

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDER.

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### The Best We Have.

**C**HRIST wants the best. He in the far-off  
ages  
Once claimed the firstling of the flock,  
the finest of the wheat;  
And still he asks his own with gentlest pleading,  
To lay their highest hopes and brightest talents  
at his feet.  
He'll not forget the feeblest service, humblest love;  
He only asks that of our stores we give to him  
The best we have.

Christ gives the best. He takes the hearts we offer,  
And fills them with the glorious beauty, joy, and  
peace;  
And in his service, as we are growing stronger,  
The calls to grand achievements still increase;  
The richest gifts for us on earth, or in the heaven above,  
Are hid in Christ. In Jesus we receive  
The best we have.

And is our best too much? O friend, let us remember  
How once our Lord poured out his soul for us,  
And in the prime of his mysterious manhood  
Gave up his precious life upon the cross!  
The Lord of lords, by whom the world was made,  
Through bitter grief and tears gave us  
The best he had!

—The Interior.

\$2.00 A YEAR

PLAINFIELD N J

## The Sabbath Recorder.

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

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AFTER an absence of two months from his desk, the Editor of the RECORDER is in his accustomed place again, thankful for the blessing of restored health. His thanks are also due to many friends whose messages of sympathy and regard did much to lighten the burdens and suffering of days of pain and weakness. That the RECORDER went forward without interruption illustrates the truth that though workers are laid aside, God's work goes on.

THE most serious hindrance to genuine Sabbath Reform, at the present time, is the attitude of Christian leaders toward the Sabbath question. The evils of holidayism, in its various forms, are, in no small degree, secondary results. We make no plea for a return to the Sabbath as it was among the Jews, nor to Puritanic Judaism, as it appeared in the earlier days of the Puritan Sunday. On the contrary, we urge the acceptance of the Sabbath according to the interpretation and practice of Christ, its Lord. The Christian leaders who oppose this position, have left only those conceptions of Sunday, which have been fully tested in history, and have resulted, always, in holidayism and no-Sabbathism. Hence we say that their position is the great barrier to genuine Sabbath Reform. That reform can never come through the irreligious and non-religious masses. Its roots must be in religious convictions and conscience. As a Biblical and religious question, it belongs to the church. Religious teachers control its destiny, in so far as human agency can determine such destiny. So long as these leaders reject Christ's position and ignore his example as a Sabbath-keeper, and falsely claim that he or his immediate followers introduced the observance of Sunday in place of the Sabbath, evil will follow. There has been no other result in history. There can be no other.

THE history of the efforts to enforce Sunday laws during the summer just past brings the fact into still greater prominence, that if any general and continued enforcement is secured against popular recreations, or business, a reaction soon sets in which throws everything wider open, or which carries the issue into politics for the modification or the repeal of existing laws. Seen in the light of history or of the overwhelming tendency of the times, the future of Sunday laws is to be "innocuous desuetude" or repeal. It is useless to declaim against such results.

THERE has been unusual activity during the past summer in efforts to enforce Sunday laws, but these efforts have been turned toward minor points, and no permanent good has been gained. Public opinion, social customs and money hold the entire balance of power against existing laws, and the general disregard increases with each year. The state of things among Christians is set forth in the extracts published on other pages of this issue. This growing disregard for Sunday has gained, notably within the past ten years, and the influences which foster it are swollen month by month.

JUDGE BRENT, of Walla Walla, Washington, has rendered an important decision, declaring the Sunday law of that state unconstitutional, upon the ground that the Legislature has no power to make unjust distinctions against legitimate business, prohibiting some and forbidding others. The opinion is elaborate and exceedingly just and clear in its discussion of fundamental principles. It is reported that the case—that of Nichols, a Seventh-day Adventist merchant—will be appealed to the Supreme Court of the state. There is a growing conviction that Sunday laws must find similar condemnation everywhere.

IN the *Christian Advocate*, New York, for Sept. 5, 1901, Elbert S. Todd, D. D., arraigns the railroads of the United States, as leaders in the work of destroying regard for Sunday. He charges them with low mercenary motives, compares them to the saloons, and denounces Sunday trains unsparingly. If he had been a careful student of the question, he would know that public opinion led the way and demanded Sunday trains, and that church-goers were among the first to ask such trains in New England. Has Mr. Todd ever seen the report of Mr. Wright on Sunday labor in Massachusetts? Accurate and full knowledge of a question is an excellent preparation for wise writing.

OUR readers are asked to give careful consideration to the article on "Reasons for Giving the Sabbath a Re-hearing," found on another page. Such a re-consideration of the fundamental features of the Sabbath question must come. No new basis can be found for Sunday. Only two bases for it have ever been sought, viz., the authority of the church and the Puritan-change-of-day, and transferred-law theory. The only genuinely sabbatic regard Sunday ever secured was for a brief period, on this latter basis. Now that it has been laid aside, even by Christians, nothing is left but the inevitable return to church authority, and holidayism. At such a crisis the Sabbath and Christ's attitude toward it may demand a re-hearing in the largest interests of a great truth. For such a re-hearing the RECORDER labors.

A TRACT of 14 pages, entitled "On What Day Was Jesus Crucified, and On What Day Did He Rise?" is on our table. The author is Joseph K. Davison, 52 Franklin St., Station H, Washington, D. C. It presents a full view of what the New Testament says, and notes some things from literature which supports the popular traditions, but his conclusions are in accord with the fact that Christ was crucified on Wednesday, and rose late on the Sabbath. This position is supported by astronomical and chronological facts, which have been well presented by certain writers, and which the RECORDER is seeking opportunity to examine in detail before giving place to them.

LAST night we listened to a noisy dog which barked at the moon with zeal and venom; but the moon seemed to smile and went on its shining way, undisturbed, until the dog stopped his noise through weariness. That is the best way to meet noisy and unjust criticism. Being conscious of your own rectitude, go quietly on regardless of the empty noise of would-be critics, whose only stock in trade is telling how not to do things.

THE disciple John, who, of all the group, lived nearest the Master, has given us three definitions of God, each of which is perfect of its kind. These definitions appear in his first Epistle: "God is Spirit," "God is light," "God is love." As far as words can express the conception of God, these tell us his nature. The last definition ought to be of deepest interest to us all. The love of God is more than emotion, more than affection, and infinitely more than mere choice. If it were emotion, there would be little hope for us; if it were mere choice, distinctions would arise and human jealousy would be created because of divine love. Our highest good comes when, through obedience and respect for God's will, we enter into the deepest conception of God as Love, and of his love for us. God's love revealed in Christ comes close to us. But in our silent communion with the Father we can enter so fully into his love that the soul finds unceasing rest and perfect peace, because of the wondrous "manner of his love toward us."

THE National Reform Association is to hold its Annual Meeting at Pittsburg, Pa., Nov. 19-21, 1901. On Nov. 20 the Sabbath question appears on the program in the following items:

"The Sabbath, the Safeguard of Rights."

(a) The Rights of God, Rev. J. S. McKee, D. D., Butler, Pa.

(b) The Rights of Man, Rev. E. L. Eaton, D. D., Allegheny, Pa.

Short Address, Rev. Dr. R. M. Russell, East End, Pittsburg, Pa.

These reformers are right in basing the obligation to keep the Sabbath on divine authority, however wrong they are in substituting Sunday for the Sabbath, and in seeking its observance through civil law. They represent more conscience touching the question than most Christians do.

F. W. UNGER, in a book about to be published, entitled "With Bobs and Kruger," reports a state of things touching the gold mines in South Africa, for which England went to war with the Boers, which may lead to serious complications when the war ends. It is this:

The Boers originally leased the mines with the provision that if at any time they should remain unworked for a period of six months the leases would revert to the government. Of course, the beginning of the war put a stop to all mining operations, and when the war was six months old the government privately sold the reverted leases to French and German capitalists.

Under such circumstances, the citizens of France and Germany will claim their rights whenever the war closes. As the claims of these capitalists will be supported by their respective governments, England is likely to add the loss of the mines to the long list of losses already incurred in this most unfortunate and disastrous war.

THE Evangelical Alliance has issued its "Suggestions for the Week of Prayer," from Jan. 5 to 12, 1902. The themes suggested are: The Vision of God in Christ, Our Nation, Our Church, Christian Missions, The Family and the School, The Coming of the Kingdom.

THE power of the saloon as a factor of the Sunday question is well known. The late election of mayor and other leading officers in "Greater New York" City, indicate that the Sunday saloon will be legalized in that metropolis at no distant day.

## REASONS FOR GIVING THE SABBATH A RE-HEARING.

The Sabbath—usually called "Saturday"—has little place in the popular thought when the question of Sabbath Reform is considered. The influence of Roman Catholicism, and the Puritan idea that "the day has been changed," have united to produce this state in the public opinion, and men conclude that the Sabbath had a full hearing and was set aside long ago. This comes more through thoughtlessness and prejudice than because they have given a careful and impartial consideration to all the facts involved. It is common to hear men say: "The claims of Saturday? I have never supposed it had any!" The attitude of most Protestants toward the Sabbath at the present time is the counterpart of the attitude which the Roman Catholic Church took concerning the first movements of the Reformation of the sixteenth century. In effect, if not in so many words, the Catholics said:

These questions which Luther and his fellows raise are not open questions. They have been settled and fixed by the consensus of Christendom for more than a thousand years. None but fools and fanatics would dream of overthrowing this long-established and sacred order of things. As to "faith," everybody knows that men must come to God through the church. As to "authority," Christ vested it in the Holy Church, when he gave the keys of the kingdom of heaven to Saint Peter and to his legitimate and only successors. These successors, the Popes, are Christ's vicegerents on earth. All Christendom has believed this from the days of the apostles until now. As to the sacrifice of the "mass," the "worship of the Virgin," the doctrine of "Purgatory," "prayers for the dead," the "worship of saints," and above all, the "union of church and state," and the "sovereign temporal power of the Pope," all these have been essential and fundamental elements of Christianity through all time. To question these is the height of impiety and heresy. To overthrow these is most deadly sin.

Such was the position of the "holy," powerful, long-established church, when God demanded the re-hearing which began even before the time of Luther, and which is not yet finished. What we now ask for is part of the original call for re-hearing. The case has never been out of court. The line of witnesses has continued and the "documentary evidence" is intact. The demand was first made on Biblical grounds, and we repeat the demand on that original foundation. Although the Roman Catholics refused to grant the hearing demanded by Luther, it went steadily on. Reforms, like apples, ripen, and no amount of denial and indifference can prevent the harvest. When the time comes, men must gather that harvest by obedience to God's plan, or suffer corresponding defeat and loss.

## THE SABBATH HAD NO FAIR HEARING AT THE FIRST APOSTACY.

The Sabbath was given little or no hearing or careful consideration at the first transition from "Jewish" to "Pagan" Christianity. Paganism was filled with prejudice against Judaism because of its loyalty to the One God, Jehovah. The earliest Christianity was a movement within the Jewish church, and was considered by the heathen nations as a part of Judaism. The persecutions were waged against it as such. The God of the Jews was held to be an inferior and unworthy deity. The Sabbath was his prominent representative, and thus it became an especial point of attack. The barriers of prejudice were erected against it. Tirades of

abuse were poured upon it. The pride of worldly-wise philosophy sneered at it. Political influence, embodied in civil law, pushed it into the background. Social aristocracy turned from it because it was Jewish, and therefore below the standard of Roman society. Men disliked its restraints and refused to consider its demands. The Fourth Commandment was of little account, and the example of Christ in keeping it was only the example of a "Jew," to be forgiven, possibly, but by no means to be followed. Through such a combination of influences, from the third to the fifth century, the Sabbath was thrust out, like Hagar, the Bond-maid, and sent to the wilderness of unpopularity and anti-Judaism, to die. But it refused to die. It was God's day, and it could not die. After the developed Papacy crowded it out of the cities and plains of the Roman Empire, it still lived in the hearts and homes of scattered dissenters, and in a marked degree among the Waldenses of the Alps, whose consciences were as firm as the mountain fastnesses where they lived and obeyed the Word of God. When the night of the Dark Ages began to give way to the dawn of the Reformation, representative Sabbath-keeping Baptists were found in Italy, Bohemia, France and Transylvania. With these the English Seventh-day Baptists were allied. Refused a hearing, misrepresented, legislated against, outlawed socially and theologically, the Sabbath lived on, vital with the power of God, and of everlasting truth.

(Those who wish to study the history of Sabbath-keepers in detail, will find it fully treated in "A Critical History of the Sabbath and the Sunday," by A. H. Lewis, D. D., published at the office of the RECORDER.)

## THE SABBATH AND THE PURITAN MOVEMENT.

Many reasons why the Sabbath should have a re-hearing now are found in the history of the Sabbath and the Sunday in that department of the English Reformation known as "The Puritan Movement." In the progress of reform the times were then ripe for a re-hearing on the question of the authority of the Bible, and of the Sabbath. Here, again, the Roman Catholics, the newborn Church of England—part Protestant and part Catholic—together with many Protestants on the Continent, said: "That question is closed. We are not tied to old Jewish notions like the Sabbath and the Decalogue. It is useless to try to carry us back to those long-forgotten positions." But denial did no good. The agitation went forward and an important and fundamental truth was settled—theoretically, at least—by all Puritan Protestantism, namely: The law of God, written in the Ten Commandments, is universal and everlasting. It outranks the authority of the church and of the state. Puritanism denied the supreme authority of the church, as opposed to the authority of the Decalogue, or as being above it. The Seventh-day Baptists formed the advance-guard of this Puritan Party. They accepted the fundamental definition of Protestantism in fact as well as in theory, and embodied it in Sabbath-observance as in other things. At this point the majority of the Puritans faltered. They accepted the theory of an unabrogated Fourth Commandment, but the influence of Roman Catholicism and Jewish prejudice was so strong that they stopped on the threshold of actual Sab-

bath-observance, and wrought out the compromise between Protestantism and Roman Catholicism, in the new theory of a changed day and a transferred law. This theory was first announced by Dr. Bownde, in 1595 A. D. His book became the source and standard of the new theory. It was in all points, except the "change of day," a Seventh-day Baptist book. His argument in favor of the Sabbath as a permanent and universal fact in history, as fixed upon the seventh day of the week only, and as obligatory upon all men through all time, is sustained with skill and force. Each claim presented is based upon the divine origin of the seventh day as the Sabbath. The sharpness of his logic, and the accuracy of his conclusions, along the main line, forestall the effort to remove the Sabbath from the seventh day, which he makes at the end of the argument. Every passage quoted or referred to in all of his foundation argument refers to the Sabbath only, and directly.

Dr. Bownde would not have written thus had he not seen that there was no other basis possible for anything permanent or authoritative in the matter of the Sabbath. The Romish theory, whether in its original form or as slightly modified by the reformatory movement up to the date when he wrote, had no basis outside of tradition and civil law. The discussion of the question by the English Seventh-day Baptists on one side, and the Churchmen on the other, had cleared the ground, until there were but two logical positions: one resting on tradition and civil law, rejecting the Sabbath and putting Sunday and other church-appointed days in its stead; the other resting on the plain command of God, accepting the Sabbath and rejecting Sunday, and all other feasts and fasts of man's devising. With a clear grasp as to the general situation, Dr. Bownde follows the safe and positive line of truth nearly to the end. But, unable to break away from the popular practice, and poisoned by anti-Jewish prejudice, he must essay the impossible, and proceed to murder his own arguments by attempting to remove the Sunday to the foundation on which God has firmly fixed the Sabbath. One can scarcely refrain from smiling to see with what lofty dogmatism Dr. Bownde attempts to escape from the dilemma in which he had placed himself. After insisting through thirty-five pages that the Sabbath is an universal and primeval institution, fixed upon the seventh day of the week, because of God's example and commandment, and "*That the Sabbath must needs be still upon the seventh day, as it always hath been,*" we are treated in the next breath to the following paragraph:

But now, concerning this very special *seventh day*, that now we keep in the time of the gospel, that is well known that it is not the same it was from the beginning, which God himself did sanctify, and whereof he speaketh in this commandment, for it was the day going before ours, which in Latin retaineth his ancient name, and is called the *Sabbath*, which we also grant, but so that we confess, it must always remain, never to be changed any more, and that all men must keep holy this seventh day, and none other, which was unto them not *the seventh*, but the first day of the week: as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto *the seventh day*, though not unto the very seventh. Concerning the time and persons by whom, and when the day was changed, it appeareth in the New Testament that it was done in the time of the apostles, and by the apostles themselves, and that together with the day,

the name was changed, and was in the beginning called the *first day of the week*, afterwards the *Lord's-day*.

This paragraph deserves special attention, since it embodies the Puritan theory, as first enunciated. The first sentence, purporting to present a reason for the change, declares that it is not in accordance with the commandment of God, nor with his example. This frank confession of disobedience, in fact if not in purpose, is followed, in the same sentence, by the dogmatic assertion, "That all men must keep holy this seventh day, and none other, which was unto them, not the *seventh*, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto that very seventh." The boomerang of retro-active logic, and the self-condemnation of honest admission, are here totally destructive. After coming so near to the victory which belonged to it, logically and according to the Bible, and after being turned aside by a compromise as weak in logic as it was non-Biblical in fact, certainly the Sabbath has a right to demand a further hearing.

This demand is the more reasonable when we remember that whatever of good and of temporary uplift came to the cause of Protestantism through the "Puritan Sabbath"—and its friends claim much for it in this direction—came because it involved in part the fundamental truth which underlies the true Sabbath according to the Bible. Imperfect as the logic of the Puritan theory was, the purposes of those who propounded it were good, and it may be that God could not teach them the weakness of their half-truth, except by the failure which has come. The partial obedience to the divine law which was secured for a century or more by this theory gave the only "Sunday-Sabbath" ever known. It checked holidayism wherever it was accepted, and, for a time, it lifted men into higher living.

If the church would return to the Sabbath as interpreted and kept by Christ, a permanent basis for Sabbath Reform would be secured. Until that is done, anarchy and ruin will increase in the realm of Sabbath-observance.

#### THE KEEPING OF THE LAW.

BY H. H. HINMAN.

At a meeting held in Boston, in May, 1901, called to consider the relation of Hebrew Christians to the law, as recorded in the Old Testament Scriptures, a paper was read by Mr. J. R. Lervek, which is reported in the *Jewish Era* of July 15. The writer contends that the keeping of the Sabbath and the dictatorial laws, by Jewish Christians, has no influence over their unbelieving brethren to lead them to accept Christ, and that, therefore, it is inexpedient for Jewish missionaries to observe such laws. He says: "It is true that the arguing Jew throws this up to the missionary. You say that Jesus did not come to destroy the law, but to fulfill it. Then by what right did he change the Sabbath to Sunday, since God has said keep the seventh day holy?"

Now, suppose, for argument's sake, that the Jewish Christians all around would strictly keep the seventh day and all other Jewish laws, do you think it would make any difference with the Jew? By no means; he will say you do this for policy's sake, in

order to catch us, and he will point to the Gentile Christians, who do not keep the Jewish Sabbaths, and they will say, as they say now, "There are Christians who profess to believe the Old Testament, and do not keep what the Old Testament teaches and still claim that Jesus changed the laws of God for his professed followers." So if not keeping of the law on the part of Jewish Christians is a stumbling-block to the unbelieving Jew, the not keeping of the law on the part of Gentile Christians is the same stumbling-block." This last point is well taken. But before considering what seems to me the illogical and misleading effect of the general argument, I desire to call attention to the following principles:

1. The question is not what will have a certain effect on the Jewish mind, but rather what is true and right, what is in harmony with the example and teaching of Christ and his apostles. We are always to assume that divine wisdom is greater than human, and that the highest expediency is in the strictest conformity to the law of God.

2. It is not for a moment to be conceded that there is any real gospel which does not imply and include an entire conformity of heart and life to the commandments of God, as given in the Scriptures of the Old and New Testaments. No antinomian gospel is to be considered. "Do we make void the law through faith? Nay, verily, we establish the law." Rom. 3: 31.

3. A distinction is to be made between those Jewish ordinances that were typical of Christ, and which expired by limitation, and those laws that grew out of the relation of things and are perpetual in their nature. Obedience to the latter is not a matter of choice to either Jew or Gentile.

4. Positive precepts, given by express command and not self-limited, can only cease to be binding by the same authority by which they were enacted; only the power that enacted can repeal them.

Now, in seeking the conversion of Jews to Christ, we ought to be able to meet any fair argument they may present, and when they say to us, "You hold that Jesus did not come to destroy the law, but to fulfill it, then by what right did he change the Sabbath to Sunday, since God said keep the seventh day holy?" Such a question is legitimate, and can only be answered by answering not according to the traditions of men, but by the Word of God. Christ did not change the Sabbath to Sunday. Neither he nor his inspired apostles ever called Sunday the Sabbath, nor did they give any command to observe the first day of the week. Both Christ and his disciples reverently "kept the Sabbath according to the commandment." Luke 23: 56. If such an answer could be given by the entire Christian world, it would silence Jewish carelessness on this point at least. Jesus did say that "he came not to destroy the law or the prophets, but to fulfill. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven, but whosoever shall do and teach them shall be great in the kingdom of heaven." Matt. 5: 17-19.

Now, I need not say that the law of God is given in the Decalogue and just as truly in the fourth as in any other command. All these laws are founded in the nature and need

of humanity. "The Sabbath was made for man." Mark 2: 27. The designation of the seventh day as the Sabbath is a positive precept that must remain in force until repealed. The miracle of the manna—more than two thousand times repeated—attests the sacredness of the seventh day as the Sabbath. Now, whatever may be the effect on the Jewish mind, let us in any case give them the Word of God, and if "blindness in part has happened to Israel until the fulness of Gentiles has come in," let us not forget that all Israel shall be saved, as it is written, "There shall come out of Zion the Deliverer that shall turn away ungodliness from Jacob." Rev. 11: 26.

OBERLIN, Ohio, Aug. 10, 1901.

#### "SUNDAY SPORTS CONDEMNED."

The General Convention of the Episcopal Church of the United States, which held its last session in San Francisco, Cal., in October, spoke vigorously in condemning Christians for their lack of regard for Sunday. "The Letter of the Bishops," as reported in the *New York Herald* of Oct. 18, 1901, said:

One other matter your bishops feel called upon to mention in this connection, and that is the growing disregard of the sanctity of the Lord's-day. That such disregard is increasing among confessed disciples of the Lord cannot be denied.

The luxurious Sunday evening banquet of the rich and the pleasure-loving is a dishonor to the risen Lord in whose honor the Church has set the day apart, and the appropriation of its sacred hours for the accomplishment of a long journey by the busy traveler because the week's hours are all too few for his many engagements is a robbery of God, who from Sinai demanded consecration of our time to his remembrance and worship, and placed the law of the Sabbath in the midst of the moral commandments of perpetual obligation.

Far less worthy of condemnation in the eyes of the All-Wise and All-Merciful, we can but believe, is the Sunday outing of the perhaps overworked artisan, who from Monday morning till Saturday night never sees his children save when they are asleep, and yet we are persuaded that he may be taught that fuller happiness shall be his if he shall have led his children to God's house and worship before he carries them to green fields and romping holiday.

But it is a shame, and only a shame—because no excuse can be found for it—in the condition of our life, that golf grounds shall be crowded on Sunday afternoons, that servants shall be denied their due and well-earned rest day, that the beasts in our stables shall know no Sabbath, because the athletes, men and women, must be driven in cushioned comfort to the scene of their Sunday sports, and, returning, have their wearied frames refreshed and feasted.

A similar complaint, which is specially severe on clergymen, appeared in the September meeting of the Woman's National Sabbath Alliance, in New York. Of that meeting the *New York Tribune* said:

The members of the Woman's National Sabbath Alliance decided yesterday at the monthly public meeting that observance of the Sabbath must be developed in the churches before it can be expected of those outside. One speaker said:

A better example must be demanded from the ministers. When a minister of the Gospel says openly that he approves of Sunday golf playing, how can we expect that others will have scruples? In the families of church members, too, there is a deplorable lack of reverence for the Sabbath. We need to bring back the days of parental government, when children were obliged to go to church and sit in the pew with their parents—the days when people were not too busy to hold family worship.

Another spoke of the indifference of the average preacher to Sunday travel, and lamented such widespread lack of reverent feeling. All agreed that if ministers and church members were more regardful of Sabbath sanctity, a reform might be effected, but will be doubtful otherwise.

Thy friend hath a friend, and that friend hath a friend; wherefore be discreet.—*Talmud*.

THE "TREMENDOUS OPTIMISM" OF ROBERT BROWNING.

BY HELEN HICKS.

Robert Browning has rendered to the life of our day the great service of restating spiritual truth in one of its most modern and intimate forms. "The development of a soul: little else is worth study," he says in his preface to "Sordello;" and from first to last his work is based upon this prime *motif*, the proper study of mankind.

A great poet dealing essentially with ethical values, he is more concerned to say things forcibly than to say them beautifully. "The love of lovely words" was never a supreme emotion with Browning, as it was with Keats, and, in his earlier work, with Tennyson. In spite of occasional lines of great beauty, and abundant evidence of power to express himself in the highest poetic form, the message was always his chief care. His name stands for a sane, robust manliness in poetry, for a "tremendous optimism," a persistent faith in God and soul, and the ultimate triumph of right.

"As the record from youth to age  
Of my own, the single soul—  
So the world's wide book, one page  
Deciphered, explains the whole  
Of our common heritage,"

he wrote when an old man; and this human document, the book of his soul,—as his poetry is,—must continue to be of interest, in spite of all peculiarities of utterance, so long as men recognize in it glimpses of their own spiritual history.

"The development of a soul!" Growth is the order.

"Hints and previsions of these faculties  
Are strewn confusedly everywhere about  
The inferior natures, and all lead up higher,  
All shape out dimly the superior race,  
The heir of hopes too fair to turn out false,  
And man appears at last."

Moreover, this soul is a plant of endogenous growth. "Incentives come from the soul's self;" little things try its fiber as well as great, and a very trivial circumstance may furnish the material for a crucial test of character.

"All service ranks the same with God.

\* \* \* \* \*  
Say not 'a small event!' Why 'small'?  
Costs it more pain that this, ye call  
A 'great event,' should come to pass.  
Than that? Untwine me from the mass  
Of deeds which make up life, one deed  
Power shall fall short in or exceed!"

Browning recognizes always a perfect plan in human destiny. He is able to maintain his fearless outlook because he sees that in the development of character suffering plays a supreme part. Life is hopeless, its failures monstrous, and its pain and disappointment unendurable, except on one hypothesis. We live again. This granted, all perplexities straighten themselves, and life becomes a period of strenuous growth, in which growing-pains have their uses, age not a decadence but a promise, and death a new chapter in the soul's unending development. He is insistent on the necessity of this one thing,—that "there shall never be one lost good," that "our failure here" is "but a triumph's evidence for the fulness of the days." In "La Saisiaz," a poem in which the personal note is strong, are these lines:

"Only grant a second life: I acquiesce  
In this present life as failure, count misfortune's worst  
assaults  
Triumph, not defeat, assured that loss so much the more  
exalts  
Gain about to be.  
Worst were best, defeat were triumph, utter loss were  
utmost gain."

This is identical with St. Paul's "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In "Abt Vogler" the same idea is paramount.

"Therefore to whom turn I but to thee, the ineffable  
Name?  
Builder and maker, thou, of houses not made with  
hands!  
What have fear of change from thee who art ever the  
same?  
Doubt that thy power can fill the heart that thy power  
expands?  
There shall never be one lost good! What was, shall  
live as before;  
The evil is null, is naught, is silence implying sound;  
What was good shall be good, with, for evil, so much  
good more;  
On earth, the broken ares; in heaven, a perfect round;  
All we have willed or hoped or dreamed of good shall  
exist;  
Not its semblance, but itself; no beauty, nor good, nor  
power  
Whose voice has gone forth, but each survives for the  
melodist  
When eternity affirms the conception of an hour.  
The high that proved too high, the heroic for earth too  
hard,  
The passion that left the ground to lose itself in the  
sky.  
Are music sent up to God by the lover and the bard;  
Enough that he heard it once: we shall hear it by and  
by."

—S. S. Times.

NEWS OF THE WEEK.

The autumn elections in various states have furnished the leading items of news during the week past. So far as political parties are concerned, the Republican party has been successful in most of these elections. Throughout the East, if not elsewhere, great interest has been felt in the local election of New York City. For some years past the government of that City has been growing corrupt, and since the enlargement of the city into Greater New York, corrupt methods have been given new impetus and new strength. Tammany Hall—a political organization—has held the balance of power and been the open champion of every form of municipal and social corruption. Saloons, brothels, and every other source of crime have flourished under the protection of those in power, through black-mail. A union of the better elements was secured, in the last campaign, with the avowed purpose of overthrowing Tammany and redeeming the city government from the grasp of vice and the stains of impurity. The contest was fierce and the victory of the better element was complete. Seth Low resigned the Presidency of Columbia University to accept the nomination for Mayor, which was offered to him by the reform party. The success of the ticket headed by Mr. Low shows that it is possible to break the power of municipal corruption in our great cities. It is this fact which makes the late election in New York of national interest and worthy of more than passing notice.

On the 7th of November a body of convicts at Leavenworth, Kan., who were at work-up on the new United States prison near that city, mutinied. One man was killed, and at least three were wounded dangerously. Twenty-six prisoners made their escape. Most of the men were from Indian Territory, and were notorious characters.

Li Hung Chang, the ablest and most noted man in China, died on the 6th of November. In his death China loses her greatest man. For more than a quarter of a century he has been the strongest leader in that nation, which furnishes one-quarter of the inhabitants of the earth. In intellectual power and diplomacy he had few equals. His standards of action were Chinese, rather than American or

European, and all judgment concerning him must be formulated in view of that fact. "Judged by the Chinese standards, to which alone he held himself amenable, and by which alone he directed his ways, he was both great and good." Like other men he presented strange contradictions; his motto was: "China for the Chinese," and yet he was a great friend of Russia, the Power which has done most to destroy Chinese integrity. In the late troubles between China and the other nations he often exhibited great wisdom and a high sense of justice and right. General Grant declared that Li was one of the four greatest men in the world. The American people cannot fail to have a deep interest in the fact of Li's death. Minister Conger has presented the condolence of the United States government and of the American people.

A prominent organization representing the work of women in the church—the Methodist Women's Home Missionary Society—has held its annual session in New York, during the week. Among the many interesting themes considered has been its work in Utah, and its opposition to Mormonism in the United States.

President Hazard, of Wellesley College, reports about one hundred more students this year than last. Several important additions have been made to the Faculty of the College with the opening of the year. One hundred and thirty-five courses of study are reported. The Faculty consists of 12 Professors, 16 Associate Professors, and 45 Instructors.

THE WORLD'S GOLD SUPPLY.

It has been reckoned that in the deposit of clay on which the city of Philadelphia stands there is enough of the metal to gild the fronts of all the buildings in the place, writes Prof. N. S. Shaler in the *International Monthly* for November. Here the amount is so small that it has no more prospective value than that contained in the sea-water. Thus while it may be said that wherever a person may be on the surface of the earth, or on the ocean, there is likely to be enough gold within a mile of his feet to make him a millionaire; the places where gold can conceivably be won at a profit are relatively few.

The most important increase that is to be looked for in vein mining arises, however, from the rapid improvement in the modes of applying power to such work. The gain in this regard, in the last half century, through the invention of power drills, more effective explosives, better hoisting systems, and more efficient methods of treating the ores, is such that, on the average, in terms of labor, it probably does not, at present, cost one-third as much to win and treat a given amount of ore from underground mines as it did in 1850.

Making no allowance for future improvements in mining, we may evidently expect a very great and rapid increase in the annual supply of this precious metal from the betterments already effected. As to the extent of this gain, there is no basis for a trustworthy reckoning; but those who have some idea of the amount of gold-bearing veins which can with skillful mining be made to yield a profit at the present rate of interest, will probably be disposed to agree with me in the opinion that, at anything like the present price of labor, the yield from this group of deposits is likely, within twenty years, to exceed five hundred million dollars per annum.

## Missions.

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

FROM MRS. M. G. TOWNSEND.

I have been here four weeks and can begin to see that the work is taking on more interest and the attendance at all the meetings is increasing. I have organized a Junior Endeavor Society and assisted the Superintendent of the Sabbath-school to grade it. I have attended every meeting but one (was with Mrs. Morrow who was, and is now, in a very critical condition), and have called on every member of the church and have preached the gospel with the help of the Holy Spirit, and can see the seed of the Word working, and am sure that before I go away they will feel that they must have a pastor. I take a collection for the Missionary Board the first Sabbath, and for the Evangelistic work second and fourth Sabbaths in the month. I think after I return from Grand Junction it will be the best time to canvass for pastor's support, and end the work here with a ten day's revival effort. There is a good deal of sickness in the village, and our church has its share. Besides Mrs. John Morrow, Mrs. Lewis Van Horn has been sick nine weeks. I will write again soon.

GARWIN, Iowa, Oct. 28, 1901.

FROM R. S. WILSON.

There have been no additions to our church the past quarter, but the quarter has been one of great interest, as it covers the revival meeting period. We have not held any revival meeting this year in our own house. We decided to wait till you came south and then we would hold a few days' meeting if you could come between now and Christmas. I assisted a First-day Baptist minister in a meeting at Pleasant Valley church, three miles from my house. The meetings lasted one week; had several conversions. I preached four sermons during the week. The pastor, Mr. Jones, is very friendly toward Seventh-day Baptists. My brother, J. C. Wilson, has been teaching the advance class in the Sunday-school. He has explained to them several times this year why he kept the Sabbath.

The same week that I assisted Mr. Jones I was sent for to help a Presbyterian carry on a meeting. I then run a meeting at one of my preaching stations, the Heald school-house. I run it one week; had seven conversions, all adults. About twenty more came for prayer at different times. Sometimes there would be as high as 17 at the altar. At one time 18 or 20 would bow in the audience for prayer. The people were very free to talk with me on the Sabbath question. I cannot tell what will happen there; we may get some Sabbath-keepers there sometime. We had a crowded house every night, but not so many in the day time, as most of the people had to work at the Public Works.

Our attendance in Attalla has been better this quarter. I attended a Sunday-school Convention in Gadsden last week for two days and led one prayer service and delivered two lectures on the Study of the Bible. While there, one of Gadsden's biggest lawyers said there was no one in this country that he knew of that wanted a Sunday law, but the old school Presbyterians, and he said he did not know why they were so foolish about Sunday when they knew there was not a word in the whole Bible to support it. The lawyer is a Baptist.

A few words about our Cullman field. I went out there in August. Brethren McCarty and Hawkins came to see me, and I went back with them. Everywhere I went there were meetings going on somewhere in the neighborhood. I made a thorough canvass among all our people and assisted some in other meetings, but the people in Cullman are more prejudiced against the Sabbath than they are in Etowah, where I live; but if I could be there enough I could kill that all out eventually. I had several talks on the Sabbath question, and that is the best way sometimes to get a person to see the truth, to talk to him privately. I saw Bro. Bottoms and family, and he has a good family. I spent two nights with him. I had been away from Cullman so long that I had to make new arrangements for preaching, as our appointments had all gone down. On my way home I stopped at Sneeds and preached to a crowded house. It is about half way to Cullman, and quite convenient for me to preach there. I will continue to preach there as long as all things are as they are now. I found our people in Cullman still battling for the cause of the Master. Bro. Hawkins has sold his farm in Cullman and has rented Bro. David Green's farm here, and will move here in a few weeks. It will help us a great deal. I am going to look close after our interests in Cullman and elsewhere in our county.

ATTALLA, Ala., Oct. 16, 1901.

FROM F. J. BAKKER.

The time to give an account of my work in the three months past comes again, and when I look back to the time when I sent my last report, it seems to me only a few days. How our days are gliding past; it looks to me as older I grow, how fast my days or time do pass away. It is also my earnest prayer to our God to teach me to number my days, that I may apply my heart unto wisdom, or cause to come unto wisdom. That's the best thing, to have God as our teacher. Through the goodness and mercy of our Father in heaven, I have been in good health and could do my usual work without delay in every different way. Thanks be to his Holy Name for all his kindness. While I must give up my Children's class on the First-day morning (the owner of the meeting place could make more money of it than I could give to him for it), I took up my former work, viz., to visit steamers and ships, and sometimes—or very often—I do have good and blessed opportunities to witness of the love of God and give the glad tidings of salvation. I cannot tell all and every instance, for every time it happens in different ways and in different circumstances. But one or two things I will tell you that happened in the last weeks. One Sunday morning I went to a corner of the dock where the tugboats do lie, and so I went from one ship and steamer to another. I saw a fireman, dusty and black, sitting all alone. I began to talk to him, and at last I found out he was a Roman Catholic, not only very ignorant, but also very indifferent as to his Romanism. I talked a long while with him, and asked him if he would have any papers to read. O yes; then he had not the least book or paper to read. He was very glad and thankful to receive it, and he certainly would read it. I asked him if they did lie there on that place very often, as I thought to bring him again some papers, books, or a New Testament. No, was his answer, we do

never lie here, we are always on our way up the river to tug or lie there. So I thought God did give me the opportunity to meet this man, to talk to him, and give him those papers. May our God bless him, and all the work. Two days ago, on my trip, I met a woman on a little ship, who was,—after I could hear out what she spoke—brought up in a Christian home. The man whom she married at first seemed good, but soon appeared ungodly and much indifferent, and, like many in such cases, sometimes came home drunk, which caused her much sorrow and affliction. O, how that poor woman cried, and how the tears ran down her cheeks. I told her of the love of our God in heaven, who hears prayers, that if she would tell him her needs and sorrows, he, no doubt, would hear and help her in her distress. May our God, who hears prayers, help her; so I sighed, so I prayed. In this quarter I made 128 visits; meetings in all, 39. Letters in all 76; of those, 51 abroad, viz., America, Germany, England, Belgium and Java (East Indies). Every week I make my usual trip to the emigrants and passengers to give them tracts, books and papers. May God bless the work.

ROTTERDAM, Oct. 16, 1901.

FROM PETER VELTHUYSEN.

Last Sabbath was a happy one for me, in the home church with most of the old friends who have given me a very warm farewell service. The keynote was the joy of service and the tie that binds our hearts in Christian love, with but little of the sadness of parting. I found my people well. My father was looking very well, my mother looked very pale. My brother and his family are very well, as also my sister Sarah.

The brethren look forward with glad anticipation for the celebration of the twenty-fifth anniversary of our monthly *De Boodschapper*. Many of the members have written especially for the occasion, and my father will be presented with a complete set of the volumes of *De Boodschapper* in leather binding. Some of the members who live elsewhere are expected to be at Haarlem on the celebration next Sabbath. I should have liked to stay very much, but I believe I should not delay.

The time flies, and I do not think I have any too much time at Haarlem to get ready.

I spent last Sabbath-day at London, and was much disappointed that when I called on an address of one of the members of the church that I took from the RECORDER just before I left, I found the brother had moved outside the city some thirty-five miles. I had calculated that I should find him Sabbath morning and that he would bring me in contact with the others, but it upset my calculations altogether. I did not have any address of other Sabbath-keepers in the city. The stores closed early on Saturday evening, or on Sabbath afternoon, so I could not even do my errands after the Sabbath. I went to Bro. Barber's after the Sabbath, and found him no sooner than Sunday morning. He was very kind and helpful to me, and Bro. and Mrs. Barber entertained me very hospitably. Monday morning I went to London, did my errands, and went to Harwich at night, arriving in the morning at Rotterdam, where I met with Elder and sister Bakker, Bro. and sister Ouwerskerk, and sister Van Ameyden, the mother of Kobes Van Ameyden at Alfred Station, about whom I was glad to give the best reports. In the afternoon I came home,

and it was very precious to have this great privilege to be with my parents and friends. I have enjoyed these days very much. I have been also at Amsterdam to see my brother and his family and Bro. N. Bakker (to be distinguished from Elder Bakker at Rotterdam). Now I must look forward again to the Gold Coast, and I shall close again for the sake of the time. Good-bye to all the brethren. God be with you.

HAARLEM, Holland, Oct. 28, 1901.

#### OUR THEOLOGICAL SEMINARY AT ALFRED, N. Y.

BY REV. A. E. MAIN, DEAN.

Geographically, historically, providentially, and almost of necessity, according to the events of earlier years, our theological school is located at Alfred, N. Y. Although, before the incorporating law, a part of the University, still, with a separate faculty, separate faculty meetings, and separate management, it is, in almost all important respects, quite independent of the other schools here. And in spirit, purpose, and work, it is not local or sectional, but for the entire denomination.

The Dean is Professor of Doctrinal and Pastoral Theology, and gives instruction in such subjects as introduction to theological science; a brief analytical survey of the entire Scriptures (a course of special interest and helpfulness to every Bible student, teacher, and Christian worker, and offered also by correspondence), theism, philosophy of religion, the defense of the Christian faith, comparative religion, Old and New Testament theology, doctrinal theology, history of doctrine, Christian ethics, and pastoral theology.

Under Professor Whitford the Bible is taught with system, thoroughness, and critical inquiry, in the Hebrew, Greek, and English languages; and elective work is offered in Biblical Aramaic and Syriac.

Professor Gamble gives instruction in Old and New Testament history; the history of the Christian religion and church; Christian missions; the history of denominations, special attention being given to Seventh-day Baptist history; and in the great subject, how to preach with power.

Pastor Randolph will give theoretical and practical instruction in the principles of evangelism and individual work for individuals. Miss Reynolds, in the training of voice and body for the ends of elocution; in vocal interpretation of the Bible; and in extemporaneous speaking, hymn reading, and the delivery of sermons. Miss Middaugh, in the development of breathing, correctness of pronunciation, etc.; sight singing and musical notation; the history, literature, and purpose of church music, and oratorio, anthem, chorus and choir singing.

#### A BIBLE NORMAL COURSE.

A true Christian church must be a working church, every member a worker. The growth of believers in spiritual mindedness, likeness to Christ in service and power; the Bible-school and educational work of the church; women's organizations and young peoples' movements; evangelism; the moral and religious aspects of social, commercial, and industrial conditions; existing pauperism, vice and crime—these are matters of supreme concern to every disciple of Christ. And this department has been established for the purpose of helping ministers and Christian laymen and women to do better work in the

church and the world; and is open to all who are qualified to make good use of its advantages.

Instruction is given here in the elements of theology, Old and New Testament doctrines, Bible-school history and work, principles of religious education, the Bible doctrine of the Sabbath, problems of social service, the Scriptures in English, from the standpoint of literature and interpretation, Old and New Testament history and geography, church and denominational history, missions, evangelism and personal work, elocution, and sacred music.

#### CORRESPONDENCE WORK.

In order to extend the usefulness of the Bible Normal Course, certain subjects are offered for non-resident students. The work in the English Bible is accomplished through the use of direction sheets supplied by the American Institute of Sacred Literature. In addition to the directions for each day's study there are two examination sheets for the work of each month. The student has the benefit of corrections and comments upon his work as represented by these papers, and may ask questions in regard to any matters which he does not understand to his satisfaction.

The courses are laid out to cover a period of a school year, nine months, and require twenty or thirty minutes' work daily.

The fee for each course is one dollar—fifty cents for the direction sheets, and fifty cents for postage, clerical work and incidentals. No tuition is charged. Descriptive circulars will be furnished upon application.

In the English Bible the following courses are offered:

1. The Life of Christ.
2. The Founding of the Christian Church.
3. The Foreshadowings of the Christ.
4. The Work of the Old Testament Sages.

In the field of introduction to Biblical Study one course is offered:

A Brief Outline Survey of the Entire Scriptures.

#### LECTURES.

In addition to the regular work of instruction described above, plans are being made for occasional short courses of lectures by qualified men and women, who, speaking from experience, will bring messages of interest and value. Our chief dependence will be, of course, upon the men and women of our own denomination; but it is pleasant to be able to say that three pastors of Hornellsville, N. Y., in token of their good-will, and with great Christian courtesy have voluntarily offered to come up and speak to our students, and without any expense to the Seminary. The following persons have already promised to be among our lecturers: President Davis, on Sociology and Economics; Rev. Dr. A. H. Lewis, on the Sabbath in spiritual life, and in the world's history; Rev. Dr. O. U. Whitford, on missions; and, from Hornellsville, Rev. Dr. Deems, on popular theological themes; Rev. Mr. Lang, on the preparation and delivery of sermons; and Rev. Dr. Wilbor, on methods of studying the English Bible. Other lecturers will be announced from time to time.

For further information concerning matters relating to the Seminary, address the Dean.

ALL is but lip-wisdom, which wants experience.—*Philip Sydney.*

#### WHEN IS THE SABBATH.

There are questions about which Christians differed eighteen hundred years ago, and about which Christians differ quite as positively to-day. This being so, the Editor can hardly be expected to settle such questions by an expression of his positive opinion when he is asked for it. Yet it is one of these very questions that a valued correspondent from Alabama comes to him to settle. She says:

In a recent study of Paul's Epistles to the Galatians, a question, which has puzzled me for years, has again come up, and this time will not be evaded,—the Sabbath question about which we hear on all sides so much discussion just now. Just what is the day which we call Sunday? Is it simply the old Jewish Sabbath, transferred from the last to the first day of the week at some time during the apostolic years because of association with the latter day of the resurrection, Pentecost, etc., which rendered that day a more suitable one for "keeping holy;" and is it only those associations which have justified changes in the manner also of observing it? Or is it, rather, true that the Jewish Sabbath was entirely done away with as a thing necessary for Gentile Christians, much as was circumcision, the keeping of the passover, etc., our Sunday being another day entirely,—our "Lord's Day," on which we commemorated his resurrection? I realize that in these questions I may be displaying lamentable ignorance on points where I should be already informed. But, if so, I am perfectly willing to have that ignorance even more clearly shown me, if at the same time I can but gain the knowledge which I am seeking, and for which I am coming to you because of the definite, illuminating, and really explanatory explanations which you have often given to other puzzled subscribers, and from which I also have so often derived invaluable assistance through the columns of *The Sunday School Times*.

Surely a person does not show "lamentable ignorance" in failing to be positive at a point where many Christians have been unable to agree for nearly two thousand years. The "Sabbath" is not the name of a day of the week, either the first day or the seventh, but it is an institution of sacred or holy rest, whenever it is observed. Those persons who still observe Saturday, or the seventh day of the week, as a Sabbath, conform to what they suppose was the commanded custom before the days of Christ. Those, on the contrary, who observe the Sabbath on the first day of the week, do so in commemoration of the resurrection of Christ. Yet there was never a time when the Sabbath was formally changed from the seventh day to the first. Various facts would go to show that such a change came about gradually, but there is no record of a formal change at any one time. Of course, as Christians differ, and have differed, on this point, they will show strong feeling in their differences. But this is to be deprecated and avoided. It may perhaps, be said, as aiding one in keeping calm in this difference, to consider that never, in the days of Moses or since, has God commanded that the Sabbath should be always observed on a particular day of the week—the seventh day, or the first day, or the fifth day. Keeping a day holy and sacred unto the Lord is the thing commanded to be observed. There is no day of the week that is not now thus observed by some Christians. It is, of course, better to have the same time observed by all, in order that all may share in its sacred observance. But a person who insists that it is all-important that only a certain day of the week shall be thus observed is likely to fail in properly keeping any Sabbath.—*S. S. Times, Philadelphia.*

It is difficult to understand how a paper like the *Sunday School Times* can say that the Sabbath is not a specific day of the week, or that every day in the week is now kept holy by some Christians. Whatever definitions the *Times* may make for itself of "Sabbath" or of "Holy," no fact of history is clearer than that Sabbath has always been the specific name of the seventh and last day of the week, and that Sunday is the specific name of the first day of the week. It is equally an undisputed fact that while Wednesday and Friday—the fourth and sixth days of the week—have been regarded as festivals or fast days by the Romanists and by some Protestants, the Sabbath and the Sunday are the only days which any Christians have ever considered "holy" in a sabbatic sense. It is also an historic fact that the Sunday was never thus held except for a brief period under the Puritan theory of a "changed" day. The *Times* may assume to make new definitions of words to suit its theories, but when it also assumes to disregard plain facts of history, it is time to call a halt.

## Woman's Work.

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

### THE SEED.

The farmer planted a seed,—  
A little, dry, black seed;  
And off he went to other work,—  
For the farmer never was known to shirk,—  
And cared for what had need.

The night came with its dew,—  
The cool and silent dew;  
The dawn came, and the day,  
And the farmer worked away,  
At labors not a few.

\* \* \* \* \*  
Home from his work one day,—  
One glowing summer day,—  
His children showed him a perfect flower;  
It had burst into bloom that very hour;  
How, I cannot say.

But I know, if the smallest seed  
In the soil of love be cast,  
Both day and night will do their part;  
And the sower who works with a patient heart,  
Will find the flower at last.

It is pretty generally granted that there has been a greater political interest among the women of New York and vicinity this year than ever before. For the past six years the Women's Republican Clubs have taken an active part in politics, but this year the work is much more wide-spread, and organizations have been formed and rooms opened in different parts of the city for the advancement of the work.

The plan of action in some sections has been for the women to arrange for meetings where able speakers shall present arguments for good government, and to make it their business to see that their personal friends are in attendance. "Seats reserved for gentlemen," insures comfort of body if not of mind while listening to some plain truths.

One million copies of "Facts for Fathers and Mothers" have been issued and distributed by the Woman's Campaign Committee, and the aid rendered by the women in this matter has been much appreciated, as shown by a remark made by J. W. Pryor, manager of this committee. "It may be a question whether the women have not done in a week more campaign work than was ever before accomplished in this city in the same length of time."

The leaflet mentioned is in the form of a report from District Attorney Philbin, and tells of existing crime and protected vice, and urges mothers to aid by voice and influence, and fathers by vote, in abolishing the state of affairs that will permit such things to exist. The aim is to put this leaflet in the hands of every voter in New York. The present issue, to the thinking public, is not party or politics, but better living and cleaner politics. Women from the East Side and West Side, from the tenement and the mansion are alike interested and active in the work.

At the close of a speech made at the headquarters of the Women's Republican Clubs, Justice Jerome, who has been one of the principal speakers of the campaign, after referring to his appreciation of the work already accomplished by these Clubs, says, "Your real work begins after the election. You must realize that the few men elected to office do not make the morals of the city. There will be no true reform until you who have education and means realize your individual responsibility in creating an atmosphere of progress and decency."

MRS. FANNY H. CARPENTER, President of the Women Lawyers' Club, New York, has just won a \$75,000 case for her client, Mrs. Jennie B. La Tourette, a physician at Amityville, Long Island.—*Woman's Tribune.*

### MEMORIALS.

An item in the daily papers states that the congregation of which Rev. Maltbie C. Babcock was pastor in Baltimore, before he came to New York, have decided to erect, as a monument to his memory, a fine church building. They deem this the most fitting memorial that they can make for one who did so much for them. What more fitting tribute to the memory of a loved one than to do something that will benefit others?

We recall the action of a son who, desiring to place a fitting tribute to his well-loved mother's memory, invested a sum of money, the interest of which should be used each year as prizes among the scholars in a school in which she had been deeply interested. The simple stone in the cemetery is seen by few, but every year when these prizes are given, the memory of a good woman is kept tender and the act of a loving son remembered.

### UNSELFISH PARENTS AND THOUGHTLESS SONS.

Parents are often surprised to find that their sacrifices for their children are not the means of evoking a love which is some sort of adequate return. Perhaps if they should look back upon their own personal history, they would find that this is not a fault of any one generation, but common to all. We all get into the habit of accepting sacrifices for our comfort and well-being as a matter of course; and we discover what rightly belongs to the relation of children and parents only when we look at it from the other side. No man really remembers his youth without discovering what a thankless son he was.

Not that his poverty in gratitude is a necessary evil of human life. It grows out of every natural mistake in the training of the child. It is constantly assumed that we love those who have done a great deal for us, when in truth it is those for whom we have done a great deal who become the objects of our love. If, therefore, you wish to make a child love you, make him do for you, teach him to talk for you, expect him to make sacrifices for you. When this is achieved without violence to his will, his affection will attain its proper growth.

It is a very common mistake to train a child in selfishness by lavish outlay of care while no return is expected from him. It is one of the ways in which short-sighted love defeats itself, and produces exactly the opposite result from that which it looked for. Love, more than all other emotions, needs the day-light of thought and experience to guide it to its right ends. The ancients were right in depicting it with a bandage about its eyes, because of the many mistakes it makes in seeking its object.

Nor is it only the affections of the household which illustrate this principle that love is learned by doing. All the broader forms of devotion exhibit the same method. It is the people who have made the greatest sacrifices for their country who are the most patriotic in their devotion to her. A people who have never had to fight for their existence never value their land as do the Swiss, and Scotch, and Americans. And it is so within the narrower sphere of philanthropic effort. The man who gives his life to the elevation of the degraded or the succor of the impoverished probably began the work under the strain of an awakened conscience, without any special affection toward the objects of his activity.

But as time went by he came to acquire a very direct and personal interest in those for whom he worked, and to feel for them the love which calls itself sympathy. He is also in danger of developing a subtle selfishness in the people for whom he works, as does a short-sighted parent. Hence it is that the wisest charity demands that it shall set its objects at work, and help them to help themselves. Indeed, some of the most successful laborers in this field make it a principle never to associate their labors with gifts of any kind. The same law of loving those for whom we do things runs through the relations of the divine love of humanity. God teaches us to love him by setting us to work for him. Sometimes people are puzzled to know why he does not take things into his own hands, instead of seeming to leave the interests of his kingdom to the blunderings and the lukewarmness of mankind. But he is keeping school for our benefit, and he would break it up if he were to dispense with us and our feeble efforts at his service, and do directly all that needs to be done. It is in the laboratory of work that love, either divine or human, comes to its rights.—*Saturday Evening Post.*

### MR. BOK'S ADVICE ON MARRIAGE.

A young man recently wrote to the editor of *The Ladies' Home Journal* asking: "What have you to say, squarely and fairly, to a young man of twenty-nine who is about to marry?" In the *October Journal* Mr. Bok uses a page for his answer. Its salient points are these: that a man should make the woman of his choice his chum, as well as his wife; that he should show her the highest consideration as well as love her; that he should remember that he owes his wife to her mother, and treat his mother-in-law with respect, at least; that he should keep his wife informed as to his income; that he should give her a regular allowance and that he should have his life insured in her favor. And above all, that when a young man marries he must remember that he leaves a world of self and enters into a world of another and self.

It is one of the most humiliating elements in woman's life in America to-day, and one of the phases which is most uncomplimentarily reflective upon American husbands, that a just allowance is withheld from many wives. No matter how small the allowance may be, so long as it is fair in proportion to the income earned, every wife should have a purse of her own, sacred to herself and her needs, and free from the slightest intrusion on the part of her husband. Every wife is entitled to this, and no young man—I care not how small his income nor what his reasoning may be—starts married life aright who withholds that courtesy and that right from his wife.—*Edward Bok, in the Ladies' Home Journal for October.*

### DON'T BE SPARING OF YOUR LOVE.

The power of love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe, without which life would be a desert waste. Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so soon corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life.—*Success.*



# Young People's Work.

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

## BUILDING FOR ETERNITY.

BY C. C. VAN HORN.

Delivered at the session of the South-Western Association during the Young People's Hour.

We are all building; you, and you, and you. Each day we live we are adding to the structure that is to reach from time to eternity. In other words, we are character-building; brick upon brick, round upon round, so to speak, we are laying the everlasting monument that has its beginning on the earth, God's foot-stool, and its ending at his judgment throne. Every act and word, yea, every thought of our lives, goes to determine the nature of this wonderful monument.

But before we begin the work we must be sure the foundation-stone is laid firm and deep and wide, for without this all our efforts to complete a house not made with hands, that shall stand eternal in the heavens, will be in vain. Christ is the great corner-stone—the Rock of Ages. On him, if we build, neither the winds of adversity nor the raging tempests of sin can sweep us from the rock of our salvation.

Confidence in our position, and following patiently and trustingly the plan of the Master Builder, will enable us to rear a structure; to build a character that will stand throughout the endless ages of eternity.

Each day we add something, be it good or evil, that will make our characters stronger or weaker, that will make our lives purer or more repulsive.

Are we allowing unclean habits and selfish indulgences to creep into our lives and weave themselves into our very natures till every holy desire is obliterated?

Are we making any effort at all to rid ourselves of these lowering, degrading tendencies that the structure we are, or should be, so deeply interested in, may stand out in bold relief against a world of ruins, and we not be ashamed to have it known and read of all men?

As the eventide approaches and night draws its sable curtains about us, does it bring to our hearts the assurance that the day's work has not been a failure; that a few rounds have been added to the wall that will stand the test?

Stones of selfishness and bricks of deceit laid in the mortar of indifference or willful neglect will make a wall that will not bear the scrutiny of the great Architect; while on the other hand, clean motives and pure desires, tempered by a Christ-like love to God and all mankind, will make a fortress that all the wiles and forces of Satan cannot overthrow.

In this Southern country a great many log buildings are seen. The cracks between the logs are chunked with pieces of wood and daubed with clay. In a short time, however, by the action of the wind and rain, the clay falls away, the chinking drops out and the storms beat through upon the inmates. Now, what would be the result if a man in erecting a dwelling of brick, instead of using good lime and sand, should lay the brick in clay? Why, you say, in a few years, at most, the clay would be washed out, and the building would crumble and fall. What was once a beautiful edifice would be a heap of unsightly ruins. Surely the boss workman must have

been at fault, or he would not have allowed the clay to be used.

Just so, dear young friends, will it be in your lives. If you let Satan, the hater of all righteousness, "boss the job"; if you allow him, the enemy of your souls, to superintend your character-building, how disappointed you will be. How crafty this great deceiver is, with flattering tongue and cynical smile; he will make you believe this bad habit will fit in all right, and this indulgence will not hurt, and in countless ways he will induce you to weave into your character a thousand little sins, till shame and disgrace will drive into the depths of wickedness, and when your life is lived you will have nothing to show for it but a ghastly, distorted monument of failures, blasted hopes and mis-spent hours. Ruin traced in black and murky lines from the foundation to the last act of your earthly existence. How terribly sad! What eternity is before you in such a case? And yet you have been building for it yourselves all these years.

How different it will be if you take Jesus Christ as your Master Builder. He will so instruct you that the cap-stone of your lives will be laid midst shouts of joy and songs of praise, inside the pearly gates, in the presence of God and the angels. He will so strengthen your hand that you will be able not only to bear your own burdens in meekness, but to lift heavy loads from other burdened souls, and these will be laid as precious stones in the crowning points of your own life-work.

Take Jesus into your confidence, and each day will be a round of success; each setting sun will bring to your hearts a glad, sweet joy you cannot explain. And, finally, when all is done, and God's search-light of eternal truth is turned full upon your life-work, the sweet, assuring voice of the great Architect of the world will come ringing in your ear, "Well done, enter thou into the joy of thy Lord."

GENTRY, Ark.

## LETTER FROM MRS. TOWNSEND.

How many young men and women all over the land have this fall entered into their choices for life, in profession or trade! They are beginning to realize the value of time and energies which have hitherto been well or illy spent, as they meet influences before unfelt, theories before unthought of, temptations unsought, but presenting themselves with the subtlety characteristic of the "father of lies." All these influences, and many more, will bring the spiritual and moral muscle of the young men and women into activity beyond what they had thought or planned. As our own Seventh-day Baptist young people, some by birth, and some by adoption (none by probation or election), go from home associations and friendship ties, to meet No-Sabbathism in all its looseness, allurements, its ignorance and prejudice, our prayers and faith should constantly be theirs to feel assured of, and receive strength from. As they, day by day, overcome ignorance and prejudice by a clean, true life, standing by God's Word and its teachings, upholding his Sabbath, they will become the strong, stalwart pillars of the church in the years to be. Gathering inspiration from every temptation overcome, from every trial carried to the Lord, no disappointment or discouragement will weaken their faith or Christian character.

The promise, "no good thing will be withheld from them that walk uprightly," shall be theirs in abundant measure. We who remain at home should not forget to send the cheering word of kindly thought and interest. Let our prayers be accompanied by our works in supporting and encouraging the young people who are away from Sabbath-keeping Christians and Sabbath influences.

## CHURCH GOING IN THE SUMMER.

The *Congregationalist* has been on another tour of investigation. It states the facts obtained which are of a decidedly serious nature. It had twenty-six Protestant churches in good portions of Boston, visited on a certain warm Sunday. Although Tremont Temple, which has an exceptional audience, was included, the total number of persons present at three services was 5,525, i. e., about 70 at each service, on an average.

It seems that this same district was visited ten years ago, when about 25 per cent more people were present than this summer. Does this indicate a decrease of interest in the church, or has this been an unusually warm season, or have more people than formerly been out of town on Sunday? This condition of things is not limited to Boston. It is a serious problem of the age.

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.—*The Defender for Oct., 1901.*

## TRACT SOCIETY.

Receipts for October, 1901.

|   |            |
|---|------------|
| Seventh-day Baptist Memorial Fund, Geo. H. Babcock Bequest..... | \$1,079 43 |
| Seventh-day Baptist Memorial Fund, Geo. H. Babcock Bequest..... | 135 05     |
| Seventh-day Baptist Memorial Fund, D. C. Budick Bequest.....    | 139 12     |
| Seventh-day Baptist Memorial Fund, Tract Society Fund..         | 18 61      |
| A Friend.....   | 4 00       |
| S. H. Crandall, Glen, Wis.....                                  | 2 75       |
| J. W. Loofboro, Welton, Iowa.....                               | 5 00       |
| Churches:   |            |
| Nortonville, Kan.....   | 17 42      |
| First Alfred, N. Y.....   | 25 70      |
| Boulder, Col.....   | 2 60       |
| Chicago, Ill.....   | 10 00      |
| Plainfield, N. J.....   | 24 03      |
| First Brookfield, N. Y.....                                     | 11 49      |
| Second ".....   | 7 50       |
| Jackson Centre, Ohio.....                                       | 2 67       |
| New York City.....  | 19 61      |
| Adams Centre, N. Y.....   | 20 00      |
| Junior C. E. Society, New Market church.....                    | 2 00       |
| Plainfield Sabbath-school.....                                  | 11 76      |
| " " (Boodschapper Fund).....                                    | 4 98       |
| Collection Semi-Annual Meeting Minnesota churches.....          | 3 60       |
| Publishing House.....   | 399 20     |
| Total.....  | \$1,946 52 |

E. & O. E.

F. J. HUBBARD, Treas.

PLAINFIELD, N. J., Nov. 1, 1901.

## Children's Page.

### "A TRUE FRIEND."

In a large, old-fashioned farm-house, in the eastern part of Connecticut, lived a little girl named Edith Wayne.

Everything that money could buy was hers, for she was an only child, and nothing was thought too good for her.

Hammocks and swing hung under the trees, and on the veranda, while on one end of the farm was a large pond with two or three boats near by.

Edith was a very pretty child, with dark blue eyes and golden curls. She was also very affectionate, and was liked by all who knew her.

Among her many girl friends was a little colored girl named Nannie Jones, who lived in an old brown house just a few steps from Edith's home.

Every morning found the girls together on the lawn, or wandering down by the pond, always followed by Edith's faithful dog, Bruce. They were never allowed to touch the boats, but would sit and watch the water for hours at a time.

One morning, Edith could not wait for her friend to appear, but hurried down the lane as fast as she could go.

"Oh, Nannie, Nannie!" she cried, "come down by the pond, I've something lovely to show you." "Is it something good to eat?" Nannie asked eagerly.

"Oh, no! you just listen," Edith replied.

"You know next Thursday is my birthday and I'm to have a party. Just think of it! There'll be a cake with ten candles on it, 'cause I'll be ten years old, and ice-cream and candy and lots of nice things. And, oh, Nannie! you're to come. Here's your invitation, and there will be ten other little girls besides you, and I most know we'll have a lovely lime. You'll come, won't you, Nannie?"

Nannie hardly knew what to make of it, but said she would come if her mamma would let her.

The time passed very quickly, and soon Thursday, with its anticipated good time, was at hand. Everything was in readiness for the party, and Edith, dressed in white and holding a large bouquet of flowers, some of which were to be given to each of the girls, sat on the lawn waiting for her little guests to appear. They all arrived at last, and Nannie, in her pink dress, her hair braided in two glossy braids, and tied with pink ribbons, seemed as happy as any of them.

They swung in the swings, played games on the lawn, and ran and jumped until all were tired. Then sitting down under a large tree, they talked and rested themselves. Nannie sat down beside Mary Atwood, a very proud looking girl, and listened to the others, thinking what a nice time she was having, when someone spoke her name. She looked up just as Mary was saying to a girl near her: "What is that dirty-face girl here for? I don't play with colored children."

This was almost enough to break Nannie's heart, and, forgetful of everything but those cruel words, she hurried away while Edith was talking, and so could not see her. Not caring what became of herself, she wandered down to the pond, and jumping into a boat, lay down in the bottom of it and cried as if her heart would break. She had been in the boat but a short time, when, jumping up and

leaning over the side of it, found that she was near the middle of the pond, where the water was very deep. She bent over just a little too far, and suddenly the boat overturned, and she found herself sinking lower and lower. She gave one cry, then all was still.

But, though the girls had not noticed Nannie's absence, there was one who had. Bruce, lying on the veranda, saw her leave the other girls and go down to the pond. He followed after her, and, just as she gave that cry, swam out to her and grabbed her. She was unconscious, and it was quite a task for a dog, but Bruce was faithful to his little friend, and soon had her on the grass by the pond. He then began to bark so loudly that the girls all rushed down to the pond, closely followed by Edith's papa and mamma. They were all very much frightened, for they thought that Nannie was dead. A doctor was quickly sent for, and, after working over her for a long time, their efforts were rewarded and Nannie opened her eyes.

She was gently carried to the house by Mr. Wayne, and after being dressed in dry clothes, was placed in a large, easy chair on the lawn, where she was treated as if she were queen, and the other girls her subjects. Mary Atwood was very sorry for what she had said, and asked Nannie to forgive her. Supper was served on the lawn, and every one was eager to wait on her. When the party broke up, and the girls went home, each one carried a pink, given her by Nannie, who wanted to show them that she had forgiven them all. And was Bruce forgotten? No, indeed, for the girls presented him with a handsome collar with his name engraved on it.

Edith went to bed that night a very tired, but very happy, little girl, and the last thing she said to her mamma was: "O, mamma! isn't Bruce a faithful old dog, and isn't Nannie the best little friend I have?" A. A. L.

### BABY MAY'S STRANGE RIDE.

BY MARY E. MERRILL.

"Frankie, I wish you would put Baby into the cab, and take her for a ride, while I am washing this morning."

"Can't I draw her in my little wagon, mamma? I'm tired of pushing that old cab!"

"I'm afraid you might tip her over, sonnie."

"No, I won't, mamma. I'll be so careful! I'll go just as slow and easy! Please, mamma!"

So mamma put Baby May into the little red express wagon, and tucked pillows all about her. Very carefully Frankie drew her out of the yard, and down the meadow lane to the big oak. There he pulled the wagon into the shade, and left Baby May squealing with delight at a red squirrel scampering along the fence, while he ran on down the hill for a cluster of the loveliest blue asters!

When he came back, dear me! there was Baby May all tangled up in a raspberry bush. She had climbed out of the wagon in her eagerness to get the "pitty kitty" on the fence, and had soon come to grief.

Frankie placed the small passenger in the wagon again, much to Baby May's disliking, who screamed and kicked in a very unbecoming manner. As often as he loosed his hold on her, so often she scrambled out, until the little boy was in despair. How should he ever get her home again?

As he stood thinking, he noticed an empty nail-keg under the fence. Jim, the chore-boy, had brought it down one day with salt for the cattle. Why not put Baby into that? Just the thing! She couldn't climb out of it!

It was some time, however, before Frankie succeeded in getting little sister to see what a delightful thing it was to ride in a nail-keg, but at last she submitted to being squeezed into her new coach.

Upright in the wagon stood the keg, and from out the top peeped just the tip of Baby's white sunbonnet. Frankie laughed at the funny sight as he started the express on its way, and the little passenger crowed with glee.

They were making a careful turn on the top of the hill, when the wheel settled into a rut. Frankie gave the tongue a sudden jerk, to start the coach, when, all in an instant, over tipped the keg, quite out of the wagon, and rolled away down the hill.

Oh, oh! Oh dear, oh dear, dear! What would become of Baby May? The frightened little man started off in pursuit. Faster and faster rolled the keg, until Baby's white sunbonnet was only a twinkling streak shooting away to the foot of the hill. Was little sister killed? Frankie could hear no noise except the bump, bump of the rolling coach.

On and on it sped, until, down in the hollow, long before Frankie caught up, it stopped in a mud-puddle. Then from inside the keg came such a piercing wail that Frankie's heart was cheered. Baby May surely was alive!

A moment more, and he had rescued the dilapidated passenger. Her strange ride had so surprised her that she had not remembered to cry until it was all over, and then her small lungs were exercised with energy.

It was a sorry-looking, mud-bedraggled, and tear-stained little figure that Frankie clutched bravely in his short arms as he toiled up the hill. There were scratches and bruises on Baby May's face and hands, and her pink dress had been torn on a nail. Frankie placed her tenderly in the cart again, where she sat quietly while he very, very carefully drew her home.—S. S. Times.

### A TOUCHING INCIDENT.

Among the "Fresh Air" children who arrived at a farm near Pittsfield, in the Berkshire Hills, of Massachusetts, one day last summer, was a poor little tot who, as she was lifted from the wagon, caught sight of a field of daisies. With a cry of delight she darted to the rail-fence the moment she was set down, and, scrambling under it, threw herself face downward, among the beautiful white-and-gold blossoms, clasping them in her arms and sobbing as if her heart was breaking. She had never before seen flowers growing. During her stay she spent all her time among them, and when the moment came to pack her shabby little bag it was found to be filled with flowers.

### CRUEL MISS NEWELL.

To watch her was a fearsome sight!  
She beat the eggs, both yolk and white,  
She whipped the cream with all her might,  
And stoned the raisins with delight!

That's why Miss Seraphina Newell  
Was thought by some to be quite cruel.

—Union Signal.

TRUTH is the apostle before whom every cowardly Felix trembles.—Wendell Phillips.

THE MENACE OF NO-SABBATHISM AMONG BAPTISTS.

Regard for Sunday on the authority of the Fourth Commandment is a thing of the past with most Christians. The half-truth of the Puritan theory has spent its force, and the old basis of holidayism is again fully uncovered. The same experiment cannot be repeated, and by many leading men among all classes of Protestants there is an open avowal of return to the original position of no sacred time, no divine Sabbath. The extent to which this relapse has gone within a few years is as startling as it would be disheartening if we did not know that the reaction which brings victory to reform is often delayed until good men are brought to more careful consideration of great questions through their mistakes. This is specifically indicated by the attitude which prominent Baptists in the United States have lately assumed. The Baptist Congress has been a representative gathering of Baptists since 1882. The session for 1894 was held at Detroit, Michigan, November 13-15. The opening theme of the session was, "Tradition as a Formative Force in Baptist Doctrine and Church Life." Five persons took part in the discussion of this theme—Messrs. Carman, Burrows, Temple, Hobart and Rauschenbusch. We give here extracts from that discussion. Mr. Temple said:

"The manner in which an important doctrine is evolved and given a place in so ancient and careful a document as the Philadelphia Confession, having only a shadowy basis in either the letter or spirit of the New Testament, and being handed on traditionally from one generation to another, shaping both church and secular life, is illustrated in the doctrine of the so-called Christian Sabbath. The Philadelphia Confession, dating from 1742, declares that 'God by a perpetual commandment appointed one day in every seven to be kept holy, which from creation to the resurrection was the last day of the week, and from the resurrection of Christ was changed to the first day of the week, and is to be continued to the end of the world as the Christian Sabbath. Phil. Con. 22:7. This view substantially prevails among all Protestant Christians. All arguments which I have ever read in support of this doctrine lack convincing force. According to the results of the Biblical theology of the New Testament, this doctrine has almost as little justification in the teachings of Christ and the apostles as the itineracy of the clergy or the Catholic doctrine of confession and absolution. The Sabbath, as a part of the law, came to a glorious end with the sacrifice of Christ. Neither the world nor the church has had a Sabbath since. The Christian Sabbath, as defined in the Philadelphia Confession, is a good and salutary institution, but its origin is not in New Testament precept or precedent."

Mr. Hobart, with no little fervor, declared the non-Biblical character of Baptist doctrines in the following words:

"My observation is, that while we think we believe some things very decidedly, we do not believe them at all."

"I tell you, you may stand up in any pulpit in the land and quote the Bible, and it won't make any impression at all toward changing the practice of the church, for they

would say, 'Grandpa did it that way, and it is good enough for us.'"

"And you go through all our work and you will see we stand by our practices, and stand by our habits, and stand by our traditions at all hazards."

Surely Mr. Hobart is one whom "Truth must own as an honest teller."

But when these facts are told, what a commentary it is on the open denial of the Baptist claim to superior fidelity to the Word of God as the only rule of Christian faith and practice! Here is a matter involving a fundamental law of the Decalogue and the vital interests of the church and of humanity, in which these Baptist leaders avow, without reserve, that tradition is the main, if not the only, basis for Baptist practices and theories!

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4:6.

BEAMS FROM THE LIGHTS.

The letters come pouring in, filled with words of good-cheer and encouragement.

First, the question, "Do we have any special time for prayer?" Why not offer our praises, and make our petitions at morning, noon and night, some time during the meal hour, either before or after? We need to pray much, "pray without ceasing," or keep our minds in the attitude of prayer. More things are wrought by prayer than most men think.

The objects for which special prayer is requested, at present, are: For an out-pouring of the Holy Spirit upon each member of the Lower Lights, that we may be fitted for service, and that we may do God's work as he would have it done; and for all those who have heard the claims of the gospel, and of the Sabbath, and have not accepted.

One sister writes: "Everyone admits I am keeping the right day; but I can't make them see that if they believe this way they ought to keep the same day." This class of people need our prayers. Let us pray that God will quicken their dead consciences, and give them grace to do his will.

Requests are coming in for membership from those who read the RECORDER. It is encouraging to know that we are growing. One busy church worker, after asking for membership, writes: "I am willing to help in any way that opportunity may present; to sign the specified promise, and to be a co-worker with those who are laboring to spread gospel truths. I embraced the Sabbath one year ago, having been a member of the M. E. church for twenty-three years prior to this."

Dear fellow-laborers, there is encouragement in this. A Sabbath-keeper of but one year, and wanting to help spread the precious truth! Many will accept the Sabbath, if only we work earnestly, and in faith.

One sister writes of a great trial and burden, but adds: "What of that, if I can do anything in this way for the Master?" Going on to speak of the joy God is sending as a compensation; giving an illustration of a thought given at Conference, that there can be no real sacrifice; for God gives the reward to the consecrated soul, even while performing the act which we call "sacrifice."

Another sister writes that she sometimes attends a First-day church, taking part in the prayer-meeting, and helping in the Ladies'

Aid Society, contributing to the collection when attending church, adding: "What money I have to give, I usually send to our own Missionary or Tract Society." She is loyal to the Sabbath, and to the RECORDER.

We can often work for Christ with others not of our faith; but let us not forget or neglect the additional truths which we hold.

One brother writes: "We are interested in the good work of others. We avail ourselves to some extent of the helps to us their meetings provide. We help in turn. Meanwhile we try not to become so much engrossed in their work as to do less for our own cause than we do for them. We try to be alert with our own meetings in our home, sufficiently to occupy us in a general preference for Seventh-day Baptist interests. We always have our Sabbath-school when we can muster two to make a class."

Surely God will honor the faith and works of such an one, and lend his presence, as he has promised, where two or three are gathered in his name. This family, however, sometimes have had as many as twenty-nine in attendance at their Sabbath-school.

Where there are several in the family, a Sabbath-school should be maintained. Where there is only one Sabbath-keeper in the home, there can be at least a prayer-meeting at some appointed hour on Sabbath-day; for the dear heavenly Father always meets us when we come to him desiring communion. Somehow, it seems that we can get nearer to God on the day he has made holy.

Other interesting experiences are at hand, but this article is long enough. Look for more "beams" next week.

ANGELINE ABBEY.

SELF-DESTRUCTIVE.

An example of self-destructive appeal is found in the following from Rev. Dr. Lyman, quoted in the *Defender* for August-September. It is a fair sample of much that is said by good men against Sabbathlessness, in which assertions concerning the fundamental truths that underlie Sabbathism render nugatory all appeals for better things. If "there is no distinction in the days," the effort to "save Sunday," etc., is both illogical and futile. On the other hand, Dr. Lyman, and all like him who throw aside the Sabbath which Christ pruned, exalted and observed, are driven to such self-destruction as the following shows:

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

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SABBATH RECORDER, Plainfield, N. J.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

SALEM, W. Va.—Dear RECORDER friends:—We feel just like telling you some of the happenings to us in the last few weeks. We stood the journey well from Nebraska's sunny plains to the "West Virginia Hills" and we are here and at home to our friends. Indeed, the parsonage of Salem is in readiness to give friendly home welcome to all who shall present themselves at its doors. We have felt from the first the warm friendly spirit and welcome of the people here. Indeed, we enjoyed a most royal reception at the hands of the Baptist pastor, and from the Methodist people in their church. But we were not prepared for the cloud burst—no, there was not a cloud in sight. Landslide? No, not that, for there had been no rain. What shall I say? Well, we were not prepared, anyway, for what happened Tuesday evening, Nov. 5. I had spoken to some friends to call on my wife that evening, as it was the eleventh anniversary of our marriage. A little past eight o'clock, hearing a sound at the door, we opened it, and a solid stream of living human beings flowed in till we just stood back in surrender as we looked upon that burdened company. So human were they that each had his burden; some tugged at it, some bore it lightly, while others, so true to life, hugged it away beneath their wrappings, seeking to keep from sight that which weighed them down. Surely that pastor ought to be happy with whom his people willingly share their real heart and life burdens. It is a bond that ripens into truest, warmest, helpful friendship. But we must not preach here. About 80 people found their places in the home. A season of joyful visitation and song was had. Words of acknowledgment were spoken by the pastor as recipient, and of welcome and friendly greeting by Pres. Gardiner as representative of the company. The good-night and good wishes were spoken, and the company took their homeward journey, leaving behind them many things for comfort and for use, and the still richer and more to be prized sense of friendship. May the choicest blessings of a loving Heavenly Father rest upon this dear people. May the Lord of mercy grant that they shall not be disappointed in their highest hopes for the church in the new relation we sustain to each other.

Rev. S. L. Maxson has been visiting with old time friends here a season. On Sabbath, Oct. 26, he preached for us a very earnest and interesting sermon. All enjoyed having him with us and hearing from him again.

MR. AND MRS. E. A. WITTER.

SALEM, W. Va., Nov. 6, 1901.

### THE NAME OF GOD.

The fact that our American revisers engaged upon the new translation of the Bible were convinced after fourteen years of study that "the Lord," wherever it occurs in the Old Testament, ought to be rendered in the English Bible by the name "Jehovah," will cause many to inquire into the meaning and history of the word so freely employed.

According to Exodus 3: 15, and 6: 3, God revealed himself to Moses "by name." That name, as preserved to us in the Hebrew text, is spelled "Yhvh." What was the name it-

self? No man knows. There is no word in modern Hebrew so spelled, although it is evidently derived from, if not a part of, the verb "hyh," to be. In the formula, which our translators render "I am that I am" (Ex. 3: 14), the name is evidently a part of that verb; but its form belongs to an older Hebrew which was as lost to the Jew of later days as the Anglo-Saxon of Cynewulf is to the average English reader.

No Hebrew (down to a very recent period) was written with any vowels. They are a late invention designed to prevent, after the dispersion, a total loss of correct pronunciation. The vowels are not written to-day by the learned Jew any more than by the expert stenographer. If familiar with the sacred Scriptures, we could ourselves read our English New Testaments as freely without printed vowels as with them.

But the Hebrew soon came to cherish toward the name of God that superstitious fear which is common to the whole East. He would not venture to address his king by name. Why should he so address his God? The result was that when he came to the letters "Yhvh" in the sacred text, he said "the Lord," just as our first translators did, following the practice of all versions up to their time. When the Hebrew scribe did write in any vowels with this sacred name he wrote the vowels of the word he would substitute for it. He did not pretend that they were part of the name itself as originally given. The result was that we got a name "Jehovah," (the early English J having the sound now given to Y) which was made up of the vowels of one word and the consonants of another.

For a hundred years at least the conviction has been growing, based upon a study of ancient Greek and still more ancient Samaritan authors, that the name given through Moses was not only written "Yhvh," but should be pronounced "Yahveh;" and that it probably constituted in ancient Hebrew a verbal noun with the meaning, "being." It thus contained within itself the whole doctrine of monotheism, causality and sovereignty. It embodied in a single word the very opposite of all that gross polytheism which pervaded the world and reduced the divine personality to the likeness of corruptible things, a mere creature himself.

The practical agreement of all schools of criticism upon the spelling "Yahveh," and the belief that it is a survival of a Hebrew older than the present Hebrew, and that it expresses absolute being, would seem to disprove at once the assertion, now so commonly made, that the name was that of "a tribal deity, no more universal than Baal or Moloch, and probably derived from the Hittites." We agree with our American revisers; the name ought to be inserted and used. It may be as well to use the form "Jehovah," to which we are accustomed. But granted that the true spelling was "Yahveh," the divine name becomes not an argument for the overthrow of inspiration, but for its confirmation. It hands down to us from a past so remote that the language in which it is imbedded seems recent, a conception of God as absolute being, ground of all that is and cause of all that begins to be, marking the theism of the Bible as universal in its original concept as it is eternal in its truth.—*The Interior.*

### THE MAKING OF A MAN.

A recent novel describes the transformation of a wilful, roistering young fellow by means of trials and experiences that befell him. It is noticeable that in "The Making of Christopher Ferringham," the hard discipline comes almost entirely through his own misdeeds. There is nothing singular in this. Our sins and follies are our school-masters. Jacob was not a perfect or even a lovable character. He did, however, "avouch the Lord to be his God," and God does not let such an one alone, but follows him with every sort of stern and friendly discipline. At last God sees a polished stone fit for his temple.

"Do look at that beautiful polish on that stone!"

"Yes—granite!" was the laconic answer.

The enthusiastic lady and her companion passed on, but question and answer remained to think of, and the monument to look at. It was a splendid specimen of the sculptor's art, but the chief wonder of all was the beautiful polished surface, as if, so to speak, the rough stone had been veneered with glass. Is there, then, possible to rough, strong things a refinement of finish that shall make one forget how strong they are and remember only their beauty? Granite—the stuff that they build houses of, great arches, bridges, breakwater. It has stern uses enough. And here it stands to tell of loving memories, smooth and glossy as marble and almost as bright as silver.

You see one need not go far to find sermons in stones. Do you know how that perfect polish comes? A hard, grinding, iron tool did it. Day after day the patient stone had to bear it, long after the poor thing thought it was shaped at last to suit its master, and could have a little peace. Not so. There is beauty to be achieved. The slow "aggravating" tool begins its work. The work is very slow. Patience, poor stone! You were made to shine; peace will come afterwards, and ages of it.—*The Baptist Commonwealth.*

### ORDINATION SERVICE.

Delegates from the churches met Nov. 2, 1901, with the Greenbrier, W. Va., church, for the ordination of D. P. Strather and Milton Clark, as Deacons. The churches of our Association from Salemville to Berea were generally represented. Pastor D. C. Lippincott opened the meeting by calling for the election of Moderator for the session. D. W. Leath was called to that duty. A committee was elected to report a program for the session. After a few minutes of prayer and song service, the committee reported, and the program was at once carried out. A brief examination of the candidates was conducted by M. G. Stillman, and the Council expressed its satisfaction by vote.

E. A. Witter preached the ordination sermon, taking as his text Paul's reason for calling deacons, given in Acts 6: 3, 4. The consecrating prayer was offered by R. G. Davis. D. W. Leath gave the charge to the candidates, and Dea. F. J. Ehret the charge to the church. Dea. J. J. Lowther then led in the general welcome and hand of fellowship. It was a very pleasant session. May the Greenbrier church boldly claim the promises and proclaim salvation.

D. W. LEATH, Moderator,

M. G. STILLMAN, Sec.

MAN'S best powers point him Godward.

## 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.

FOURTH QUARTER.

|          |                                 |                          |
|----------|---------------------------------|--------------------------|
| Oct. 5.  | Joseph Sold into Egypt.....     | Gen. 37: 12-36           |
| Oct. 12. | Joseph in Prison.....           | Gen. 39: 20-23; 40: 1-15 |
| Oct. 19. | Joseph Exalted.....             | Gen. 41: 38-49           |
| Oct. 26. | Joseph and His Brethren.....    | Gen. 45: 1-15            |
| Nov. 2.  | Death of Joseph.....            | Gen. 50: 15-26           |
| Nov. 9.  | Israel Oppressed in Egypt.....  | Exod. 1: 1-14            |
| Nov. 16. | The Childhood of Moses.....     | Exod. 2: 1-10            |
| Nov. 23. | World's Temperance Lesson.....  | Isa. 5: 8-30             |
| Nov. 30. | The Call of Moses.....          | Exod. 3: 1-12            |
| Dec. 7.  | Moses and Pharaoh.....          | Exod. 11: 1-10           |
| Dec. 14. | The Passover.....               | Exod. 12: 1-17           |
| Dec. 21. | The Passage of the Red Sea..... | Exod. 14: 13-27          |
| Dec. 28. | Review.....                     |                          |

### LESSON VIII.—WORLD'S TEMPERANCE LESSON.

For Sabbath-day, Nov. 23, 1901.

LESSON TEXT.—Isa. 5: 8-30.

GOLDEN TEXT.—Woe unto them that are mighty to drink wine.—Isa. 5: 22.

#### INTRODUCTION.

We turn aside from our regular course of study for the sake of the annual temperance lesson, which is studied this week, not only in America, but also in England and in many other lands.

Isaiah is perhaps the greatest of the prophets for us. He is a statesman and a poet, he is able to read the characters of men and of nations. He is a patriot and a man of God.

The prophecies which have been selected for our study were delivered in a time of great outward prosperity in Judah. There is, however, prospect of war with the ten tribes and with Assyria beyond. Patriot as he is, Isaiah cannot look forward to victory; but rather to crushing defeat. His words are an impassioned summons to repentance and amendment of life. The nation is going to ruin through public and private vice. He does not stop to speak with soft words, but lays bare the sins of the people. The rich have acquired vast possessions of land to the injury of the poor; they have given themselves to strong drink and have ignored God.

May the warnings of Isaiah receive greater heed to-day than they did twenty-six centuries ago.

#### NOTES.

8. **Woe unto them that join house to house.** Isaiah begins his specific denunciation of the worldly-minded prosperous Israelites who forgot God, by referring to the sin of seeking to obtain a monopoly of the land. The land was assigned to the children of Israel by lot, and was not to be transferred except for short periods. Compare Lev. 25: 23. **That they may be placed alone,** etc. Better as in the Revised Version, "And ye be made to dwell alone." These covetous seekers after land are represented as so greedy that they must live alone, because there is no room for any one else.

9. **In mine ears.** That is, in the ears of the prophet. Isaiah represents that God has whispered to him the penalty that is coming to these prosperous "land-grabbers." Desolation and destruction are prepared for their beautiful palaces.

10. **Acres.** The word translated "acre," means that surface of land which a yoke of oxen could plow in a day. It was perhaps equivalent to two-thirds of an acre. The ten acres might naturally be expected to yield 500 baths of wine. The devastation is manifest by the yield of only one bath. The bath is a liquid measure equivalent to 30 quarts or a little more. **And a homer of a seed shall yield but one ephah.** That is, the yield was to be but one-tenth of the amount sown. The homer was the dry measure, corresponding to the bath as a liquid measure.

11. **Woe unto them that rise up early in the morning,** etc. Their devotion to drink is shown by their enterprise and energy in seeking it—early and late. Wine and strong drink are parallel expressions.

12. **And the harp and the viol,** etc. The musical instruments are used to help beguile their thoughts away from God, and to add zest to their carousals. **But they regard not the work of the Lord.** This is the climax of their sin that they will not think of God. Strong drink is an especial aid in this evil purpose.

13. **Therefore my people have gone**

into captivity. The future fate of unrepentant Israel is so certain that it is spoken of as already accomplished. **Their honourable men,** etc. Better, Their honourable men sucked out by famine, and their multitude are parched with thirst. A very forcible picture of distress.

14. **Therefore hell hath enlarged herself.** Instead of "herself," it is better to translate "her desire." The word translated "hell" is *sheol*, that is the abode of the departed. It is not equivalent to hell; for nothing is implied as to the good or evil fortune of those who dwell there. *Sheol* is here personified as one who consumes the things of this world. **Their glory,** etc. The possessive pronouns are feminine singular in the original—probably referring to Jerusalem.

15. **And the mean man.** The word *mean* is here used by our translators in the sense of humble, insignificant. The overthrow is to be general.

16. **But the Lord of hosts shall be exalted in judgment.** That is, by the destruction of those who dishonored him.

17. **Then shall the lambs feed after their manner.** Many think that this verse has been accidentally misplaced and belongs after verse 10. When the **fat ones**, the men who have grown enormously rich in land, have been carried away captive, flocks shall feed upon their cultivated fields. Instead of "strangers" we might read "he-goats," and thus preserve the parallelism.

18. **Woe unto them that draw iniquity,** etc. By a bold figure the prophet represents these sinners as not content with what they could carry, but eager to drag iniquity after them.

19. **Let him make speed.** This is a contemptuous reference to God. Isaiah has been telling what God would do, and they say, We would like to see him do it, right away.

20. **Woe unto them that call evil good, and good evil.** This is the extreme of moral perversity, like the sin that has no forgiveness.

21. **Woe unto them that are wise in their own eyes.** Neglecting the wisdom of God.

22. **Woe unto them that are mighty to drink wine.** That expend their effort in a most ignoble undertaking. This verse is practically a repetition of verse 11.

23. **Which justify the wicked for a reward.** That is, when they have the opportunity they take a bribe from the wicked and pronounce his cause just and say that the righteous one is the party at fault and thus to the outward appearance strip him of his righteousness.

24. **As the fire devoureth the stubble.** Making a speedy and complete consumption of it.

25. **Therefore is the anger of the Lord kindled against his people,** etc. This verse introduces a new paragraph setting forth the punishment of rebellious Israel in addition to the woes already mentioned. **And the hills did tremble.** According to the construction, this verb and the one which follows should present the same time as those which precede, and the mountains tremble, a picture of the terrible effect of God's hand stretched out in anger. Perhaps Isaiah is alluding to an earthquake which had already occurred as a suggestion of the punishment yet to follow. **And their carcasses were torn.** More accurately, and their carcasses were ofal in the midst of the streets, that is, as the result of the earthquake. **For all this his anger is not turned away,** etc. Past calamities inflicted upon the people are not sufficient to exhaust the wrath of God: there is greater punishment to follow.

26. **And he will lift up an ensign to the nations from far.** God will summon the most remote nations to execute his judgment upon the children of Israel. The ensign represents a visible signal; the hiss, an audible call. **They shall come.** In the original the construction is in the singular; and so in the following verses. The nations are regarded collectively as the instrument of God.

27. **None shall be weary,** etc. None of the usual circumstances that interfere with the efficiency of an invading host shall be connected with this army.

28. **Whose arrows are sharp,** etc. This host is prepared for aggressive warfare. It shall seize the prey like a lion, and overcome all resistance like a flood.

30. **And the light is darkened.** The climax of the sad picture.

## Popular Science.

BY H. H. BAKER.

### Monsoon.

A monsoon is a wind occurring in the alternation of the trade winds blowing steadily in one direction one half of the year, and in the opposite direction the other half, generally blowing from the northeast to the southwest from April to October, then blowing from the southwest to the northeast the balance of the year. The monsoon occurs mostly on the Eastern Hemisphere.

The great summer heat in the tropical regions, by expanding the air upward, disturbs the level of the planes of equal pressure, and causes an outflow of the upper strata from the heated area. The winter cold produces an effect of just an opposite nature, and causes an accumulation of air over the cold area.

The necessary and immediate results of such periodical changes of pressure, are winds which blow from the area of greatest to that of least pressure, subject to modifications of direction, arising from the absolute motion of the whole body of the air, due to the revolution of the earth on its axis from west to east.

At the equator, in what is called a calm, the air is in absolute motion from west to east at a velocity of 1,037 miles per hour, but as the earth goes at the same rate the air appears to be at a stand-still.

The south-westerly winds which prevail north of the equator during the hot half of the year, are called the southwest monsoon. These are caused by the great diminution of atmospheric pressure that begins to be strongly marked with the great rise in temperature in April and May, and the simultaneous higher pressure over the equator and the regions south of it. This diminution of pressure continues as the heat increases till it reaches its maximum in July; then the southwest winds fall off and are succeeded by the north-east monsoon, which is developed during the winter months by the greater atmospheric pressure which then occurs, as compared with the temperature in the equatorial region.

As the monsoons are more strictly confined to the oceans, there frequently occurs a remarkable phenomena called a revolving storm, or cyclone, during the hot months, especially in the Indian Ocean and China Sea, where they are called typhoons. In both cases, however, the storms appear to advance toward the area of greatest heat.

The principle causing a monsoon is developed on a small scale by what is known along the coast as land breeze and sea breeze. The greater heating of the land during the day disturbs the planes of atmospheric equilibrium, and the dispersion of the air in the higher regions over the land leads to a diminution of pressure there, and to an increase over the sea. This causes a breeze charged with moisture to flow from the sea over the land, and, as is frequently the case, is forced as it advances to rise considerably above the sea level, when a change takes place, and the hot air from the land rushes out to sea to restore the equilibrium, and is called the land breeze. The constant precipitation of rain on tropical coasts is due to the condensation of the vapor taken up by the sea breeze.

The northeast monsoon is of such force as to cause a current of water to flow through the straits of Malacca, 30 miles per day; along the southeast coast of India, 24 miles; on the east coast of Ceylon, 40 miles; and along the Arabian coast, 24 miles.

The great force and steadiness of the monsoons and the periodical change in their direction give facility of intercourse between different countries; and, besides, by the rain-fall they bring fertility over extensive regions which otherwise would be barren wastes.

BELIEVE me when I tell you that thrift of time will repay you in after life, with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.—W. E. Gladstone.

THE RELIGIOUS OBSERVANCE OF SUNDAY.

BY THE REV. CHARLES SCADDING, Rector of Emmanuel church, La Grange.

Our question is: "How ought I, a Christian, to keep Sunday?" The weekly Christian holy day is and always has been Sunday, the Lord's-day, the first day of the week. You may call it the Christian Sabbath if you like; the Sabbath which died and was buried and rose again in the new resurrection form of Sunday. Not only are the Jewish Sabbath and the Christian Sunday different days of the week, but the manner of keeping them is largely different. The rule for keeping the Sabbath was a negative rule.

The rule for keeping Sunday is a positive rule. The Sabbath was a day on which one must not do certain things. Sunday is a day on which a Christian must do certain religious things, yet Protestants habitually substitute the negative idea of the Sabbath for the positive idea of Sunday. Thus it has come to pass that there are many Christians who feel more or less shocked at the thought of working, or entering into innocent amusements on Sunday, and yet do not feel at all shocked, or that they are doing anything wrong, in remaining away from the church service, and of the two evils the neglect of worship is the greater.

You may stop base-ball, and prevent the boys from playing marbles and all other games on Sunday; you may close the livery stables, the saloons, and legislate against bicycling or golf on Sunday, but when you have done all this you have done nothing constructive, nothing positive, to advance the kingdom of God.

We do not know whether St. Paul repaired his tents, or whether St. Peter and St. Andrew went fishing on Sunday: most likely they did, for all this was of minor significance: but what we do know is that "they forsook not the assembling of themselves together" for worship, and on the first day of each week - i. e., every Sunday - they came together for the "breaking of bread."

The observance of Sunday rests on the authority of the church. Some people say they do not find sufficient warrant for infant baptism in the Bible. They find a good deal less for Sunday. Let us never forget that we have received both the Bible and Sunday from the church, and so it is the church which teaches us how we ought to keep Sunday. She tells us we ought to be present at the holy communion every Sunday. The holy eucharist is the only service which the Lord himself ordered us to offer. It is the time for special intercessions, and it is the church's chief prayer-meeting hour since the first century. Then each Christian should have in addition to this general rule of the church his own private rules for keeping Sunday. Just as each man finds out there are certain things which he must not eat because they disagree with him, so it is with our souls. A man may say: "If I do this or that on Sunday I find it disagrees with me. It jars upon me. It may be no harm to others, but I should feel uncomfortable if I did it." Very well, then, you should not do it. Some people ask: "Is it wrong to do this or that on Sunday?" Now, wrong is a strong word. There are not many things which are right to do on week days that are wrong on Sundays, but there are many things which are not expedient and which do us no good, but only distress other people.

Do not allow yourself to become befogged in the discussion of what you may not do or may not play on Sunday. Hold clearly and distinctly the positive side of what you as a reasonable, thinking man, made in the likeness and image of God, should do. You should worship the Lord your God. You should come into his presence with a song; you must kneel before the Lord your maker, not because your clergyman says so, but because you are God's child, made in his image, and therefore must render him reverence and honor by religiously observing the day which marks his resurrection. - The Chicago Tribune, September 8.

The above represents the full-fledged theory of church authority according to the ancient Roman Catholic and Anglican standard. It leaves the Sunday question to be decided by a man's regard for the church. To the average man of our time that is equivalent to no standard. Every such utterance helps to swell the tide of Sunday holidayism, in spite of the modicum of truth there is in what Mr. Scadding says of the positive rather than the negative view of the question. Christ taught the true positive view of the Sabbath, and if Christians would follow him who was

Lord of the Sabbath, instead of discarding that day, and trying to transfer part of the truth to Sunday, of which Christ said nothing, the evil results of no-Sabbathism would be avoided, by Christians at least.

TO OUR CHURCHES.

At the recent General Conference the following apportionments were made to meet the expenses chargeable to the Conference:

Table with columns for Eastern Association, Central Association, Western Association, North-Western Association, South-Eastern Association, and South-Western Association, listing churches and their respective contributions.

The Treasurer would be very much pleased with a prompt remittance, as over five hundred dollars of the bills are already due.

WILLIAM C. WHITFORD, ALFRED, N. Y.

WANTED!

MILTON COLLEGE JOURNAL. Vol. II., No. 6 (September, 1879). Vol. VI., No. 1 (March, 1883). Vol. VI., No. 2 (April, 1883). MILTON COLLEGE REVIEW. Vol. I., No. 3 (November, 1899). Vol. I., No. 4 (December, 1899), 2 copies. MINUTES PUBLISHING SOCIETY. 1853, 3 copies. 1856, 5 copies. 1857, 2 copies.

THE ALFRED UNIVERSITY. Vol. I., No. 1 (August, 1888), 4 copies.

HELPING HANDS. Table listing volumes (I-IV) and numbers of copies for each.

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Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B West & Son, at Milton Junction, Wis.

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

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.

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.

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

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

THE Yearly Meeting of the New York and New Jersey churches will be held with the Marlboro church Nov. 22-24, 1901, as follows.

SIXTH-DAY-EVENING. 7.30 Praise Service. 7.45 Short address; prayer and conference meeting, by Rev. E. B. Saunders. SABBATH-MORNING. 10.30 Sermon, Rev. Geo. P. Shaw. AFTERNOON. 2.00 Sabbath School Hour, led by Rev. G. B. Shaw. 3.00 Y. P. S. C. E. hour. EVENING. 7.30 Praise service. 7.45 Sermon by Rev. L. E. Livermore. FIRST-DAY-MORNING. 10.30 Sermon, Rev. L. E. Livermore. AFTERNOON. 2.00 Sermon, Dr. A. H. Lewis. 7.30 Sermon Rev. G. B. Shaw. Followed by closing conference by pastor. Delegates coming by Pennsylvania or Reading Railroad via Philadelphia will leave Philadelphia at foot of Market St. at 3.30, and be met by teams at Bridgeton, Sixth-day. H. S. DAVIS, R. G. JONES, L. D. BURDICK, Com.

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## MARRIAGES.

**STOUDT-RANDOLPH.**—At the home of the bride's parents, Mr. and Mrs. Aleck F. Randolph, near Plainfield, N. J., Oct. 15, 1901, by Rev. E. A. Witter, Mr. Adam W. Stoudt, of Trenton Junction, N. J., and Miss Elfrieda Randolph.

**JOHNSON-GLASPEY.**—At the home of the bride's parents, Mr. and Mrs. L. Frank Glaspey, of Shiloh, N. J., Oct. 15, 1901, by Pastor E. B. Saunders, Mr. Joseph W. Johnson, of Point Pleasant, N. J., and Miss Bertha Glaspey.

**GRAY-VINCENT.**—At the home of the groom's father, Mr. Chauncey D. Gray, in the town of Johnstown, Rock county, Wis., Oct. 30, 1901, by Rev. W. C. Whitford, Mr. Carl Bertrand Gray, of Milton Junction, Wis., and Miss Anna Belle Vincent, of Rock River, in the town of Milton.

## 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.

**RAINEAR.**—At Shiloh, N. J., Oct. 23, 1901, Lucy Rinear, daughter of Richard and Florence Rinear, aged 2 years, 1 month and 9 days.

Lucy was a beautiful child in spirit as well as form. She battled bravely for more than two weeks with whooping cough, when her little life went out in her mother's arms. Services at the home. E. B. S.

**AULT.**—In the town of Andover, N. Y., Oct. 27, 1901, Lillian Jacobs Ault, in the 37th year of her age.

Without a moment's warning Mrs. Ault sank upon the floor and expired in a few breaths. She leaves a husband, seven young children, a mother and two sisters to mourn her sudden departure. W. L. B.

**BARKER.**—In Worcester, Mass., Oct. 31, 1901, suddenly of heart disease, Edmund P. Barker, in the 51st year of his age.

He was a son of Edmund D. and Catherine Barker, and was born in Mystic, Conn., Nov. 12, 1850. When a young man he sought to obtain an education, prepared for college at Alfred, N. Y., and graduated from Amherst College in 1876 with some distinction. For a number of years he was Principal of several High Schools in Massachusetts. In 1890 he accepted the Superintendency of Schools in the Ayer district, comprising the towns of Ayer, Littleton and Westford. Two years ago, because of failing health, he gave up the office of Superintendent of Schools. When a lad he was baptized by Eld. S. S.

Griswold and joined the Greenmanville, S. D. B. church. Some years after he transferred his membership to the Pawcatuck Seventh-day Baptist church, Westerly, R. I., of which he was a worthy member at his death. He leaves a wife, an aged father, two brothers and a sister to deeply mourn their loss. His body was brought from his late residence in Ayer, Mass., to Westerly, R. I., and interred in the River Bend Cemetery. O. U. W.

**CARGILL.**—At Jackson Centre, O., Oct. 20, 1901, Weber Vern Cargill, aged 16 years, 2 months, and 10 days.

This young man was a grandson of Dea. J. H. Babcock, and son of Mrs. Emma Schlosser. He had inherited that dread disease consumption, and when it began its work he went rapidly. Everything was done for him that loving friends could devise, his step-father, John Schlosser, even going to Boulder, Col., with him in August, where he had the best of care both in and out of the sanitarium, but all was of no avail. Brief funeral services were held at the home, Oct. 22, and he was laid to rest beside his father in the beautiful cemetery at Port Jefferson. A. G. C.

## Literary Notes.

### The White Invasion of China.

Hon. Albert J. Beveridge, United States Senator from Indiana, has spent the past five months in the Far East, investigating commercial and political conditions, studying international relations, apprising national resources, and conferring with the men who are establishing the Eastern policy of the European powers. The vast amount of information thus secured at first hand Senator Beveridge will embody in a series of noteworthy papers, the first of which will appear Nov. 16 in the *Saturday Evening Post*, of Philadelphia. Senator Beveridge is a trained writer and a trained observer, and he has infused extraordinary interests into subjects that might make dull reading if less brilliantly handled.

### The Christmas Number of the Delineator.

A fitting climax to a year of remarkable advancement is the *Delineator* for December, between the covers of which is contained a rare collection of special features of varied interest. The winter fashions are pictured and described in detail; there is a delightful article on the Floral Petes of Japan, illustrated in colors; the home surroundings of several stage favorites are entertainingly presented and described; there are three splendid stories by well-known authors, together with illustrated articles on holiday fancy-work and home-made gifts; new recipes, entertainments, and a wealth of other material of a seasonable nature, devoted to the pleasure and profit of every member of the household. The Butterick Company (limited), 7 to 17 West 13th Street, New York.

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**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.

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

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

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

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

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

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