of their most precious rights. The state should protect them in the enjoyment of it.

Reasonable and thoughtful men know that Sabbath [Sunday] breaking produces immorality. The Sabbath [Sunday] with its religious observances is the chief institution for the development of the moral nature. To secularize it means, to say the least, to neglect moral training. No amount of physical, mental or esthetic culture can become a suitable substitute for morality. We are rapidly raising our standard in many respects. The standard of living to-day is in advance of anything our ancestors ever dreamed of. Our educational standard is very high and is rapidly becoming higher. In music and other fine arts and accomplishments we are becoming classical. Symmetrical development requires that the moral nature be developed likewise. The state should enforce the Sabbath [Sunday] law against all unnecessary infractions of it, that citizens may have opportunity for moral and religious improvement.

It is nearly impossible to get the officers who should see to the enforcement of the Sabbath [Sunday] law and other moral statutes to do their sworn duty. They take it upon themselves to determine when such moral statutes shall be enforced and when they shall not be. This is a direct result of the secular view of politics. These officers do not regard themselves as being clothed with authority from God. They seem to be altogether unconscious of the fact that they are acting under the authority of the King of kings. An oath to enforce the law as they find it on the statute book does not seem to have any binding force upon the conscience. The administration of the oath has degenerated into a mere form, if not a species of mockery. Christian people find little encouragement to strive for the better enforcement of moral statutes. It is thought by many that the remedy consists in the election of Christian men to office. Hence the cry that Christian citizens should at-

tend the primaries and secure the nomination of suitable candidates. The evil is more serious and the remedy must be more radical than such people suppose. The prevalent theory by which politics is severed from God and his law must be abandoned. The state itself must abandon it, and then there will be hope of securing faithful Christian officers.

THE FORWARD LOOK OF THE SABBATH.

The Sabbath has a forward look "which glows with peace and joy," and which is a factor of great power in developing and enlarging spiritual life. As the symbol of God's Sabbath, it points to the eternal resting in the unending life in heaven. He rests in a glory we are as unable to measure as we are the measureless love by which we are redeemed. The Sabbath points us to that glory as the rest which remaineth for the people of God. Each weekly Sabbath says: "Take courage. Find comfort. Earthly life is gliding by. The week of your earth life will soon be passed. Shadows and sorrows will soon be left behind you. A few more days, and the Sabbath-crowned life will welcome you to go no more out forever.

The sands of time are sinking,
The dawn of heaven breaks.

The graveless land is in sight. Stumbling will soon be over. Ignorance will soon be swallowed up in that knowledge which comes when we are face to face with the Everlasting Light. Perfected rest and full redemption await you a little further on. The doors of the heavenly Sabbath are swinging wide to welcome you to the company of the ransomed who dwell in joy unspeakable and full of glory; Sabbath glory which echoes with the Sabbath songs of the angels of God."

Such messages and promises enrich spiritual life, and purify the soul as nothing earthly-born can do. "Festivals" ordained by custom and the authority of the church have no such message. "Rest-days" under the civil law cannot lift the soul thus. All these are like the stagnant pools of the morass when compared with the ever-flowing springs which gush from the heart of the "everlasting hills."

CHURCH HYGIENE.

BY DR. O. E. LARKIN.

(Read before the North-Western Association at Waltham, Wis., June 16, 1901.)

Hygiene, as applied to churches, is not a threadbare subject, and I am not aware that it has been discussed or put into practice to any great extent; and yet there is not much that is new to be said on the subject except to apply the principles that are well worked out elsewhere.

Why should the house dedicated to the worship of God be built with less regard for the laws of good sanitation than one dedicated to historical or business purposes? There is scarcely a church building in all this broad land where proper ventilation can be secured without the danger and inconvenience of a direct draught upon the heads and necks of the audience. Our modern theaters, modern office buildings, and most of our modern factories are supplied with special apparatus for changing the air in the rooms without endangering their occupants by direct draughts. It is not always and solely due to the dryness of the sermon that the preacher finds that his auditors are not auditors but sleepers. The gospel does not mix well with impure air, and it may not be the preacher's fault that his

impassioned appeals fall without effect upon minds befogged by carbonic acid gas.

The laws of health and comfort demand that each member of the congregation shall be supplied with three-thousand six hundred cubic feet of fresh, out-of-door air every hour, or sixty cubic-feet each minute, or one cubic foot each second, else he is compelled to take into his lungs a second or perhaps a tenth-time used air, supersaturated with carbonic acid gas and other impurities which have been thrown off by the lungs and in other exhalations of the body, as unfit for lodgement therein. This renewal of air cannot take place in a low-ceiled room where every four square feet of floor space is occupied by a human being, without the production of a dangerous current of air, especially in cold weather, and it will puzzle the wisest and most obliging of janitors to decide whether he shall allow the people to poison themselves with impure air or subject them to the danger of pneumonia or rheumatism by directing a current of cold air upon them. Most people have a greater fear of the latter, probably because its effects are immediate and more readily perceived, while the effects of the former are more insidious and so benumb the sensibilities that the victims do not realize their danger. A properly constructed church audience room will allow the necessary renewal of the atmosphere without the production of dangerous currents of air.

The possibility of proper heating of a building is another of the necessary things to be looked to in its construction, and the inconvenience of roasting our heads while our feet are freezing is one of the things to be guarded against. The proper distribution of heat is one means of securing the proper renewal of fresh air, and all this may be arranged for better before the building is constructed than afterwards.

The lighting of the building is another important matter. The Gospel will bear all the light, literally and metaphorically, that can be directed upon it, but it is not conducive to the best state of mind in the speaker or the hearer to be dodging or squinting around a beam of light coming directly from the sun into one's face and eyes. It is not within the scope of this paper, nor is it within the ability of the writer, to discuss the construction of a building that shall comply with all the demands of hygienic laws, but I will close this part of the paper by stating the law, that, in order to secure proper ventilation and the proper distribution of light and heat, no church building, either in the large city or at the country cross roads, should be erected until the plans and specifications have been approved by a competent architect; by competent, I mean one who understands the application of hygienic principles to the construction of buildings as well as how many cubic feet of brick and mortar and lumber may safely be allowed to rest upon a foundation having certain qualifications.

After the building is properly constructed there are conditions which may prevail that are not conducive to the preservation of the health of the people who worship in it. The sources of contagion in some of our churches are many. Some of these are preventable, and it should be seen to that the necessary precautions are applied.

The first source of contagion that I shall mention is expectoration. Every individual

member of the congregation, whether he knows himself to be the subject of one of the contagious diseases or not, should refrain from expectorating upon the floor, and, if he must indulge in the filthy habit at times, provide himself with a cuspidor and see to it that it is thoroughly cleansed by boiling or scrubbing with some antiseptic fluid every day that it is used. This is such a prolific source of contagion that the health authorities of some of our large cities have passed laws forbidding expectorating upon the sidewalks and floors of public buildings and conveyances. It is to be regretted, however, that, as yet, the laws are not rigidly enforced, probably because public sentiment is not sufficiently educated to recognize the immensity of the danger. The dust of our streets, and even of the country roads, from this very cause, is full of disease-producing germs. This dust collects upon the seats and in the aisles of our churches, is swept into the atmosphere by the trailing skirts and other garments, and some of it is deposited upon the delicate mucus membrane of the nose, throat and lungs of some member of the congregation who may be specially susceptible to the encroachments of disease. There is no doubt in my mind, although it may be impossible of absolute proof, that seventy-five percent of the cases of consumption, if we could trace their origin, would be found to be due to the inhalation of germ-laden dust, and that the dust becomes infected through the expectoration of those suffering from the disease.

I started out by saying that this is one of the preventable sources of contagion. Every individual of the congregation owes it to himself and to others to abstain from being the active agent in the spread of disease. The gathering of dust we cannot prevent, but it can be so disposed of as to be rendered harmless. This involves some extra work on the part of the janitor. I suggest that when he sweeps the church he first sprinkle the floor and carpet with sawdust thoroughly moistened with some antiseptic solution. An effective and inexpensive fluid for this purpose is a one-tenth of one per cent solution of corrosive sublimate. Let him relegate his feather dusters to the fire and in its stead use a cloth moistened with the same solution. The sawdust should be burned or deeply buried before it becomes dry. The dust-cloth may be treated in the same manner, or, if he wishes to be economical and use it again, let it be thoroughly boiled before it is allowed to dry.

I also suggest that before and after each service the doors and windows be thrown wide open for an hour or two that the air may be thoroughly renewed and purified before the next service.

Another source of danger is in the communion cup. Many if not all of our churches have very properly discontinued the use of fermented wine at the communion table. There is another element of reform which I trust will soon become universal, *viz.*, the discontinuance of the use of the common communion cup and the substitution therefor of the individual cup or glass. To the unthinking individual this may seem a trifling matter, and it may appear prudish to be unwilling to drink from the same cup with our brother or sister in Christ, but one familiar with the germ theory of disease knows that no matter how cleanly in person one may be, if he is the sub-

ject of any of the diseases of the lungs, throat or mouth, every article that his lips come in contact with will be contaminated with the germs of that disease, and those germs may be deposited upon the lips of the next or any other person who comes in contact with that article. This is no discredit to the individual, and does not argue that he is uncleanly in person. It is beyond his power to prevent except by refraining from the use of the cup. It simply argues that he should not put to his lips an article that is to pass to the lips of another, and this means that he must not partake of the communion wine so long as the present system prevails.

This reform has been established in some of the large city churches, but so far as I am able to ascertain, the Plainfield, N. J., church is the only one in our denomination that has adopted it. I trust that others will soon follow the example set by the Plainfield church.

I have thus briefly spoken of a few of the principles of hygiene as they might, and, as I think, ought to be applied to the house and service of God. The principles are not new. The application is, I fear, too much so. It is a regrettable fact that our churches are too conservative in some things. The gospel of salvation from sin is the same gospel as promulgated by Christ and his Apostles, but the gospel of salvation from disease is ever changing as new facts are being discovered in the realms of pathology and therapeutics, and the church should be progressive and adapt itself to the advances made along these lines.

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NEWS OF THE WEEK.

The Empress Dowager Frederick died at Cronberg, Germany, at 6.15 on the afternoon of Aug. 5, 1901. She was a woman of remarkable ability. She was the first born of the late Queen Victoria, of England, and Prince Albert, her birth occurring Nov. 21, 1840. She was married to the Crown Prince of Germany, Frederick William Nicholas Charles, the only son of Emperor William the First, and Empress Augusta, Jan. 25, 1858. Being the daughter of one of the greatest queens in modern history, sister of the Emperor king, now at the head of the greatest monarchy in the world, and wife of that Emperor known as "War Lord of Europe," this woman has held a place next to that of her honored mother, and her death, though expected, affects deeply England and Germany, two nations with which the United States is now in closest sympathy. To say that the Empress was "her mother's own child" would be a fair description, in a single phrase. She had the same strong, womanly instincts, and there was a striking resemblance between her and her mother, Victoria, of England. The marriage of each, in early life, to a German Prince, and the consequent relations between Great Britain and Germany running through two generations have been large factors in the world's history, for more than half a century. The home life of each was ideally pure and happy, and each suffered the bereavement of widowhood at a time when worldly honors were at their highest. It is more than an ordinary item of news when we thus record her death, following so soon after the death of her mother, two incidents which make the world akin in a community of sorrow and sympathy to an extent which seldom occurs.

The steel-workers' strike has taken on new

phases this week. The conflict between the Amalgamated Association of workers and the steel mills promises to be more severe than before. On the other hand, the almost certain failure of the efforts of the association to close the mills permanently is now apparent. Violence and disorder have not appeared, and the working out of the problems involved, through practical experience, may give important results which will prevent similar strikes in the future. This is a thing to be desired. Various mills are starting up with non-union workmen. The crisis is expected to-morrow evening, Aug. 10 (this writing is Aug. 9).

The Military Government at Manila turned the administration of the city over to Civil Governor Taft and other officials on the 7th of August. This is the beginning of the establishment of civil rule for all the Philippines, and such rule will become operative as fast as possible.

Right Reverend A. M. Littlejohn, Episcopal Bishop of Long Island, was buried with simple services, from the Garden City Cathedral, on August 7. The Bishop was a prominent man in Episcopal circles, whose life has been marked by great usefulness and popularity.

It was announced on August 7 that the railroads were to make schedule of still lower rates from all points for passengers going to the Pan-American Exposition in Buffalo.

Mr. Santos-Dumont, the French aeronaut, whose airship, propelled by a motor, has more nearly solved the question of aerial navigation than any other machine, met with an accident on the 8th of August, at Paris. High wind caused the machine "to roll and pitch like a ship in a storm," some steel ropes became entangled in the motor, the ship was driven against a building, and the balloon portion destroyed. Mr. Dumot was not injured, and intends to repair his airship and continue experiments. Up to this time the efforts to navigate the air indicate that for purposes of observation in war, and at other times, the airship is to have a future. It does not seem, however, that any great commercial value will ever be attained. Nevertheless, it is too early to speak confidently as to the results which may come.

Tesla, the electrician, is erecting a large plant on the shores of Long Island, and announces that wireless telegraphy between the United States and England will be definitely secured within a few months.

DISTINCTIONS BETWEEN THE SABBATH AND THE CEREMONIAL SABBATHS AS SHOWN IN THE OLD TESTAMENT.

The distinctions between the Sabbath and the "Ceremonial Sabbaths" are plainly marked in the Old Testament records. That they are not well understood is due to want of study rather than to any obscurity in the record. We give the passages below in such a way that the detailed study will become easy and brief. Although the instituting of the Sabbath and the existence of the week appear in the Book of Genesis, the history of the Sabbath, as an institution, begins in Exodus.

EXODUS.

The Book of Exodus contains the primal and universal moral laws of all government. The Sabbath is mentioned in this book *fourteen* times, and the record leaves no doubt that it is the specific seventh day of the week, which the Bible everywhere calls "The Sab-

bath." These are the passages: 16: 23, 25, 26, 29; 20: 8, 10, 11; 31: 13, 14, 15, 16; 35: 2, 3.

LEVITICUS.

The Book of Leviticus deals mainly with matters ceremonial and, with slight exceptions, it contains all the references in which the word Sabbath is applied to any days or periods except the weekly Sabbath. It also refers to the Sabbath *seven* times in the following texts: 19: 3, 30; 23: 3, 38; 24: 8; 26: 2, 35. (See closing paragraph.)

NUMBERS.

The Sabbath is mentioned in the Book of Numbers *three* times: 15: 32; 28: 9, 10.

DEUTERONOMY.

The Book of Deuteronomy, which is a sort of second giving of laws, has *three* references to the Sabbath, as follows: 5: 12, 14, 15. The fifteenth verse is sometimes quoted to support the claim that the Sabbath was instituted to commemorate the deliverance of Israel from Egypt. A more careful consideration shows that the point in that verse is this. The Israelites are appealed to to observe the Sabbath and to permit their slaves and animals to do so, because of God's mercy in delivering them from bondage. The appeal is local and national, rather than a statement of the reasons for instituting the Sabbath. Those reasons are found in Gen. 2: 2 and Ex. 20: 8, 10, 11.

SECOND KINGS.

The Book of Second Kings mentions the Sabbath *six* times: 4: 23; 11: 5, 7, 9; 16: 18.

FIRST CHRONICLES.

The Book of First Chronicles contains *two* references to the Sabbath: 9: 32 and 23: 31.

SECOND CHRONICLES.

The Book of Second Chronicles speaks of the Sabbath *six* times: 2: 4; 8: 13; 23: 4, 8; 31: 3.

NEHEMIAH.

The references to the Sabbath are administrative and sharply practical. There are *fourteen* of these: 9: 14; 10: 31, 33; 13: 15, 16, 17, 18, 19, 21, 22.

PSALMS.

The Sabbath is referred to but once in Psalms. See *title* to 90th.

ISAIAH.

The Sabbath is mentioned in Isaiah *six* times: 1: 13; 56: 2, 4; 58: 13; 66: 23.

JEREMIAH.

The "Weeping Prophet" mentions the Sabbath *six* times: 17: 21, 22, 24, 27. In Lamentations it is mentioned *once*: 2: 6. The passage in Lamentations 1: 7 translated "Sabbath" should be "Desolations."

EZEKIEL.

The Sabbath is named in Ezekiel *fifteen* times: 20: 12, 13, 16, 20, 21, 24; 22: 8, 26; 23: 38; 44: 24; 45: 17; 46: 1, 3, 4, 12.

HOSEA.

The Sabbath is mentioned in Hosea *once*: 2: 11.

AMOS.

Once only does Amos refer to the Sabbath: 8: 5.

CEREMONIAL SABBATHS.

The word Sabbath—singular or plural—is used with reference to ceremonial days and seasons in the Old Testament as follows: Lev. 16: 31; 23: 11, 15, 16, 24, 32, 39; 25:

2, 4, 6, 8; 26: 34, 43. The word Sabbath is not used elsewhere in this ceremonial sense except in Second Chronicles 36: 21. Out of more than one hundred times that the word Sabbath occurs in the Old Testament, less than one-fifth of the references are to ceremonial days. The Sabbath, as *God's day*, stands in Old Testament history as Sinai stands in the surrounding plains—grand and alone. This definite testimony from the Divine Record ought to put to rest, forever, the confusion which ignorance and prejudice have created as to the Sabbath—Jehovah's representative day, and the "rest-days" of the ceremonial system; and all the more so since we shall find the same preponderance of references, and the same clear distinctions in the New Testament.

ENTERTAINING CONFERENCE.

To the Editor of THE SABBATH RECORDER:

Several articles have appeared in the SABBATH RECORDER, besides editorials, suggesting a change in entertaining our General Conference. As Chairman of the Committee which recommended the present plan, I have watched with unusual interest these different suggestions, and my mind has gone more and more in favor of the present plan. The following are some of the reasons that have strengthened me in this conclusion.

1. It seems to me that the present plan has greatly added to the interest and attendance, and for these reasons it would be unwise to adopt a new one at least for five years to come.

2. The action of the last Conference in regard to holding its session in 1902 at Ashaway, R. I., out of the regular rounds of the Associations, seems to be largely responsible for the re-consideration of this question. This unwise action gives the fruit of it a bad flavor. The 1902 Conference will be largely dry food for the masses, especially for the young people. The dead past may have its admirers and lessons for some of us older people; but the present and future are the live interests that will gain universal attention for all classes.

3. There seems to be a growing tendency to take the Conference out of the hands of the people, more and more, as the years go by, and this should be checked by rejecting every movement which would favor an aristocracy. I know advocates of the various plans proposed will at once disclaim such motives, and I grant them sincerity; but the plans themselves have the elements that lead away from the people and into classes. They may involve the *business* idea, but not the *brotherhood* idea. They belittle hospitality, and their adoption would be a step toward a Presbyterian management.

4. I do not think any of the Associations have felt the burden of caring for the Conference to such an extent that they are not willing to continue, and it would be better to donate for 1902 than to change the present well-tried plan. If any Association should need help, or if any persons desire to pay their way, let the box plan of Rev. S. L. Maxson be adopted. The Milton church was aided in 1893 because that Conference was held out of regular order on account of the Chicago Exposition.

Is it not best to let well enough alone?

IRA J. ORDWAY.

CHICAGO, Ill., Aug. 6, 1901.

Missions.

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

EVANGELIST J. G. BURDICK and the Salem College Quartet are holding evangelistic meetings with the Salem Seventh-day Baptist church. He reports that seven have already expressed themselves as happily converted, and they expect to have baptism soon. The church itself is being aroused to newness of life, some taking part in the meetings who have not done so for years. There are a good many who are not members of the church, and it is the earnest desire and prayer of the workers that these may be gathered into the kingdom of Christ. Pray for this interest in Salem.

PASTOR M. B. KELLY, of Chicago, and one of the Milton College Quartets are at work on the Coloma and Grand Marsh field, Central Wisconsin. They have been having very warm weather, which affects the attendance of the meetings somewhat, yet the attendance and interest have been good. They have been holding a series of meetings in a school-house with good results. There were six conversions, three of whom joined the Seventh-day Baptist church. They are now holding meetings at Coloma, Wis.

No word as yet from the quartet at Jackson Centre, Ohio, as to how the work is going on there. The work in Crawford County, Pa., is full of interest, and Quartet No. 2, of Alfred, N. Y., are getting and bestowing a great blessing on that field.

FROM MRS. M. G. TOWNSEND.

Three weeks of labor in New Auburn through heat of from 96 to 106 degrees in the shade for ten days, producing an advanced season for harvesting of two weeks and a very heavy harvest too, are not altogether helpful conditions for revival work; yet while there have been no additions to the church by baptisms or professions of faith, the spirit of investigation, service and consecration has been evidenced; some have solicited private interviews on the Lord's Sabbath and on baptism which have resulted for good to the inquirer and to God and his cause. One of the most prominent men in the village, and the post-master also, desired to tell the Quartet and myself, after having publicly declared the same, how the Holy Spirit had incited him to openly avow the help he had received from us and his determination to henceforth live as God commanded, and desired more light on the Sabbath question, which was fully and clearly given him. While he had received the sprinkling method of baptism as used by the Methodists and other denominations, he decided that only baptism by immersion was biblical or could satisfy him. As he was, as post-master, obliged to work on the Sabbath, which was not consistent with his belief, he would, as soon as his term of office closed, offer himself to the church for membership. Others have requested interviews, which have been granted and sinners have been awakened to their lost condition. The first ten days the average in attendance was 61, and the average of persons taking part in the meetings 18. Then the heat began and the harvest ripened all at one time and so pressed the harvesting that the average attendance dropped to 16, and it appeared somewhat discouraging, but the presence of the Spirit

of the Lord was so distinctly manifested that we felt good was being done even though the number was small. The quartet has shown their consecration by their works, going two by two and visiting from house to house extending invitations to attend the meetings, leaving evangelistic cards and scripture, talking and praying with those who especially needed it, and singing and praying with the sick. They have received the hearty commendation of those outside the church as well as in it, and have left lasting impressions for good. The New Auburn people "received us gladly," and Pastor Socwell and the church together have done all they could to make our work as easy as possible, co-operating in every way.

The choir, under the leadership of Miss Elsie Richie, have taken their places and assisted in the song and praise service, and helped in every way they could; and scarcely an evening that the church was not very tastefully and appropriately decorated by Herman Socwell, with ferns and water-lilies, with mottoes "Come unto me," "No cross no crown," thereby making God's house as attractive as painstaking skill could make it, and we can but feel had not the close busy season come on two weeks earlier than usual, there would have worked out a greater accession to God's kingdom, and we do not feel, by any means, that the work is lost. Full houses have been given Sunday evenings, and the Children's meetings and Mothers' meetings were very interesting. The Quartet and myself have visited many outside people and prayed with and read the Scriptures to them; we have attended all the Young People's meetings and Sabbath-school sessions, assisting in leading and teaching in them, and altogether, church and workers, feel that God has been with us and the seed sown will bring forth fruit in God's own time. Will probably go from here to Cartwright, Wis.

NEW AUBURN, Minn., July 30, 1901.

TWO VIEWS OF LIFE.

There are two ways to look at life. From one point of view life is very brief and very full of trouble. The new-born baby comes to the world with a wail, and he henceforth finds the wailing-places very thick along his path. He finds his pleasantest cups snatched away, hardly more than tasted. He sees his dearest hopes end unrealized. He discovers that no finite object fulfills his ideal. He eats much of his bread in tears, and he hardly achieves the victory in one hard struggle before he sees that a new battle is on! And even when he has learned to bear his own pangs and woes with patience, he finds that he is always torn in sympathy with the pains and trials of others whose lives are more or less closely united with his own. That is rather a dark picture of life, but it is very mild in the shadowing compared with the way in which many a man has painted it, both in ancient and modern times.

The other view—the Christian view—of life puts the chief emphasis, not on the pains and trials, but on the possibilities and opportunities for victory. Those who hold the first view gaze at the hard fact of the present moment. Those who hold the other view are strong to persevere because they see Him who is invisible, and they are sure that every event is a possible ladder to the kind of life they are seeking. Their present bed may be as hard as Jacob's rock in Bethel, but it does

not prevent them from seeing that heaven and earth are bound together. The ladder stretches straight up from the spot where they are, and they rise up with new heart as they say, "God is in this place, and my patient struggle and my honest work cannot fail." This way of viewing life comes at last to affect every moment of it, and every undertaking in it. "What can I make out of this?" "How can I make this thing further my true life?" "How does this present situation contribute to the attainment of the supreme good of life?" These are the first questions to ask.

With this attitude toward life, it will be difficult to find any event which may not be turned to victory. The world at once becomes a place of momentous issues. Instead of wailing-places the earnest man finds it full of Bethels and Ebenezers—places where God is found near by, and places where his help is recognized. Think of that busy man hurrying to get into his place of business in Jerusalem on the day of the crucifixion, suddenly caught by the outward moving throng, and unexpectedly laid hold of to carry the cross of Jesus to Calvary. All his plans are changed in a moment. His day's work is spoiled. His back aches with the heavy beams. But what other day of his life ever brought a like opportunity! What other day ever seemed to him so glorious as that one when he helped bear the Redeemer's cross! We can face every event either with a groan or a hallelujah. We can see how far it is from what we hoped, or we can see how it may be used as a chariot to carry us up.

Which, then, is the right way to live? Each reader will answer his own way. He may cry out, "Yes, but everything has been against me, and nothing prospers. There has been no place in my life for a single hallelujah." What a beautiful opportunity such a person has had to show that the most ordinary, defeated, baffled, handicapped life may be uniformly sweet, cheerful, patient, radiant and luminous! It is easy enough to be bright if you are a star, but what a triumph to be only a poor, unsightly worm, and yet to glow and shine all through the dark night. What the glow-worm does by nature, the most unpromising of us may do if we let the Master of Life kindle our little candle with his own flame. Life is hard, but it is a glorious thing to live as though we had been set here to show how mere common men may make the hard daily life a triumph.—*The American Friend*.

THE STRENGTH OF SILENCE.

It is a great art in the Christian life to learn to be silent. Under opposition, rebuke, injuries, still be silent. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you when you speak from God.

When faith lays its hand upon the Magna Charta of Redemption—when it takes the whole string of precious pearls, and says, "They are each and all mine;"—when it lays its hands upon the everlasting covenant, and fully believes that all fulness is yours, and that you are Christ's, you will find that, as your faith grasps these precious truths, it will strengthen and grow with the grasp.—*Winslow*.

Woman's Work.

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

THE HEART OF THE WOODS.

I hear it beat in morning still,
When April skies have lost their gloom,
And through the woods there runs a thrill
That wakes Arbutus into bloom.

I hear it throb in sprouting May—
A muffled murmur on the breeze,
Like mellow thunder leagues away,
A booming voice of distant seas.

In daisied June I catch its roll,
Pulsing through the leafy shade;
And fain I am to reach its goal,
And see the drummer unafraid.

Or when the Autumn leaves are shed,
And frosts attend the fading year,
Like secret mine sprung by my tread
A covey bursts from hiding near.

I feel its pulse 'mid Winter snows,
I feel my own with added force,
When red ruff drops his cautious pose,
And forward takes his humming course.

The startled birches shake their curls,
A withered leaf leaps in the breeze—
Some hidden mortar speaks, and hurls
Its feathered missile through the tree.

Compact of life, of fervent wing,
A dynamo of feathered power,
Thy drum is music in the Spring,
Thy flight is music every hour.

—John Burroughs in *The Atlantic*.

WE have changed four walls for three, and a corner of two city streets for a place in the Adirondack forest where the highways are mostly waterways. The three walls, covered with hemlock slabs, form an open camp that commands a view of a beautiful lake. On the further side of the lake the mountains rise higher and yet higher, till the Owl's Heads with their rocky crags look down upon us from a lofty eminence.

Directly in front of this little camp large stones are carefully arranged in a half-circle with the opening facing the camp. A fire-place, to be sure, for no camp is complete without its fire. In a hunter's camp the fire is a very important feature, as it furnishes not only heat, but the sole means of preparing the food. With us, however, it serves its purpose in another way. It makes a cool evening comfortable and presents a most fascinating picture. We sometimes test its usefulness in roasting the green ears from a neighboring corn-field or in corn-popping. The most appetizing meal we ever remember was cooked over a camp fire, or was it the appetite rather than the food that made the meal so memorable?

When you are weary, stretch yourself on the deep bed of balsam boughs, with Mother Earth for a foundation. Never be induced to have a wooden floor under the boughs. There is nothing more unsympathetic than a pine board. Close your eyes, and the wind through the birches, the distant whisperings of the pines, now swelling into full tone and then dying away into silence, the water lapping the rocks on the shores below and—"Do you know what time it is? You have had a long nap." You open your eyes on the same peaceful picture and dream again, perhaps, but with eyes only half-closed this time.

THE CHINA MISSION.

BY DR. ROSA W. PALMBORG.

Address at the Woman's Hour of the North-Western Association.

I have been asked to picture out to you our mission so that you can see it and feel that it and its surroundings are real.

Our post-office address is Shanghai, but perhaps few of you have any idea of what Shanghai is like, so I will ask you to take a

little trip with me now. The steamers often arrive in the morning. On the afternoon before you may notice that the water of the sea loses its beautiful blue tint and takes on a dull yellow. This is due to the Yangtse river, which empties its muddy waters into the sea between China and Japan. As you enter the river you notice the low banks in the distance, so low you can hardly see them except for the trees which fringe their edges. The water is now so muddy that you are surprised when you hear that the Chinese wash their rice and vegetables in it, but after you have been in China awhile, and have seen them use for this purpose water that is absolutely filthy, this seems pure in comparison.

You soon reach Woosung, the port of Shanghai, outside of which are stationed gunboats of every nation, and some large ocean steamers that cannot cross the bar. Here you leave your steamer for a large steam launch, which takes you up the Whangpoo or Yellow river, to Shanghai, a distance of about twelve miles. You will be surprised at the number of foreign warehouses and large factories on its bank, and still more surprised as you reach your destination to see the beautiful public garden on the foreshore, and the fine street of business houses just beyond it. Not much like what you expected to see in heathen China.

This is the foreign concession, usually called "the settlement," ceded to the French, English and Americans, and controlled by them. It is well governed and kept clean and in good sanitary condition. But if you should sail up the river a little farther, you would come to the native foreshore, swarming with Chinese and lined with Chinese junks. Just back of that is the native city of Shanghai, circular in shape and enclosed by a high, thick wall with seven gates, which are all closed at night. This city wall is only three miles in circumference, but many thousands of Chinese live inside of it.

The streets are very narrow and usually filthy and crowded with people. When missionaries first went to Shanghai, they lived inside of this native city, but now no foreigners live inside the wall. Elder Carpenter bought land and built a dwelling with a chapel there. This is now used for two day schools, a dispensary and dwelling for a native teacher. The place where your missionaries are now located is about one-third of a mile south of the West Gate of the native city and about a mile from the limits of the foreign settlement. We are situated on what is called the French Road, which is kept up by the French, as it leads to a large Catholic institution belonging to them about two miles farther west.

South and east of our premises are two large canals, which are highways of traffic. At low tide they are almost dry, but at high tide boat-loads of rice and straw and other things are constantly passing. Sometimes they have great difficulty in getting under the bridge, and it is not a reassuring thing to be awakened in the still night by the sound of violent quarreling and screaming and banging of boards and oars, all of which seem to proceed from our front yard.

The house in which we live is a double house, intended for two families, but crowded with more. It is just alike on both sides, with a common hall and stairway in the center. Mr. Davis's family occupy one side,

and formerly Miss Burdick and I occupied the other side, but upon Mr. and Mrs. Crofoot's arrival, Miss Burdick moved into the girls' school building, and the Crofoots lived in the front rooms upstairs, while I took what was formerly Miss Burdick's room. The girls' school building is situated just north and back of this, and the dormitory upstairs can be entered from our back hall. Under the dormitory is the chapel, which is used for church purposes on the Sabbath and as a school-room during the week. Although our actual church membership is only fifty-eight, we often have over a hundred present at the services, which quite crowds our little chapel.

On another piece of land a few rods west of this are situated the hospital and dispensary buildings. The main part of the hospital building was originally built for the boys' school, but was later transferred to the medical department and enlarged for a hospital. This left the boy's school without a building, and it was placed in rented buildings at a distance from the mission where they could not have the constant supervision of the foreign missionaries.

When Dr. Swinney and Miss Burdick went home in 1895, I had been in China but a few months and felt that with so little knowledge of the language, it would not be wise, for the time, to try to carry on the hospital work, but to confine myself to dispensary work and the study of the language. So, in order to lessen the expense of rent, and that Mr. Davis might the more conveniently look after the boys' school, the hospital building was given up to the use of the school for a year. Then we found that the native teacher, a Methodist, had not been doing his duty by the school, and the boys seemed to have no idea of yielding to authority in any way, and were in fact almost ungovernable. We decided that it was worse than useless to try to carry on the school at a distance from the mission, and resolved that it should not be moved away again until there was someone sent out especially to be with and to care for it.

The next year I thought I ought to open the hospital wards in part, at least, and after much planning we moved the boys into the girls' school building, and let the girls, whose number was less, occupy part of the hospital building, while I opened one ward for in-patients. We were very crowded, things were most inconvenient for both sides, and the health of the girls began to suffer, so we decided at last to give up the idea of taking in-patients until there was provision made either for the boys' school or the hospital. So the girls returned to their own building, the boys came back to the hospital, and we all breathed comfortably once more.

At the same time my dispensary work was rapidly growing, and my medical class occupied so much more time than formerly that I found my hands full enough without hospital work.

Now the question is, shall we provide for the boys' school, and how?

A few years ago Mr. Davis tried hard to buy land for a building for it, but found the way closed up on every side. Then one of our members, Mrs. Ng, an old friend, offered half an acre of her land in Lieu-oo, about twenty-six miles distant, hoping that the medical work might be moved to that place, and the present building be given over to the boys'

school. She afterwards expressed her willingness that it should be used either for that or for the school, as the missionaries thought best.

There are many reasons why it would be better for the medical work to go into that locality than for the school to do so, considering the good of the work in general, and that is now the plan. It is well that these plans were not carried out previous to the Boxer uprising, as the work in Lieu-oo must surely have been abandoned during that time, if already begun. But I hope that as soon as the difficulties with the government are settled, and peace restored, we may quickly get to work at it.

Lieu-oo is a large place, and no missionary is at work there. Our mission formerly had a preaching station there, and it is the home of several of our church members and many of their relatives, who are favorably inclined toward Christianity, and this seems to make it especially a field of work for us.

Of course there is constant need of funds to carry on the different departments of the work. The medical work is partially self-supporting. The boys' school is coming to be more so by the teaching of English, for which a tuition fee is charged, but the girls' school must continue for some time to derive most of its support from the home churches. The teaching of English to girls has been found to be an unwise practice in the ordinary class of schools, as it opens the way for temptation from those of our own race who make Christianity a reproach in heathen lands. When the emissaries of the devil are so busy, let us be the more ready to fight valiantly for the Cross in China, at home and in all parts of the world.

APPROPRIATE SONGS.

Singing is not mere sound, neither is it simply making music; it includes also intelligence, aspiration, devotion and adoration. "The service of song in the house of the Lord" is but the commencement of a worship that should flow on through the years of time, and mingle at last with raptures of the angelic throng in the presence of the Eternal King.

If we can form a true conception of those eternal songs which will be heard before the throne of God, we may have some just idea of the character of the music which is appropriate for the worship of the church of Christ on earth. If we can catch the spirit of the anthem sung by the morningstars when earth's foundation was laid, or of the melody of the angelic hosts above the plains of Bethlehem; if we can imagine the strains which they sing, who cry, "Holy, Holy, Holy," in the presence of the Most High; if we can learn to echo the praises of those who are redeemed unto God by the blood of the Lamb, out of every kindred and tongue and people; if we can anticipate the majestic anthem of those who at last shall cry, "Hallelujah! for the Lord God omnipotent reigneth;" if we can hear with anointed ear the universal chorus in which the unnumbered throngs of heaven and earth shall sing, "Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever," we can then judge whether the singing of many of the light and trivial strains of the present day will be accepted as offerings of praise to God, or will prepare us to unite at last in the music of the everlasting song.—*Exchange*.

Young People's Work.

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

PASTOR KELLY and the Wisconsin Quartet have closed evangelistic work at the school-house near Coloma. Six were converted, three of whom joined our church. Meetings are now being held at Coloma.

HOT weather and harvest have cut into the attendance at New Auburn; but Mrs. Townsend and the quartet are doing good work.

ALFRED QUARTET No. 1 are at Adams Centre, with increasing attendance and interest. The young men are at present doing the preaching and conducting the meetings without other help than that of Him who hath promised to make us "able ministers of the New Testament." Pastor Prentice co-operates in his cordial manner.

H. EUGENE DAVIS, who expected to do colportage work, has been called upon to preach at Main Settlement and Shingle House through the summer, Elder D. B. Coon needing rest. Brother Davis has dropped all other lines of work to give his entire time to the pastoral charge of these two churches. He feels his weakness and inexperience; but the people are rallying about him, and he is finding great blessing in the service.

ALFRED QUARTET No. 2 will not go to Erie for a campaign, all their time being needed at Blystone, where they now are, and at Hickernell, to which they will return for a short time. They will soon be joined by Pastor Clayton A. Burdick, of Ashaway, who will go prepared to baptize candidates and re-organize a church, if it seems best. There were about forty at the meeting last Sabbath afternoon at Hickernell.

West Virginia Quartet.

The meetings at Salem continue through the first week of August, at least. "The people feel that the meetings should not close yet. Sixteen have expressed a desire to live a better life. I think at least half that number are ready for baptism. The ordinance will be administered in a few days to those waiting. Sabbath morning was a melting time. Two meetings were held Sabbath afternoon; the young *old* people at the college with Eld. Burdick, and the young *young* people at the church with the quartet. Voices were heard Sabbath-day which had not been heard in the meetings. Praise God for the new voices. We hope to hear others before the meetings close. We have felt the influence of the prayers of God's people. One man said, 'We need the prayers of others, but we want to pray more ourselves.' Amen. The days are very hot, but Burdick makes things hotter, preaching the burning truth. Heat purifies if we can only stand the test. Pray for Salem and remember us as we shall go back to dear old Lost Creek. God bless all the boys."

Milton Quartet in Ohio.

Conditions were rather discouraging at first, the tent not having arrived, and the boys "as blue as whetstones." "But their courage rose after we had sung without a book in sight, 'Help Me to Be Holy,' 'Beautiful Land,' 'Floating Out on the Sea of

Eternity.' The tent came July 19, but the ropes, pulleys, singing books, tracts and stakes were lost; so we went over to Jackson Centre and held meetings Sabbath and Sunday evenings. We came back to Stokes Monday morning, made stakes, bought wire for guy ropes, got lumber for seats, had the tent up before night, and our first meeting Tuesday evening. The people come out in great numbers and seem very much interested. Last night we had about 450 people there, and four started for the kingdom. The people come long distances to hear the singing. The manager of a show at Lakeview heard us sing to-day. He was very anxious for us to go to the tent and sing to his troupe, which we did. They heard more gospel to-day, probably, than they have heard before in years, for the manager is a Catholic." Elder Crofoot has done most of the preaching, Charley Sayre also preaching a few times. Elder Hills was to arrive about the first of August, by which time it was expected that the spirit would be at high tide. The quartet are looking forward with great anticipations to Conference, when they expect to "meet the other quartets, exchange views and repeat experiences."

A Sabbath Discussion by Young People at Conference.

There has come to our desk within a week letters from four young men. They were not written for publication, but we think we will violate no confidence in quoting extracts from the different letters to show the one thought that is in the mind of all. "We have been knocking around here among Sunday men and ministers until the question has assumed more than usual importance. I mean, of course, the question of Sabbath and Sunday. We have held one or two 'confabs' with them and run onto some of the strongest arguments on their side that we ever heard. Now, we are not wavering! Oh no! Don't worry! But the idea struck us that something like a big debate on the question at the General Conference, when so many Sabbath-keepers are assembled together, and when general interest in the question there runs so deep, would place before our membership, old and young, in a clear, concise and comprehensive manner, the most forcible arguments that can be marshalled."

"We expect to be at Conference, and would like to see some of our worthy theologs, or other young men or women, present a discussion of the Sabbath question. We make the suggestion in the hope that you will consider it, act upon it, if feasible, and let us know the results of your efforts *early*. Let the speakers review *thoroughly* and *exhaustively* the strongest, most plausible and most generally accepted arguments for Sunday, and then present the Sabbath and Sunday question in its true light. Of course we realize that Dr. Lewis and other older heads have thoroughly sifted this question; but we are young fellows and *know* that a treatment of it by young men, even though not going into it so deeply, would have a reviving effect on our people, young and old. Indeed, in view of those whom we want to interest, it would be an advantage not to make the discussion too heavy on this, the fundamental principle of our denominational existence."

"While we were in ——— we had quite a discussion with a minister there as to which

day was right. He gave us some very good arguments, but I guess they can be knocked to pieces. At any rate we haven't begun to work on the Sabbath. We will take a week off and come to Conference."

"I hardly know what to put for a beginning to this letter, because I am not accustomed to writing to ministers; but I have thought of you many time and resolved to write to you—and now I expect to fulfill my threat. There was a Methodist preacher who argued with us about the Sabbath question, and it seemed that his arguments were good and strong, almost wholly historical and yet Scriptural. If all he told me is true, I can't see why the Sunday people are not in the right as much as we are. But I am not well enough informed to judge yet, and I'll depend on the next few years of Seventh-day Baptist influence to decide me."

These letters have greatly interested me and impressed me. It is not yet too late to arrange for such a discussion somewhere during the six days of Conference. You who have an idea, sit down at once and give us the benefit of it. If you have come across any argument against the Sabbath which you would like to see answered, write it out and send it on *at once*. Enter into the spirit of this, push it along, and we will have a rousing session, one that will be a landmark to some young lives.

Sledgehammers for Common People.

If I am not very much mistaken, there is more interest in the Sabbath question to-day than there has ever been before. It is prominently before the minds of Christian people, and there is scarcely a minister graduated from the Seminaries now who has not equipped himself to meet arguments on this subject. Our young people who go out into the world will come face to face with the cleverest pleas that it is possible for trained minds to marshal. This is not a fact to bemoan, but something to rejoice in. It shows the increasing attention which the Sabbath receives and the increasing respect which is paid to the Sabbatharians. The Sabbath is no longer ignored, but our First-day defenders show themselves eager and anxious to perfect their lines of defense. They seem to think it necessary.

Now, the Bible still stands unmoved, the Sabbath still stands unchanged. The old Book is still rich in material with which to completely overwhelm all error. But we are not fully rising to this occasion so rich in opportunity. The material is abundant, but we are failing to utilize it sufficiently. We are weak along two lines.

Too much of our printed matter is over the heads of the common people.

We draw too little from the Bible direct. We want the Word of God driven home to people's minds and hearts, and its exposition should be in plain, direct, blunt Anglo-Saxon.

The Bible is full of passages by means of which to meet the heresy that the Old Testament is swept away. But I wait to see a tract which shall draw these proofs up in martial array so that they can put the enemy to flight on short notice.

We are all grateful for and proud of the work that Doctor Lewis has done in meeting the *scholars* on the field of revelation and history. The contributions which he has made to the Sabbath question are of the permanent, abiding sort, and this will be realized

more and more as the years go by. But I wish that he or someone else would now give us a series of sledge hammers for the "man with the hoe," and the woman with the dish-cloth.

SOWING AND REAPING.

Dear Young People:

A request from your editor has just arrived, asking a letter for his page. I very gladly comply with his request, so sharing with him his connection with you all, and I only wish I could meet with and see you. As I hear the click of the harvesters around me, and see the gleaners as they shock the golden sheaves, I think of each of you as seed-sowers soon to gather the harvest of your sowing. I imagine I can see the golden sheaves of kindly words, pure aspiration, and earnest endeavors to be helpful to others of your age. I see you putting on, as a garment, the truths of God's Word, and obeying his commandments. I see you becoming stalwart men who can thresh the mountains of iniquity and unrighteousness, and true, steadfast young women who shall encourage, pray for, and work with those who take the greater responsibility of leadership. When called to take the place of those whom God promotes, both young men and young women can say, "Here am I, send me," and with the qualification which God approves, each will be able to raise higher the standard of purity, truth and justice set forth in the Bible and wrought out in the lives of strong and noble souls. While infidelity and unbelief flaunt themselves before the world, the Evangelistic Student Quartet work is like a revelation from the Lord. When we know of the great work which the "tent movement" in Philadelphia and other large cities is doing, I look upon our own young people and find inspiration as they offer themselves to go forth in the Master's name. May such a Pentecostal baptism come upon our Seventh-day Baptist young people that they shall go forth wherever God may lead them, giving a clear, unchanging light, beaming forth rays of love, sympathy, peace and joy to all around them. Thus they will receive fresh supplies for every daily need from the great fountain of all love, joy and comfort, who giveth willingly and without upbraiding, for the asking and the using. God bless and use you all for his glory.

Most affectionately,
MRS. M. G. TOWNSEND.

TO ALL JUNIOR WORKERS.

We hope there will be a large attendance at the General Conference of those who are interested in Junior work. There are many things to discuss, many ways in which you can receive and give help in your work.

President Saunders has provided for a meeting of Junior workers on Wednesday at 3.30 P. M. of Conference week. A program has been arranged for this hour, and we trust it will be a source of benefit to many.

We have a great work to do, and we want to know how best to go about it. Bring to the meeting, or send to me beforehand, for discussion, at this hour, any questions about your work. Let us know of any method you have tried and found good. Let each do all in his power to make this an interesting and profitable session.

Yours in the Work,
MRS. HENRY M. MAXSON,
General Junior Superintendent.

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.

GLEN BEULAH, WIS.—Between the villages of Glen Beulah and Plymouth, Sheboygan Co., Wis., live three of the members of the Milton Junction Seventh-day Baptist church. These have been visited by the pastor, and they greatly desired that special meetings should be held by him in their neighborhood. Bro. L. A. Miller and the pastor planned a meeting of the kind desired, Bro. Miller leading the singing and the pastor doing the preaching. These meetings commenced July 11, and eleven meetings were held, when the strength of the preacher gave out, and he retired from the field, leaving Bro. Miller to conduct the meetings for three more evenings, which was the limit of the time that could be spent because of other engagements. Eight or ten expressed a desire to become Christians during the meetings that were held, and in response to the question, "How many have commenced to live Christian lives since these meetings commenced?" two raised their hands. It is our intention to return to the field for a few more meetings. Will the brethren and sisters pray for this field? G. J. C.

AUGUST 1, 1901.

GENTRY, Ark.—A little more than two month ago a Christian Endeavor Society was organized in this far-away corner of our Lord's vineyard, with nineteen willing, active members. Not very many, to be sure, but a society with only nineteen members, and all of them active, is quite as strong as a society of forty members and half of them drones. Is not that so, brother Editor?

The faithfulness of each one in the performance of duties is very gratifying. Our president, Miss Phoebe Stillman, is at present away on an extended visit. Others are absent for a few weeks. We sadly miss them all.

There seems to be but little more to do here at present than to keep ourselves "unspotted from the world" and let our light shine.

Miss Maggie Stillman of Nortonville is here now visiting her parents during the summer vacation. She is very helpful in our work.

The Juniors, under the very efficient leadership of Mrs. Bertha Williams, are doing noble work. One thing we have noticed with much thankfulness. The Bibles in the homes are not covered with dust, but show unmistakable signs of usage. This probably is one reason why the young people are all so active.

We are having beautiful weather out here on the Ozarks now; showers and sunshine, with nights delightfully cool.

May God help us to be thankful for his many blessings. Pray for us.

C. C. VANHORN, *Cor. Sec'y.*

JULY 31, 1901.

DELEGATE'S CARDS.

By vote of Conference last year, delegates this year will be recognized on presentation of a "delegate's card," properly filled out and signed by the clerk or pastor of the church from which the delegate comes. Blank cards have been sent to pastors or clerks for this purpose. These cards are to be presented, by the delegates holding them, to the Committee on Credentials at the Conference, and from these cards the list of accredited delegates will be made up. Other cards can be furnished on application to the Corresponding Secretary, L. A. Platts, Milton, Wis.

Children's Page.

THE BABY AND THE BEE.

BY ORIANA M. WILLIAMS.

Our baby watched a bumblebee,
With eyes as round as round could be,
While swift he darted here and there,
As if he had no time to spare.
"Goo, goo," cooed the baby wee;
"Buzz, buzz," sang the bumblebee.

He lighted near her on the ground,
She seemed to think a treasure found,
And closer crept in baby glee,
The pretty yellow stripes to see.
"Goo, goo," cooed the baby wee;
"Buzz, buzz," sang the bumblebee.

Before she seized him, quick as a wink,
He flew upon her cheek, so pink,
We thought that he would surely sting,
But he did no such cruel thing,
For "Goo," still cooed our baby wee,
While softly buzzed the bumblebee.

"He kissed her," so said little May,
As bold Sir Bumble flew away,
Perhaps that's what he meant to do,
I do not blame him much, do you?
"Goo, goo," cooed the baby wee,
While far flew the bumblebee.

—The Child-Garden.

THE STORY OF A LITTLE SHIP.

BY MRS. W. W. WILLIAMS.

A little boy and girl were playing on the sand by a small stream which ran near their house. The boy had made a little boat out of some bark with his knife, while his sister had made a sail for it with a bit of cloth and a needle and thread. They launched their little boat upon the stream and watched it glide swiftly away. They ran down the stream, always shouting with glee to see their little boat dancing merrily over the waters. It soon disappeared from sight, and the children returned home wondering just where their ship would go.

The little ship went on its course merrily, now gliding over the smooth waters, now rushing over a cataract, and again being thrown against rocks, until it reached the broad, wide river of the Mississippi. One time it passed under a bridge, and a railroad train thundering over the bridge frightened the little ship, but it went bravely on. It passed by large boats and saw the people on board, and again it went near the wharfs where the large boats landed. At night it saw the bright lights from the cities, and the great moon shone down upon it.

It went on and on until it reached the Gulf of Mexico, and from there it passed out upon the great Atlantic Ocean. The waves rolled it over and over, carrying it ever onward.

At last the little ship became discouraged. It could see nothing but water anywhere, until one bright day it saw something in the far distance that appeared to be land, and by another day it was very near the shores of a large body of land. Night came on and the great waves rolled nearer and nearer the land, until one big wave picked the little ship up and carried it high upon the land and left it there.

The little ship was so tired after its long journey it soon fell asleep. In the morning it awoke and the sun was shining bright and clear, and it heard strange voices talking. A little boy and girl came wandering along and picked up the little ship. The little ship could not understand what they were saying about it, as they seemed to be talking such strange talk. "Goble, goble, goble," they would say, and look at it from all sides, and then they ran home with it to show it to their parents, and they, too, talked and

"gobled" over it, and set it on a shelf so as to show it to their friends. And the little ship knew it had come to some foreign country, where the language and customs of the people were different from those of its little American friends.

And those people knew that this little ship must be from some far-away country.—*The Child-Garden.*

A CHILD'S PUZZLE.

BY MARTHA C. RANKIN.

"Mother, didn't you tell me that Arthur had gone to heaven to live with Jesus?"

"Yes, my daughter."

"And isn't heaven a nice place to live? Isn't it a much nicer place than India?"

"Why, yes, daughter. Heaven is a very beautiful place, and there is never any sickness or sorrow or suffering there. The Bible tells us so."

"Well, then, I don't understand it at all!"

"Understand what, daughter? What is it that troubles you?"

"Why, everything," was the hurried answer, in a voice that was suspicious of tears. "These ugly black clothes that make me want to cry every time I look at them. You say that Arthur is happy in heaven, and if he is I don't see why you wear black all the time and never go anywhere except to church! I don't believe Arthur would like it a bit! And, peraps, he's looking right down at us now. You don't know, do you?"

"No, daughter, but don't you see we can't help being lonely and sad without him, and bright colors would make it seem as if we didn't miss him, and some people would never know that we had lost him."

"But I don't see," persisted the child. "I'm sure I should miss him just as much if I wore my blue dress, and you know Arthur always liked it. Mother, do you believe that heaven is as beautiful as Bermuda when the lilies are all in blossom?"

"O, yes, my daughter. I believe it is more beautiful than anything on earth, because there is nothing in heaven to hurt or destroy things as there is here. Everything is pure and good and peaceful."

"Mother," interrupted the child, "why didn't you wear black and stay in the house when Aunt Helen went to India? You say it isn't half as nice a place as heaven, and I've often heard you say that you never expected to see her again, because she didn't expect to come back and you couldn't go way over there."

"But that is different, dear. She may come back any time, and she is in this world and I can write to her, and she answers my letters, and she tells me how she is and what she is doing. But we can't hear from Arthur or know anything about him till God takes us to heaven too. Don't you see that it is very different?"

"Yes," reluctantly, "I see that its hard not getting any letters and all that, but I can't see why that makes so much difference, and if I go to heaven I'm sure I shall look down, if I can't come, and I want to see you looking smiling and happy in the pretty dresses you used to wear. You say that if our friends go to India or anywhere else in this world we can wear our pretty clothes just the same, because we don't want people to know that we miss them; but if they go to heaven, we must wear black so that everybody will know

how sad and lonely we are. O, dear! I'm afraid I can't ever understand it!"—*Congregationalist.*

BESSIE AND HER DOG BOUNCE.

Once there was a little girl, and her name was Bessie. She had a little dog named Bounce. Bessie lived out in the country where the flowers grow everywhere, and the bees fly everywhere, too, and meadows are at every house, and there are more farmer's farms than you ever saw.

Bessie is a very nice and happy little girl. She plays in the meadows all day long. When she goes home at night she will kiss her father and mother, then she will eat her supper and go to bed. When she wakes up in the morning she will get dressed, eat her breakfast, and then go out in the meadows again.

Sometimes she does not go to the meadow. When she stays in she helps her mother wash the dishes. Then she feeds her dog who is waiting patiently for his breakfast, and then she will feed the chickens; and after that she will go and play with Bounce, who is always ready for a good game. In the winter time she plays with Bounce indoors part of the time and outdoors the other part of the time. She is always happy and never quarrels, and always minds what her father and mother say to her. She has no brothers or sisters, yet she is never lonely, for the flowers are there, and the bees and squirrels. Near Bessie's house is a large forest, and in that forest are some rabbits, and birds are everywhere in the country. Then the brook in the meadow sings to her as she passes by. One day she lay down by the brook to rest from her long run in the meadows and she fell asleep and dreamed a pretty dream. It was about the Christ-Child and the angels. When she awoke from her nap in the field she thought she must have been in heaven.

Bessie loves to make wreaths of grass and all sorts of flowers. One day she made one for her dog and cat, and one for herself. Bessie thinks the country is a beautiful place.—*Florence Gage Hatton, 6 years old, in Child Garden.*

THE ORIOLE.

I am a dear little oriole gay,
Hopping so lightly from tree to tree;
Such lovely feathers, orange and black,
Tell me now, really, did ever you see?

Yonder my wife sits, demure in the shade;
She does not care for bright colors as I;
Yellow and brownish black suit her the best;
So off together we quickly will fly.

Just see our nest as it swings to and fro
In the soft air of these lovely June days;
Woven so neatly of fibers and strings,
Shaded by leaves from the warm sun's bright rays.

Would you look into it? Six eggs, just see!
Are they not prettily spotted with brown?
This Mrs. Oriole verily thinks,
As from her lofty home proud she looks down.

Yes, I'm an oriole, happy and gay,
That is the reason I sing loudly so;
Is not my music as sweet as can be?
Now "like a bright flash of fire" I go.

—Child-Garden.

A POLISH couple came before a justice of the peace in New York to be married. The justice looked at the document which authorized him to unite in matrimony Zacharewicz Perczynski and Leokwarda Jeulinseika. "Ahem!" he said. "Zacha—h'm—h'm—ski, do you take this woman—?" and so forth. "Yes, sir," responded the young man. "Leo—h'm—th—ska, do you take this man, to be—?" and so forth. "Yes, sir." "Then I pronounce you man and wife," said the justice, glad to find something he could pronounce, "and I heartily congratulate you both on having reduced these two names to one."

SUNDAY LAW AS INTERPRETED BY COURTS.

We are frequently called to account for saying that Sunday Legislation is not only religious, as to its inception, but that the court decisions in the United States have, in a great degree, sustained the religious character of these laws. Proof of this is given below. Many similar cases from states not referred to are at hand, and while there are various shades of thought in these decisions, the general tendency is about the same.

In a North Carolina decision the Sunday law is alluded to as follows: "All religious and moral codes permit works of necessity and charity on their sacred day." Rickets Case, 74, N. C., 184, (1876). Stronger still is the statement of a decision in the state of Georgia, *Gholston vs. Gohlston*, 31 Ga., 625 (1860), wherein it is said: "All courts should abstain from the transaction of ordinary business on this holy day," and again: "In every form, by all the different authorities in this state, by its organic laws, its civil and criminal code, and by every judicial decision upon the question,—the Sabbath is regarded as the Lord's-day, and it is protected from violation by so many guards, that the courts should not be allowed to invade its sanctity, and in so doing make a record to be read by all men, in all time." *Bass vs. Irwin*, 49, Ga., (436). In the case of *Weldon*, (62, Ga., 449) Sunday as the Lord's-day is declared to be a holy day.

One class of decisions recognizes the power of the state to consecrate Sunday, thus enunciating the doctrine of a union of religion and the state, and essentially of church and state. Speaking on this point, Ringgold says: "There are cases which hold that its sanctification was accomplished by statute. Thus, one reason given for 'separating' the day as a 'holy' one in Massachusetts is the fact that the legislative power has exacted the observance of it as such." (*Pearce vs. Atwood*, 13, Mass., 324.) And Judge Kent assures us that, in New York, "the statute for preventing immorality consecrates the first day of the week as holy time." *People vs. Ruggles*, 8 Johns, 290, (1811). Judge Robertson of Kentucky, speaks of the law in his state as "the statute consecrating the Sabbath," (*Moore vs. Hagan*, 2 Duv., 437,) and so in Georgia courts and magistrates are to regard Sunday as the Lord's-day "as a matter of mere law, irrespective of religious obligation and duty." *Weldon's Case*, 62, Ga., 449, (1879). (*Sunday, Legal Aspects, etc.*; p. 34.)

If this power of the state be conceded, the full doctrine of the union of church and state is established. If the state can "consecrate" a day, it can a place, or a person, a building, or an altar. If statute law can make one thing holy and require men thus to consider it, we have returned to the original Pagan conception that religion is a department of the civil government, and any disregard of the state regulations concerning sacred things must be punished under the civil law as other crimes against person or property are. This is civil religion *in extenso*.

But we have also another class of decisions which declare that Sunday is sacred by divine authority. Instance: Judge Allen, of New York, holds that the province of the statute is to recognize and enforce regard for a holiness which already exists. These are his words: "It does not detract

from the moral or legal sanction of the law of the state that it conforms to the law of God, as that law is recognized by the great majority of the people." Linden Muller's case, 33 Barb., 548, (1861). The same ground is taken in a case under the statute of Pennsylvania. *Eyre's case*, S. & R. 347, (1815), in which it is said: "Sabbath-breaking is the violation of a divine as well as a human law." In a still later case in Pennsylvania we find the following: "The learned counsel for the plaintiff has entered largely into the question of the origin and sanction of the Christian Sabbath. It may not be essential, but it is far from being irrelevant, to the decision of the present case, to sustain the divine authority of its institution," the day has been "set apart by divine command and human legislation as a day of rest," and "we have no right to give up this institution. It has come down to us with the most solemn sanctions both of man and God, and if we do not appreciate it as we ought, we are at least bound to preserve it." *Johnston's case*, 22, Pa., 102, (1853).

The foregoing statements concerning the divine origin and authority of Sunday-observance are incorrect whether considered in the light of the Bible or of history; nevertheless they constitute a part of the Sunday law of Pennsylvania as created by judicial decisions. Arkansas strikes the same strain, and informs her citizens who play cards on Sunday that the day "is set apart by divine appointment, as well as by the law of the land, for other and better engagements." *Stockden's* 18, Ark. 186, (1856).

Iowa is not far behind Arkansas, for in the case of *Davis vs. Fish* (1, Green, 406, 1848,) her court declares that Sunday-observance has been "established by laws both human and divine, for public worship and private devotion—a time-honored and heaven-appointed institution." Maryland is not less distinct in her testimony; her courts declare that "The Sabbath is emphatically the day of rest, and the day of rest here is the Lord's-day or Christian Sunday. Ours is a Christian community, and the day set apart as a day of rest is the day consecrated by the resurrection of our Saviour, and embraces the twenty-four hours next ensuing the midnight of Saturday." *Kilgour vs. Mills*, 6 G. & J. 268 (1834).

Georgia has taken the most ultra ground in the following words: "The law fixes the day recognized as the Sabbath-day all over Christendom, and that day by divine injunction is to be kept holy, on it thou shalt do no work. The Christian Sabbath is a civil institution older than our government, and respected as a day of rest by our constitution, and the regulation of its observance as a civil institution has always been considered to be, and is, within the power of the legislature, as much as any regulations and laws having for their object the preservation of good morals, and the peace and good order of society." *Karwisch's case*, 44 Ga., 204, (1871).

In another decision under the statutes of Georgia it is declared still more at length that, "Independently of the moral obligation, resting upon all men, to obey the law of the Lord, and to observe by abstaining from all secular business on the day set apart for his worship, throughout Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refresh-

ing, invigorating means, designed by Almighty wisdom for the preservation of health and the re-creation of our mental and bodily faculties. But neither the law of God nor the law of man forbids us to do good on the Sabbath-day. The Saviour rebuked the Pharisees who questioned his divinity, because he healed the impotent man on the Sabbath and bade him take up his bed and walk; and he who spake as never man spake said that the Sabbath was made for man, not man for the Sabbath, and that it was lawful to do good on the Sabbath-day, and his own pure and perfect life illustrates his teaching by deeds of constant kindness and beneficence on the Sabbath-day. When the statute of Georgia, therefore, excepts works of benevolence and charity from the operation of this penal statute, it but re-enacts the law of the Almighty as announced by the Saviour and beautified by his example." *Salter vs. Smith*, 55, Ga., 244, (1875).

SUNDAY IN THE NEW TESTAMENT.

In spite of the fact that many men, even among those who are religious, seem to care nothing for the fact that Sunday, as a sacred day, has no history or place in the New Testament, we yet think that many of our readers will be glad to note the following summary of the references to Sunday in that Book. There is but one direct mention of the day in the Book of the Acts, which we give here in full:

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man name Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he slunk down with sleep, fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. Acts 20: 6-12.

Analyzing this bit of history the following facts appear:

1. The occasion for mentioning the day of the week is found in the fact that at its beginning, on what is now called "Saturday evening," a farewell meeting was held, preparatory to the leaving of Paul on the following morning. This fact, and the miraculous restoration of the young man Eutychus, are the only ones which appear, or are implied, as marking the time or the occasion. On the other hand, the theory that this was the Sabbath by a transfer of the law and the customs of rest and worship from the seventh day is positively forbidden by the facts relative to the Sabbath and its observance, by the fact that this is the only time when the first day is mentioned in the entire book, and by the still more significant fact that in this mention there is no hint of anything sabbatic or commemorative about the day, or the meeting; and farther still, by the fact that this meeting must have been on the evening before Sunday, and that Paul and his party pursued their journey on that day. If, in order to put something into this history, it be insisted that this was the Lord's Supper, and that the meeting was on the evening after Sunday, then all the occurrences were on the

second day of the week, according to the prevalent mode of reckoning, and the breaking of bread was on the second day, even according to the modern reckoning, since it was past midnight. The first day of the week, therefore, has no history in the Book of Acts, as it has none in the Gospels. In a word, the most careful search finds no history of Sunday in the Bible, either as a Sabbath, a "Prayer-day," or a "Resurrection Festival." The sources of its history are not found in the Word of God.

But lest some one shall say that the non-historic writings in the New Testament contain references which are indirectly historic, we will notice what is said of the first day, outside of the Gospels and of the Acts. Looking through all of the

EPISTLES,

our search is well-nigh fruitless, for the first day of the week is mentioned but once in them all. Here it is:

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 1 Cor. 16: 1-3.

Analyzed as an historic statement, the above gives the following:

1. Help is needed for the poor at Jerusalem, and Paul gives certain directions concerning how to obtain it. The plan adopted was only a temporary arrangement for a specific purpose.

2. The direction is that every man shall "put aside at home," on the first day of the week, what God has enabled him to give for this purpose.

This interpretation is supported by Alford, Schaff, Meyer and others. Neither the historian nor the exegete can find anything in this to indicate a public assembly, nor any recognition of the day except as a proper one on which to set aside, each man by himself, a benefaction for the poor. To begin the business of the week thus was an excellent way to insure a careful consideration of the claims of benevolence and a systematic training in well-doing.

These considerations are all that appear in the text, or the circumstances, and they are quite sufficient for the order given. A full exegesis of this passage is found in *Biblical Teachings*, etc., by the editor of the RECORDER.

Some writers quote one passage from the Book of

REVELATION,

from which they seek to infer an argument for the observance of Sunday. They presumptuously assert that the passage forms the source of the use of the term "Lord's-day" as applied to the first day of the week. It reads thus:

I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia, etc. Rev. 1: 10.

Granting, for sake of the argument, that the expression is correctly rendered—which, however, is fairly questioned on philological grounds—there are serious objections against using it as a source of history.

1. The expression does not occur elsewhere in the New Testament in the exact form used

in Revelation. But there are several expressions equivalent to this which refer unmistakably to the Day of Judgment, and many scholars of note believe that to be the meaning of the phrase in Revelation. The popular notion is commented upon by a late Roman Catholic writer, as follows:

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment-day to Sunday! The second text of this class is to be found in the 1st Epistle to the Corinthians, 1st chapter, 8th verse. "Who also shall confirm unto you, the end that you may be blameless in the day of our Lord Jesus Christ." What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle, 5th chapter, 5th verse: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The incestuous Corinthian was, of course, saved on the Sunday next following!! How pitiable such a makeshift as this! The fourth text, 2 Cor. 1: 13, 14: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus." Sunday, or the day of judgment, which? The fifth text is from St. Paul to the Philippians, 1st chapter, 6th verse: "Being confident of this very thing, that he who hath begun a good work in you will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rapid transit!

We beg leave to submit our sixth of the class, viz., Phil. 1: 10: "That he may be sincere and without offense unto the day of Christ." That day was next Sunday, forsooth! Not so long to wait, after all. The seventh text, 2d Epistle Peter, 3d chapter, 10th verse: "But the day of the Lord will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity. The eighth text, 2d Epistle Peter, 3d chapter, 12th verse: "Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved," etc. This day of the Lord is the same referred to in the previous text, the application of both of which to Sunday next would have left the Christian world sleepless the next Saturday night.

2. The Revelation was, probably, written a quarter of a century before the Gospel of John, and the absence of the term "Lord's-day" or any similar term from the Gospel in which the first day is distinctly mentioned, (see John 20) is against such a conclusion. If Sunday was so sacred as to be called Lord's-day twenty-five years before John's Gospel was written, it is utterly unhistoric to suppose that the term would not appear in the subsequent writings of John and others. This idea is strengthened by the fact that the term does not appear in the post-apostolic writings until about 170 A. D. The passage, therefore, cannot be made a foundation for the history of Sunday as the Lord's-day, because of what it contains; and the circumstances, viewed in the light of history, forbid any application of the term to Sunday.

Thus our survey of the Epistles and of Revelation reveals no history of the first day of the week in the Bible.

In conclusion, note these facts:

(a) The Sabbath is mentioned in the New Testament sixty times, and always in its appropriate character as God's holy day. Christ did all he could to correct false notions concerning it, and to remove the burdensome formalities which had been imposed upon it, including the various references, and Christ's example, more is said of it and of the law of the Fourth Commandment than of any other law of the Decalogue.

(b) Sunday is mentioned but eight times, including one passage in the spurious addition to Mark's Gospel. It is never mentioned as a sacred day, as a Sabbath, or the Sabbath, or as being in any way commemorative of any event; nor is the idea of a change of the Sabbath to Sunday suggested in the New Testament, even in the most remote way. These facts are beyond controversy, however much men may ignore them through prejudice or want of knowledge. Facts, not theories, must settle the question at issue.

MISSIONARY BOARD MEETING.

An adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Aug. 7, 1901, at 9.30 o'clock A. M. President Wm. L. Clarke in the Chair.

Members present—Wm. L. Clarke, O. U. Whitford, A. S. Babcock, B. P. Langworthy 2d, G. B. Carpenter, Geo. H. Utter, C. A. Burdick, C. H. Stanton, E. F. Stillman, N. M. Mills, S. H. Davis, L. T. Clawson, S. P. Stillman.

Prayer was offered by Geo. H. Utter. It was voted that an appropriation of \$33.00 be made to pay bill of Thos. B. Burdick for expenses incurred during previous evangelistic work.

The Committee on London matter presented the following report:

Your Committee to consider the relations between this Board and the church in London, known as the Mill Yard church, would respectfully report that they have given the matter considerable consideration, and have conferred with those who are interested alike with this Board in the matter so far as the denomination which we represent is concerned. After a full consideration and weighing of all the facts to be obtained, it is the opinion of the Committee that this Board should not take up the care of the Mill Yard church at this time, because:

1. The calls for assistance from the Board are so many that all cannot be answered, and, therefore, it becomes the duty of the Board to select those which are the most favorably situated for securing the results for which the Board labors. The expense involved in sustaining a missionary pastor in London would be greater at this time than the Board is warranted in assuming under its present financial conditions and with the conditions of the London church borne in mind.

2. Under the scheme established by the Court of Chancery for the disposition of the Joseph Davis charity the portion which is coming to Mill Yard church is fixed in amount, but the conditions surrounding it are so uncertain and so dependent upon the action of other parties to the scheme, that the Board would not be warranted in entering upon work which required the financial assistance of this fund. Under that condition, therefore, your Committee is of the opinion that the present outlook for the Board's finances would not justify them in entering upon work at London, which of necessity would be for a period of years.

3. Added to these two reasons already mentioned is the more serious one of the lack of harmony among the members of the Mill Yard church. Their differences are of such a nature that your Committee sees no hope of successful work there under such conditions, and when this is added to the conditions which surround the Board, your Committee has reached the conclusion already stated.

Your Committee respectfully requests that it be discharged from the further consideration of the matter.

Geo. H. Utter, } Com.
C. A. Burdick, }

In accordance with recommendation of the Committee on Program, O. U. Whitford was appointed Historian for the Society at the Annual session of 1902.

Samuel H. Davis and Lewis T. Clawson were appointed Auditing Committee.

Geo. H. Utter, Treasurer, presented his report which was referred to the Auditors.

Chas. H. Stanton presented the report of

the Committee on Permanent Funds, which also was referred to the Auditing Committee.

O. U. Whitford, Corresponding Secretary, presented his report, which was read.

It was voted that the report be accepted, and that it, together with the reports of the Treasurer and the Committee on Permanent Funds, when they are audited, be the report of the Board of Managers to the Seventh-day Baptist Missionary Society at its Annual Session, to be held in connection with the General Conference in August, 1901.

It was voted that 200 copies of the Annual report be printed for distribution at the General Conference.

Adjourned.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Rec. Sec.*

RAILROAD RATES TO CONFERENCE.

New York to Alfred and return, 15 day limit.....	\$9 75
New York to Buffalo and return, via Alfred, 15 day limit.....	13 00
Westerly to Buffalo and return, via Alfred, Pan-American ticket, via N. Y. N. H. & H. R. R., and Erie R. R.,.....	16 20
Westerly to Buffalo and return, via Stonington Line, and Erie R. R.....	14 55
Philadelphia to Alfred and return, via Reading R. R. and Erie R. R., rate not yet determined, but probably fare and one-third for round trip.	
Salem, W. Va., and vicinity, route and rate not yet determined, but probably fare and one-third for round trip.....	
Chicago to Alfred and return, with Buffalo privileges, 15 day limit.....	17 00
Buffalo to Alfred and return, 4 day limit.....	2 75
Buffalo to Alfred and return, 10 day limit.....	3 75

All persons intending to visit Pan-American before Conference should apply to one of the Committee for certification of right to use Conference privileges, to be presented to ticket agents and conductors. Anyone desiring information not covered by, above should apply to the member of the Committee in their territory, enclosing stamp for reply. Look out for new information next week.

IRA J. ORDWAY,

134 Monroe street,
Chicago, Ill.

WM. H. CRANDALL,

Alfred, N. Y.

D. E. TITSWORTH,

Plainfield, N. J.

Committee on Railroad Fares.

GOD'S GIFT.

A physician, whose life had been made beautiful with good deeds and a high faith, said once:

"If I have been happy or useful in the world, it is due largely to the effect on my mind of a chance question from a stranger.

"I was a poor boy and a cripple. One day, standing on a ball-field, I was watching the other boys with bitterness and envy. They were strong, healthy, well clothed and well fed. Some of the mothers of the players sat in carriages, waiting to see the game, intending to drive their sons home, when it was over. I looked at them with an angry scowl, sick at heart. A young man standing beside me, and seeing, no doubt, the discontent in my face, touched my arm.

"Say, bub! You wish you were in the place of those boys, eh?" he said.

"Yes, I do!" I broke out. "Why should they have everything, and I nothing?"

"He noted gravely. 'I reckon God gave them money and education and health to help them to be of some account in the world.

Did it never strike you that he gave you your lame legs for the same reason—to make a man of you?"

"I did not answer, and he turned away. I never saw him again. But I couldn't get his words out of my mind. My crippled leg—God's gift? To teach me patience and strength?"

"I did not believe it. But I was a thoughtful boy, taught to reverence God, and the more I thought of it the more it seemed to me the stranger told the truth. I did believe that God pitied me—and at last came to feel that it would please him if I rose above my deformity, and by it be made more manly and true. It worked on my temper, my thoughts, and at last upon my actions. Gradually it influenced my whole life. Whatever came to me, I looked upon as God's gift for some special purpose. If it were a difficulty, he gave it for me to struggle with, to strengthen my mind and faith; if it were a helpless invalid cast on me for support, or even a beggar, I thought—God has given me another chance to do his work.

"The idea has sweetened and helped all of my life. I wish I could find the man who gave me this password which has lifted my life to a higher plane, and has led me constantly to the source of all good.—*Missionary Review.*

A WAIL FROM THE MINISTER'S BABY.

BY MARY MUNCY CHURCH.

Oh, yes! I'm the minister's baby,
Don't I look remarkably wise?
I'm only a wee little mite, but I see
Some things with my round, blinking eyes.

My parents are noble and gifted—
For such is the general accord—
But they've no time, you see, for midgets like me,
'Cause they're working so hard for the Lord.

I notice that other folks' babies
Such lots of attention receive,
They have mammas who make all their garments and
take
So much care all their wants to relieve.

I try to be a good baby,
But when I feel hungry and sick,
And mamma's engaged, I become so enraged
That I do nothing but cry out and kick.

I don't look ragged and dirty,
But the clothing I usually wear
Is sent ready-made by some "Ladies' Aid,"
And in it there's room and to spare.

I'd like to go out for an airing
In a cab, as some babies do,
All tucked nicely in from tiptoe to chin—
And a parasol over me too.

Now my mamma goes off in a hurry,
Some important appointment to meet,
And she grabs me up quick, while in the air stick
Out my poor helpless arms, hands, and feet.

I dread those frequent occasions,
When I'm dragged off to church, half asleep,
Where my papa talks loud to a big grown-up crowd,
And won't let me make the least peep.

Yes I 'tend all the services promptly,
'Cause my mamma won't miss for the world.
So, early and late, I sit there in state
When most babes in soft beds are curled.

Prayer-meetings and Christian Endeavors,
Choir practice and Ladies' Aid, too;—
I'd abolish them all, beyond any recall,
If I had my own way, wouldn't you?

Oh, yes! I get plenty of petting,
For everyone seems to expect
That, like the "church mouse," I belong to the house,
With no rights they're bound to respect.

So I'm tumbled about by the children
Until I'm all tired and faint,
While big folks insist that the pet must be kissed,
'Tis enough to ruin a saint!

Well, I spose I ought to be willing
To suffer for righteousness sake—
So here endeth my tale. May this long-drawn-out
wail
Some slumbering sympathies wake.

SEEK your life's nourishment in your life's
work.—*Brooks.*

SABBATH LITERATURE.

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

Books by the Editor of the "Recorder."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Serial Numbers.

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

Single Tracts.

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

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

BIBLE READING ON SABBATH AND SUNDAY. 8 pages.

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

AMENDING GOD'S LAW. 4 pages.

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

THE DAY OF THE SABBATH. 8 pages.

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

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

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

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

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

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

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.

July 6.	God the Creator of all Things.....	Gen. 1: 1-29; 2: 1-3
July 13.	Beginning of Sin and Redemption.....	Gen. 3: 1-15
July 20.	Noah Saved in the Ark.....	Gen. 8: 1-22
July 27.	God Calls Abram.....	Gen. 12: 1-9
Aug. 3.	Abram and Lot.....	Gen. 13: 1-18
Aug. 10.	God's Promise to Abraham.....	Gen. 15: 1-18
Aug. 17.	Abraham's Intercession.....	Gen. 18: 16-33
Aug. 24.	Abraham and Isaac.....	Gen. 22: 1-14
Aug. 31.	Isaac the Peace Maker.....	Gen. 26: 12-25
Sept. 7.	Jacob at Bethel.....	Gen. 28: 10-22
Sept. 14.	Jacob a Prince with God.....	Gen. 32: 1-32
Sept. 21.	Temperance Lesson.....	Prov. 23: 29-35
Sept. 28.	Review.....	

LESSON VIII.—ABRAHAM AND ISAAC.

For Sabbath-day, Aug. 24, 1901.

LESSON TEXT—Gen. 22: 1-14.

GOLDEN TEXT.—By faith Abraham, when he was tried, offered up Isaac.—Heb. 11: 17.

INTRODUCTION.

We come now to consider the greatest trial of Abraham's life and to witness the highest triumph of his faith. Abraham had shown great faith in taking God at his word, and believing that God could do for him that which was seemingly impossible. But now he is called upon to sacrifice his son—his son which had been granted according to the promise and through whom he expected the fulfillment of God's covenant with him that his seed should become a great nation and bring great blessings to all the families of the earth.

In order to understand this narrative we must bear in mind that Abraham did not regard the sacrifice of a son as a sinful act, or even inappropriate. He lived among people who offered human sacrifices. Even among the children of Israel after the time of Moses, we have one instance of human sacrifice for which the writers of the Bible have no word of reproof. Judges 11: 39.

This incident instead of teaching that God sanctions human sacrifice, shows conclusively that although God desires a readiness to yield our will unto him, he is not to be propitiated by the blood of a first-born son.

TIME.—The precise date is uncertain, for we are unable to determine the age of Isaac. He was certainly more than a child, and perhaps a young man grown.

PLACE.—Moriah. Perhaps the very spot upon which the temple was built.

PERSONS.—Abraham and Isaac, and the servants.

OUTLINE:

1. Abraham's Preparation for the Sacrifice. v. 1-10.
2. The Lord's Provision. v. 11-14.

NOTES.

1. *After these things.* An indefinite reference to past events, as in chapter 15: 1, and elsewhere. *God did tempt Abraham.* That is, tested him, to see whether he would obey him unto the uttermost in giving up his son and trusting for the fulfillment of the promise in some other way. The translation of the Authorized Version "tempt" is particularly unfortunate, as it suggests that there was a sin proposed. But the test was simply in regard to obedience and trust. See Introduction.

2. *Take now thy son,* etc. The explicitness in the designation of Isaac helps to set forth the severity of the demand. Ishmael having been sent away with his mother, is not reckoned as his son, as the promise could not be fulfilled in him. *The land of Moriah.* This expression occurs only here in the Bible, but "Mount Moriah" occurs in 2 Chron. 3: 1. The particular mountain to which Abraham was led seems to have been, therefore, the hill upon which the temple was built.

3. *And Abraham rose up early,* etc. We are told of Abraham's simple obedience, and left to imagine his severe agony of mind.

4. *Then on the third day,* etc. It may be inferred from this reference to time that Abraham had been residing in Beersheba [chapter 21: 32], which is about forty miles from Jerusalem. [An hour's journey is often reckoned at two and one-half miles.]

5. *And Abraham said unto his young men,* etc. At some little distance from the appointed place Abraham leaves his servants, probably not because he feared that they would interfere with his act, but because he wished

to be alone with God when he made this greatest sacrifice. It is worthy of notice that it is the same Hebrew word, which, in the plural, is translated "young men," and in the singular "lad." *And worship and come again to you.* These two verbs are both in the plural. Some have inferred that Abraham anticipated that his son in some way would be spared to him; but such a hypothesis would destroy the reality of the test.

6. *And he took the fire in his hand.* That is, a glowing ember with which to kindle the fire. *Both of them together.* We may well imagine that this journey was grievous to the heart of Abraham.

7. *Where is the lamb for the burnt offering?* A very natural question. Isaac had doubtless seen his father offer sacrifice.

8. *God will provide himself a lamb,* etc. Abraham cannot as yet bring himself to declare the unpleasant truth.

9. *And bound Isaac his son.* We are to imagine that Isaac recognized the authority of his father, and yielded himself an unresisting victim.

10. *And Abraham stretched forth his hand,* etc. The deed is now fully accomplished, so far as the intention is concerned. Even if Abraham had hoped that both he and Isaac would return to the young men in the distance and had expected that God would provide a lamb instead of Isaac—suppositions which are hardly probable—this hope and this expectation are now at an end.

11. *And the angel of the Lord.* The angel or messenger of Jehovah speaks for Jehovah himself. In many of the passages in which this expression occurs it stands practically as a substitute for the divine name. We may say, for example, that in the passage before us, that God himself is present to reward Abraham and to preserve him from mistake; for "from me" at the end of verse 12 means "from God."

12. *Lay not thy hand upon the lad,* etc. Hereby God plainly teaches that he does not desire human sacrifice. *For now I know that thou fearest God,* etc. The test has proven in every respect satisfactory. To fear God is not to stand in dread of him, but to reverence him and to render obedience to his commands, trusting in his wisdom and love.

13. *And, behold, behind him a ram caught in a thicket,* etc. Thus does God provide for himself an animal to sacrifice. It seems likely that the ram had been there for some time, and had not been seen by Abraham, because it was behind him.

14. *Jehovah-jireh.* That is, Jehovah will see, or rather, Jehovah will provide. The second part of the compound name is identical with the verb translated "provide" in verse 8. *As it is said to this day.* "So that it is said to-day." The name given by Abraham has become the basis of a proverb. *In the mountain,* etc. It is better to translate, "In the mountain Jehovah shall be seen." This means practically that God will reveal himself in time of need and provide for those who trust in him.

COLLEGE MEN IN BUSINESS.

As a rule, great corporations seek college men because, other things equal, they will ultimately make better heads, better leaders; and this, notwithstanding the fact of the general impression that college men are not practical. The heads of such institutions know very well that, if a man is made of the right kind of material, a college education, although it may temporarily prevent the development of the practical faculties, enables a man to analyze well and to grasp conditions very quickly. The greatest drawback to the young graduate is that he is too full of theories, too near his diploma, to be of very good value; but, after the dream of his future greatness has faded a little, and he settles down to business, he will adapt himself very speedily; and, when he once masters the details of a business, he will make rapid strides toward the top. He has learned in college how to think, how to marshal his mental forces; and, when he has learned the different phases of his business and how to apply his knowledge, he will be a stronger man than he would have been without the higher education.—*Success.*

A SEARED conscience is like a tympanum without resonance.—*Theo. L. Cuyler.*

Popular Science.

BY H. H. BAKER.

The Poles of the Earth.

It is remarkable that the two extremes of the earth, called the poles, surrounded as they are at the present time with large fields of ice, and almost in continuous darkness, should attract the attention of people to such an extent as to cause large and expensive expeditions to be fitted out, and scholars of ripe experience to spend years of privation in that inhospitable climate, in an endeavor to reach that point called the pole of the earth.

We have heretofore called the attention of our readers to the several expeditions that have gone forth in search of the "North Pole," not yet found. Another remarkably well arranged expedition left Norway for the North Pole within the last few days. We shall watch its progress with care.

A new interest has been awakened this year in regard to the Antarctic region, surrounding the South Pole, and one expedition is now on the way, and three more are preparing to go to explore that section, of which but little is known, although the continent in which the "pole" (as it is called) is supposed to stand, has been circumnavigated.

For our better understanding, it may be well to refer to several of the most important whaling expeditions that have visited these low southern latitudes. No land was known to exist south of 60° until the year 1819. In that year South Shetland Islands were discovered. In 1821 South Orkney, and in 1831 Enderby's Land, in 1832 Graham's Land, and in 1839 the Bellamy Islands. These discoveries were made by British navigators in passing from the Atlantic to the Pacific Ocean, south of Terra-del-Fuego. The Russians discovered Alexander and Peter Islands in 1821.

In August, 1838, the United States exploring expedition, under the command of Lieut. Wilkes, sailed from Norfolk, Va., for the South Antarctic region, and on the 19th of January, 1840, discovered what was supposed to be a continent, about 2,000 miles south of Australia, and explored it from east to west, a distance of 1,700 miles. At this very time, a part of this same coast was seen by Commodore DeUrville, a Frenchman, while sailing in this section.

In 1841 Captain J. C. Ross, a British navigator, explored a line of coast, extending southward to within 830 miles of the South Pole. He discovered two mountains near the southern point reached; one 12,400 feet high, which was an active volcano, which Captain Ross named Erebus, after the name of his ship; the other, 12,000 feet high, he called Terror, the name of his other ship.

With the exception of the expeditions of Dr. Gerlashe and Borchgrevinck in 1898, which amounted to but little, and of which we have already written, the explorations of the whole Antarctic regions have been at a standstill for more than a half a century.

The four expeditions, now about to engage in Antarctic explorations, are English, German, Scotch and Swedish. We will only speak of the English, in this article, for want of room, leaving the others to follow. The English expedition, as we understand, is to go south on 90° east longitude, as far as possible, and then follow around south of Australia, and the Pacific, until it reaches 90° west

longitude. Their instructions are to return home by the way of the South Pacific and Cape Horn. The Germans are to take the other half of the circle for their field, sailing south of the Atlantic, Africa and the western half of the Indian Ocean, to where the English first started; then the Germans are to sail for home.

The English expedition is well backed, going under the direction of the Royal Geographical Society, the Royal Society and the British government. They have prepared a remarkably fine ship, 172 feet in length, 16 feet in depth and 33 feet in width, and it has 1,750 tons displacement. Her walls forward are between eight and nine feet thick, of solid oak, covered with steel plates; her engines are of 450 H.-P. The ship has been built expressly for the work, and has every convenience possible, costing about \$225,000. It is named the Discovery, and is commanded by Captain R. F. Scott. Dr. George Murray, of the British Museum, will have charge of the scientific work. The other members of the staff are William Shackelton, physicist and astronomer; T. V. Hodgson, biologist; Dr. R. Koettlitz, botanist, and Dr. E. A. Wilson, zoologist; Mr. Skelton, engineer and scientist. The ship is well provided with machinery for dredging, and for every part of scientific work.

We will speak of the other expeditions in our next. This one we are advised is already on its way to explore those barren fields where no human voice was ever heard or eye hath ever seen.

MARRIAGES.

WILCOX—LYON.—At the home of the bride's parents, in Richburg, N. Y., July 31, 1901, by Rev. J. G. Mahoney, Mr. Wayland D. Wilcox, of Newport, R. I., and Miss Faith Lyon.

McGIBNEY—BROWN.—At the parsonage, Richburg, N. Y., July 29, 1901, by Rev. J. G. Mahoney, Mr. Henderson McGibney and Miss Alice Adelle Brown, both of Friendship.

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.—Mrs. Emeline Saunders Coon was born in Alfred, N. Y., in the year 1827, and died in Milton, Wis., Aug. 1, 1901.

On Nov. 26, 1846, she was married to Lorenzo Coon, who died June 16, 1899. Sister Coon accepted Christ in early life, and was ever a faithful follower of her Lord, and has left an example of Christ-like living well deserving of emulation. For many years she was a consistent member of the Albion Seventh-day Baptist church, and from which she has entered into that rest which remains for the people of God. Sermon by her pastor from Gen. 49: 18. S. H. B.

Literary Notes.

The Ideal Musical Church Service.

The question of what the ideal musical church service should be is not to be answered off hand, but surely some points of guidance may be gathered from the historical facts already cited, says Louis C. Elson in the *International Monthly* for August. In the first place, the musical church service of the future should free itself from all fetters of prejudice, and admit every form of musical art that has been used successfully by any denomination whatever. The boy choir should not be suffered to be a matter of creed, nor the orchestra to remain almost entirely a Catholic institution, so far as the church service is concerned. An eclectic system of church music should be evolved, in which every element above described might be free to enter in, according to the exigencies of the occasion, and limited only by the

size of the edifice, of the congregation, or of its purse. Naturally, the Catholic Mass, as a whole, could not enter into the Protestant church, for it is fitted closely to its own ritual; but certain of its chief numbers could be employed, if given a good English paraphrase. The mighty choral should be assiduously cultivated. If every service contained at least one broad chorus of the dignified character of "St. Anns," it would be a good corrective for much of the jingly music that obtains in the United States. But, in the matter of choral work, the organist would be an important factor for good or for evil. The choral should be "given out" upon the organ a trifle faster than it is intended to be sung, for every congregation in Christendom sags a little from the given tempo. The organist should make a slight hold, or *fermata*, upon the last note of each phrase, for in a large congregation the stragglers need to be brought home as often as each phrase.

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

ALL those who ever attended school at the Big-foot Academy, Walworth, Wis., are invited to attend the Annual Reunion, to be held Thursday, Aug. 8, 1901, on the old Academy grounds.

JOSIE HIGBEE, Sec.

WALWORTH, Wis.

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. 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. Services begin at 11.30 A. M. Until September 1, Rev. David A. McMurray, assistant pastor of the Memorial Church will preach. 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.

ALL persons expecting to attend the General Conference at Alfred Aug. 28—Sept. 2, whose names have not been reported through the churches, will please send in their names before Aug. 10. We make this request that we may have time to make proper arrangements for your entertainment.

R. A. ARMSTRONG,

Chairman Entertainment Committee.

THE Portville, Shingle House and Hebron churches will meet with the Hebron Centre church in their Annual Quarterly Meeting, beginning Aug. 9, 1901. The program will be arranged at the beginning of meetings. Everybody invited to attend.

By order of church.

July 25, 1901.

L. R. BALL, Clerk.

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.

The Committee is composed of the following: C. A. Burdick, Ashaway, R. I.; Chas. York, DeRuyter, N. Y.; Rev. L. E. Livermore, New Market, N. J.; R. S. Langworthy, Brookfield, N. Y.; A. B. Kenyon, Alfred, N. Y.

THE Sabbath-school Board, desiring to get as complete a report of the Sabbath-schools as possible, has sent, as usual, to the Secretary of each school as reported last year a blank to be filled out and returned as early as possible. We would ask that the pastors and superintendents give these reports their attention, if necessary. We also ask that if anyone knows of a school that has been organized during the past year, or that was not included in the last report, that information regarding it be sent to us. We would like to know at least the number of scholars enrolled, the average attendance and the amount of money raised during the year.

JOHN B. COTTRELL, Sec.

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MAN, like a tree, groweth of that upon which he feedeth. Physically, mentally, morally he draweth up from the roots of his being the nourishing sap which buddeth in his thoughts, bloometh in the blush of his cheek, and beareth fruit in his life. Be thou plauted in a good place, and feed thou to thy profiting upon the rich soil of God's tender grace.—Theodore S. Snow.

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