



limit sympathy and regard to those of our own circle, is more or less at war with the broadest Christian principles of brotherhood. Nevertheless, the general influence of Christianity has been favorable to the development of the spirit of brotherhood, and many organizations which ignore, and sometimes oppose the Christian church, are the product of the Christian spirit. In the matter of foreign missions, that is, missions of countries partly or wholly heathen, we see the finest and fullest example of Christian brotherhood. In the time yet too far away, when men shall come to something like a complete understanding of the fact that all men are brethren, lesser brotherhoods and organizations which are supported in a large degree through self interest because of benefits received, will give way, or rise to the higher plane which the spirit of Christ indicates. In so far as the divisions in the church of Christ are not based upon some fundamental necessity for the sake of truth, such divisions are opposed to the true Christian spirit and ought to yield at once, and bury the lesser interests for the sake of universal good. A fair view of the progress of the doctrines of brotherhood takes into account all the developments of that spirit, even though they be imperfect and hedged about in their unfolding by local or personal interests. Seen in its best light, this age is one of increasing brotherhood, although the perfect ideal that Christ's teachings outline, makes us impatient for that fuller development which is yet to be one of the greater glories of our Christian faith.

**How to Preach.**

MAKE no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit. Defend the gospel and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not want to "break down" make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scream. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting-room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the

subject if it goes hard. Do not tire yourself and everyone else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence ah, with a terrible gasp-ah, as if you were dying for air-ah, as some preachers do and so strain their lungs and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines! Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets.

**The Westfield Railroad Disaster.**

The first four notices in our obituary column are of men who perished in the Westfield disaster, and who were closely associated with the Seventh-day Baptist church of Plainfield, N. J., directly, or through their family friends. Probably these met death so suddenly that there was little or no physical suffering, although they, with many others, were burned almost beyond identification. Twenty-three victims of this accident have been buried already, and at least one more lies in a precarious condition in the hospital at Plainfield. An investigation by the Coroner's Jury is now in progress. We have listened to the testimony already given, and must necessarily form opinions and conclusions at this time; but, until the official report of that jury is made, it is not wise for the public press to do more than state the general facts. As in similar cases, it will probably be impossible to secure absolute information on all points, even though the ante-mortem statement of the engineer, who lived two or three days, is in the possession of the jury. The fireman is living and likely to recover, and statements from him are to be made to the jury on the day upon which this is written. Whatever the final conclusions may be, the accident illustrates the fact that slight causes, and perhaps unconscious mental actions on the part of men, even though momentary, may eventuate in terrible results. Why this should be in the economy of a wise Father, we can but partially understand. It is enough to believe that if the whole field were open before us we should be able to see that, in spite of human imperfections, the great laws that govern our lives and actions are the best possible, both for us as individuals, and for the world in which we live. Those laws of nature and of mental and physical action which contribute most to success and happiness are the ones through which disaster may come through slight causes, known or unknown. But if such a thing were not possible, the larger and universal good that results from the proper co-ordination of forces and actions could not be attained. In the presence of such calamities and mysteries, we are like little children, who, although unable to understand why things connected with their lives are thus and thus, find explanations in after

years; so we must rest assured that in the coming time we shall be able to understand what is so often complicated and mysterious to us now.

**The Supply of Meat.**

THE high price of meats which has ruled for a year or two past, has been the subject of much discussion. Meanwhile the editor of the National Provisioner, John F. Hobbs, claims to have made a study of the demand for edible animals, and of the prospective supply. His calculations recognize the fact that the Asiatic is chiefly a vegetarian, while the Caucasian is a meat eater. Mr. Hobbs concludes that in Russia, France, and Austria-Hungary there is less agitation concerning meat supply, than in Great Britain and Germany, in which countries the ratio of the meat supply to the population is much less than in the former countries. There has been a widening gap between the increase of population and live stock in European countries, as well as in the United States, which has a definite effect upon the world's supply of food. In the United States the population has been increasing much faster than the natural supply of animals fit for food, and although our herds and flocks are larger than they were, they are by no means equal to the increasing demand. And yet we are killing animals with a sort of vandalism. There are nearly 1,200 public and private abattoirs in the country, besides thousands of farmers and butchers who kill a less number of animals for food each year. During the year of 1900 the figures show a killing of 11,000,000 cattle and calves; 41,000,000 hogs; and 42,000,000 sheep, making an aggregate of 8,000,000,000 pounds of beef, 6,000,000,000 pounds of pork, and 2,000,000,000 pounds of mutton. This, with the by-products from these animals, gives an aggregate of 210 pounds of fresh meat for every man, woman and child in the United States, while the annual output of eggs and butter amounts to 500,000,000 of dollars.

**A Costly Primer.**

SOME of our old readers will remember the New England Primer, which was a popular book in its day. It is reported that a copy which was purchased for twelve cents was sold the other day for \$2,500. It was found in Lobachville, Pa., a village founded by David Lobach, a scholarly man who came to America nearly 200 years ago. Mr. M. D. High, a teacher in Johnstown, Pa., bought a copy of the New England Primer from Mr. Lobach's collection for 12c and sold it to Dodd, Mead & Co., as reported, for \$2,500. The book contains 104 pages, and is bound in oak and leather. It is 3½ inches long and 3 inches wide. On the cover is printed: "New England Primer; Enlarged for the more easy attaining the true reading of English, to which is added Milk for Boston Babes. Boston: Printed by S. Kneeland and T. Green, in Queen Street, 1727." In this instance age has added value to literature.

SETTLE it in your heart that it is the sum of all your business and blessedness to live to God.—John Wesley.

If it is true that knowledge is power, it is doubly true that knowledge of God is spiritual power.—Rev. J. Hudson Taylor.

## Prayer-Meeting Column.

Topic.—Preparation of Heart for the Prayer-Meeting.

(Memory Text Revelation 3: 15, 16.)

The common practice concerning the preparation of heart and mind for the prayer-meeting is by far too inadequate. For this reason, the average prayer-meeting is one of the most difficult services in the church; that is, it is the most difficult from the standpoint of the pastor who conducts it. He is generally held responsible for the success of the prayer-meeting. While there is good ground for this, to a certain extent, it is also true that the want of preparation on the part of the people presents an element over which the pastor can have little or no control. If his own preparation of heart is what it ought to be, and he is especially wise and able in awakening interest on the part of those who are not interested, he can overcome in some degree the evils which arise from unpreparedness on the part of the people. It is often said that the prayer-meeting is a "delicate thing." Such meetings sometimes open well, but go to pieces, or fall into listlessness, as though covered with a "wet blanket." Anything like controversy between those who take part, although it be indirect, is fatal. Drowsiness and indifference soon insure the "sleep of death." Almost equally deleterious is a prayer or a testimony which, in military phrase, has "neither aim nor ammunition." While prayer-meetings are largely emotional, they must also be rational. Such emotion as ought to exist springs from deep conviction and earnest faith, rather than from superficial notions and glibness of tongue. Some one has said, "Pity the prayer-meeting leader who must shape cold iron." That is too nearly the experience of many pastors in conducting such meetings.

We remember going into the waiting-room of a railroad station, chilled and weary, and hastening to a large stove which stood invitingly in the center of the room, to find that the stove was fireless and that chilled fingers held toward it were yet colder. The average attendant at prayer-meetings is too likely to come in with dormant emotions, if not with a chilled spiritual being. Hence the difficult problem of warming, awakening and vivifying him awaits the leader. Silent tongues are as deleterious as noisy ones sometimes, although sometimes emotions are so deep, and meditations are so sacred, that a sanctifying silence ensues. Such a silence may be a blessing to all present, but the more common form of silence is that which comes from emptiness of heart and absence of spiritual glow. Against all those influences which deaden the prayer-meeting and lessen its value and make it unattractive, proper preparation on the part of those who attend, and especially of those who are looked upon as "workers in the prayer-meeting," is necessary. That preparation should run through all the days of the week. Every child of God should gather from out his experiences in thinking, writing and conversing during the week something fit for the prayer-meeting. That habit should be cultivated. Thus the power to get help and secure enjoyment from the prayer-meeting will be greatly increased. We put in a plea for such preparation on the part of the people; and an equal plea with them to hold themselves, and not the leader

of the meeting, responsible if the services drag heavily, and they feel at the close like singing:

"In vain we tune our formal songs,  
In vain we strive to rise,  
Hosannas languish on our tongues,  
And our devotion dies."

Whenever such a stanza is an appropriate description of a prayer-meeting, many others beside the leader are responsible for the situation.

### THE WISCONSIN QUARTERLY MEETING

According to previous announcements, the mid-winter session of the Quarterly Meeting of the Southern Wisconsin and Chicago churches was held with the church at Milton from Jan. 30 to Feb. 1., and the general topic for the entire session was the Sabbath. Believing that the readers of the Recorder are interested in this subject, and hoping that some account of this meeting may be helpful in some degree to them, as it was encouraging and inspiring to us, a brief statement of it is here offered.

The first meeting held on Sixth-day afternoon was for the most part an informal discussion of the reasons why we should give this subject such a prominent hearing. These were, mainly: 1st, That we ourselves, and especially our young people, should be thoroughly grounded in the fundamental principles of Sabbath truth; 2nd, That genuine Sabbath-keeping being vital to holy living, it must rest upon a tender, sensitive conscience, and since the word of God is the only authority that can touch the conscience, this subject needs to be studied in the light of Bible teaching. 3d, That the people of this country, even Christian people, are rapidly drifting away from any conception of the sacredness of any Sabbath and, therefore, that Seventh-day Baptists should raise, in no uncertain or faltering voice, the warning cry; and 4th, That in some quarters at least, there are signs of awakening to the dangers of the popular drift and some readiness to listen to the claims of God's word, and, therefore Seventh-day Baptists should be ready at the first opportunity and at every opportunity, in fearlessness, but in love and power, to deliver the message. I cannot mention even the names of all who spoke, much less give in detail what was said. Bro. W. D. Wilcox, of Chicago, and Mrs. M. G. Townsend, of Milton, by previous appointment, led in the discussion.

On Sixth-day evening, the regular weekly prayer-meeting of the church was led by the pastor, the topic being "Sabbath Blessings." A busy business man spoke of the blessing of rest from the hurrying, vexing cares of the week; another emphasized the spiritual comforts of the fellowship of Sabbath worship; another told how temptations had come to him to leave the Sabbath for business, and how now looking back, he could see what a mistake, even from the business point of view, it would have been to have yielded. Prayers, tender and grateful for blessings received, went up to God for wisdom to discern and grace to do all his holy will. Thus the hour passed sweetly and swiftly away, and the large meeting was dismissed with a Sabbath blessing resting calmly, gloriously on every heart.

On Sabbath-day, the regular Sabbath-school lesson—Paul at Athens—was taught in the morning, and late in the afternoon the Young People's Prayer-meeting was a con-

tinuation of the theme of the previous evening. Besides these exercises, three sermons, including the evening after the Sabbath, were preached. In the morning, Bro. M. G. Stillman, of Walworth, preached on the Sabbath in the Old Testament, which he presented under six heads with a text for each head, quoting corroborative texts as each point required; 1. The Sabbath is a sanctified day, Gen. 2: 3. 2. The Sabbath must be prepared for, Ex. 16: 22-24. 3. It is the heart of God's holy law, Ex. 20: 8-11. 4. It is a Perpetual sign between God and his people, Ex. 31: 14-17. 5. Its desecration brings the wrath of God, Neh. 13: 18. 6. Careful observance of the Sabbath brings perpetual blessing, Jer. 17: 24-26.

In the afternoon Bro. G. J. Crandall, of Milton Junction, preached on the Sabbath in the New Testament. The subject was treated under two general divisions: Christ and the Sabbath, and the Apostles and the Sabbath. These again were each divided into Teachings and Example. Christ kept the Sabbath (Luke 4: 16), and taught the perpetuity of the law of which the Sabbath is a part (Matt. 5: 17-20), the design of the Sabbath (Mark 2: 27), and the proper uses of the Sabbath (Luke 13: 10-16); but he nowhere taught its abrogation or change. The Apostles likewise were Sabbath-keepers, Acts 18: 4, 11; 16: 13, etc., 25: 8. Paul taught Greeks as well as Jews on the Sabbath, by their own request, preaching Jesus and the resurrection (Acts 13: 42-44), but he did not teach the change of the Sabbath for any cause.

In the evening Bro. S. H. Babcock, of Albion, preached on the law and the Gospel. Law may be fundamental or administrative. Fundamental law is grounded in eternal principles and cannot change; administrative law is a device for enforcing obedience to fundamental law and may be changed with the changed or changing conditions making it necessary, or it may cease altogether when the occasion for it has passed. The Decalogue, in the midst of which the Sabbath is placed, is fundamental. The laws providing for the punishment of Sabbath-breakers, etc., are administrative. The Gospel is the good news of salvation through Jesus Christ, thus furnishing an entirely new basis for securing obedience to the fundamental law of God. "Do we then make void the law through faith? God forbid! Yea, we establish the law."

On First-day morning Bro. M. B. Kelly, of Milton, preached answering Objections and Arguments of First-day People. The principal objections considered were those relating to worldly inconvenience, the world against God! Which shall prevail? The customs and laws of the land. "We ought to obey God rather than men." Can so few be right and so many be wrong? The Scriptures and all history declare that religious reforms are wrought by the minorities. Under arguments, the theory of a change of day, the one-seventh part of time theory, antinomianism, etc., were answered by a careful analysis of the various texts of Scripture usually relied upon for these various and contradictory positions.

In the afternoon of First-day a miscellaneous program, arranged principally by the president of the Young People's Union of the Quarterly Meeting, was presented. A paper on the Isolated Brother, written by Prof. A. B. West, of Lake Mills, was read; Bro. Wilcox, of Chicago, and President W. C. Daland, of









ing local interests or the noisy and distracting events which have been going on in several quarters of the world, that they have failed largely to see the force and significance of the great movement which has been quietly, steadily, and recently with extraordinary rapidity, working out a condition of things which is soon to make war between nations rare, if not entirely impossible.

The Hague Conference of 1899 has already for many persons ceased to be a memory. But this Conference, with its antecedents and consequences, is sure before the end of the present century to rank as the greatest political event of modern times, if not, indeed of all history.

The Peace Conference at the Hague was not an accident, not the product of a young emperor's whim. It was only the culmination of a series of events extending over the entire nineteenth century, to go no farther back. The main result of the conference, the constitution of a permanent tribunal of arbitration, had been worked for from almost the beginning of the century. Such a tribunal was the chief practical aim of the peace societies from the time of their foundation in 1815 till the close of the century, when they had increased to more than four hundred, and were able to bring a powerful constituency in many countries to the support of the czar's proposals. It was the principle object of the peace congresses and of the International Peace Bureau at Berne for more than a decade. The Interparliamentary Peace Union, organized in 1889, composed of many hundreds of members of European parliaments, and commanding an immense weight of public influence in Europe, put arbitration and a permanent international court at the head of its program. The International Law Association, with nearly four hundred distinguished jurists and publicists in its membership, worked earnestly along the same line for more than thirty years. Arbitration and an international court were the objects of the labors of many eminent men in Europe, like Cobden, Bright, Richard, Levi, Hugo, Laboulaye, Simon, Passy, Corsi, de Martens, Bloch. Among its chief advocates were our own distinguished countrymen, William E. Channing, Noah Worcester, William Ladd, Sumner, Whittier, Walker, Burritt, Upham, David Dudley Field, Edward Everett Hale, etc. It was the object of the efforts, towards the close of the century, of large numbers of women and women's organizations, and of various special conferences like that held annually at Lake Mohonk, N. Y. To enumerate the causes which lay behind the Hague Conference and produced by it would be nothing less than to give an inventory of all the forces of modern civilization.

The call for the Hague Conference aroused such interest among intelligent men and women, particularly in this country, England and France, and two or three of the smaller nations of Western Europe, as has rarely been witnessed in any international affair. This interest, it is true, was limited to certain classes of people, but these it took possession of very strongly and developed with them into a veritable crusade. The time was ripe for the conference as subsequent events have amply proved, and if it had not been called by the Czar of Russia it would have come through the influence of some other potentate. The practical thing which more than any-

thing else led the conference to achieve great success in the particular line here spoken of, was the remarkable history of arbitration as a means of composing disputes during the hundred years preceding. The number of controversies settled by this means increased from three, between 1810 and 1820, to more than sixty between 1890 and 1900, that is, more than 6 per cent. for the entire decade just past. The whole number of cases arbitrated during the century was just under two hundred, the great majority of which fell within the last thirty years. Thirty-seven countries, practically all the important nations on the globe, participated in these arbitrations, the United States and Great Britain taking the lead with some fifty cases each. What the governments have done through the Hague Conference and the setting up of the permanent court has been simply to crystallize into general and permanent form the practice which had been in successful operation for a hundred years.

Another evidence of the ripeness of the time in the matter of arbitration, was the promptness of the signatory powers in ratifying the Hague Convention. This was the first treaty dealing with arbitration to be ratified. Only two years before the Hague Conference met two important treaties, not to mention other efforts in the same direction were drawn up viz., the Olney-Pauncefote treaty, and that between Italy and Argentina. But in spite of all the pressure brought to bear in their favor, neither of them was able to muster strength enough to secure the approval of the entire treaty-making power. But the Hague Convention was ratified with great promptness, as such large matters go. Within two years from its formulation sixteen of the signatory governments had deposited their ratifications at The Hague, and in April 1901, the court was declared open and ready for business. Since that time five other powers have sent in their ratifications and all these twenty-one powers have appointed their members of the permanent court, sixty-seven in all. Of the signatory governments only Luxemburg, Montenegro, Turkey, Persia and China have not yet acted.

Another proof of the present strength of the arbitration movement was the action of the International American Conference at Mexico City during the winter of 1901-2. Arbitration took precedence over all other subjects. The three arbitration protocols adopted were: (1) One in which all the American States adhered to the Hague Conference; (2) one in which these States agreed to refer to the Hague Conference all questions of claims; and (3) one signed by the representatives of ten of the republics in which they agreed to carry to The Hague substantially all differences that may arise among them.

Last summer a Korean envoy was at The Hague, negotiating for the admission of Korea to the Court. This admission is certain to be granted now that Great Britain and Japan have guaranteed the independence of Korea. There is no reason to doubt that within a comparatively short time every government on the face of the globe will have representatives in the International Court.

It was urged until recently, by way of depreciation, that the Hague Court was only voluntary, that the nations which had organized it had not pledged themselves to em-

ploy it, and that, therefore, it might remain entirely inoperative. This was only technically true. In the deeper sense they had, by the solemn establishment and approval of the tribunal, put themselves under strong obligation to have recourse to it in case of controversies; and this obligation they have already shown, some of them, that they felt. Germany and the Netherlands have drawn a treaty regarding the laying of cables in the Pacific affecting the interests of their colonies, in which they have inserted a clause providing for the reference to the Hague Court of any question regarding the application of the treaty. A similar clause was placed in the treaty for the cession of the Danish West Indies to this country, and though this treaty failed of ratification by a vote or two in the Danish Parliament, the influence of the insertion of the clause by the two powers has been by no means lost.

But more important still is the fact that the first cases have already gone to the Court. The United States and Mexico had had pending for many years the controversy growing out of the cession of California to this country, the so-called, "Pious Fund" case. Mexico at the time of the cession was paying interest to two Catholic orders of California on a fund originally contributed in Spain for Jesuit mission work. This fund she had taken over on the expulsion of the Jesuit fathers from Mexico, and was still holding a part of it as trustee for the California Catholic bodies at the time of the cession. When upper California was ceded to the United States the Mexican government held that all claims of the Catholics of that territory on Mexico ceased. The case was referred by the Mexican Claims Commission to Sir Edward Thornton as umpire, who decided that Mexico should pay a certain amount of interest covering the time till the decision was rendered. Our government then took the position that the interest should continue to be paid; the Mexican, that the settlement of interest at that time closed the case finally. The case was carried last summer to the Hague tribunal, and promptly settled in favor of the United States, as all the world knows, Mexico cheerfully accepting the award.

With the settlement of this case the great tribunal was inaugurated the first of last September. Scarcely was the ink dry with which this award was written, when Japan on one side and Great Britain, France and Germany on the other came to an agreement to refer to The Hague the difficulty in respect to the attempt of the Japanese authorities to tax improvements on lands held by foreigners under perpetual leases. The arbitrators in this case have already been chosen, and the case is being prepared for submission.

This opening of the great tribunal with these cases sounds very simple in the telling, but it will require at least fifty years to unfold its immense significance. The "Pious Fund" case, involving something over a million dollars, was not one of the most important. The Japanese House Tax question is not much more significant. But these cases have set the machinery of the World Court in motion, and that was the all-important thing to have done.

Now comes the reference of the recent Venezuela imbroglio to the jurisdiction of the

Court, for the bringing about of which so much credit is due to President Roosevelt and Minister Bowen. But the logic of the situation compelled the acceptance of the pacific method of adjustment rather than war, and this would almost certainly have been the final outcome whoever had been President of the United States or United States Minister to Venezuela. This turn in the affair has probably forever settled the question of supremacy of the international tribunal. It is a great triumph, and makes it possible to look into the future with little fear that "grim-visaged war" will ever hereafter be permitted to come to serious encounters however much he may threaten and bluster and attempt to play the bully. His time is past; arbitration is in the saddle.

There is no reason to doubt, after these accomplishments, that before the century closes the august world-tribunal will have won the same prestige as a bond of union and peace among the powers of the earth that the United States Supreme Court, which did not have a case before it for more than two years after the establishment, now holds among the forty-five locally independent and sovereign States of our National Union.

[The author of this article, Dr. Benjamin F. Trueblood, has been for many years the Secretary of the American Peace Society and is the highest authority in this country on all subjects pertaining to international arbitration and the doctrines of peace. He is the author of a remarkable little book "The Federation of the World," in which the argument in favor of a federative union between all nations is put in a clear, succinct and persuasive form. This little book together with Jean De Bloch's "The Future of War," and Charles Sumner's "Addresses on War," all of which are now issued in cheap and popular form are the three best books in existence for those who desire to inform themselves on the subjects recently brought into prominence by the proceedings of the Hague Tribunal.]

#### WAS THE LAW OF TEN COMMANDMENTS ABOLISHED?

I. N. KRAMER.

Mr. Torrey in a little work, "Ought Christians to Keep the Sabbath?" says, "The law written and engraved on stones, which includes the Sabbath law, was done away. It has no claims whatever on Christians, and the seventh day Sabbath is not commanded in the Bible for the Christians, but is distinctly abrogated." According to this teaching every precept of the law is equally and distinctly abolished. These precepts set forth man's relations and obligations to his Creator and to his fellow man, embracing all moral duties. When these are done away all moral obligations cease and each and all are necessarily placed under the same ban of offensiveness which Mr. Torrey attaches to the Sabbath precept.

Why should God take the law away! Was it because it was a yoke of bondage? If so, the Christian, and not the carnal-minded, would not be subject to the law of God, neither indeed could be. Or was it because the law was contrary to us and against us, which, as a hand writing of ordinance, Jesus took out of the way and nailed to the Cross? If so to honor God and to honor human rights and human life are things contrary to us and against us. Such a position would destroy the foundations of society and the

security of human life, overthrow good and righteous government and make the deepest dyed anarchy commendable and to be had in esteem as the true religion.

To avoid this conclusion it is claimed that nine of the precepts were re-enacted or re-affirmed. If these precepts were once affirmed to be law, and good, their abrogation must be an affirmation that they are not law and are not good, and to re-affirm them it must be affirmed again that they are law and good for our well being. These counter affirmations are not found in the Scriptures.

Again, if these precepts were contrary to us and against us, why should they be re-enacted, and not remain forever taken away? Jesus and the Apostles enjoined the keeping of these precepts not as new law nor as renewed law, once annulled and now re-enjoined, but rather as law already in existence and perpetually binding. If such mention of these precepts made them renewed law, much more was the Sabbath law also renewed, for Jesus commanded his disciples that when they should see Jerusalem compassed with armies, to pray that their flight might not be on the Sabbath-day; thus were they to honor the Sabbath-day forty years this side of the crucifixion. If Jesus abolished the law at his crucifixion and yet he re-enacted nine of the precepts during his lifetime on earth, then he re-enacted them before they were abolished, which would be an absurdity. But if he abolished them after his resurrection they must forever remain abolished. If however the Apostles re-enacted them there must have been an interval of several years between the abolishing and the re-enacting in which case the whole world was without moral obligation toward God or man. From these considerations it is impossible for us to believe that Mr. Torrey has given the true meaning of Scripture on this subject. The Scripture he principally relies on to sustain his position is II Cor. 3: 7-11. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." This scripture Mr. Torrey says, "affirms in the most positive way that the law is done away." Yet it does not say that the law is done away, only that the ministration of death is. Death came by sin, which is the transgression of the law. The law is the strength of sin: for by the law sin is made death; for the commandment ordained to life was found to be unto death. Rom. 7: 10. "Then as death is the result of sin, made so by the law because of its power, the law may be called a cause of death, and the ministration of death, an effect brought about by the law. In this case the effect is put for the cause. The cause was written on tables of stone: The effect was not; for the law, because of sin brings death. The ministration of death therefore is not the law itself but an effect brought about through the power of the law. The ministration of

death may be done away and yet the law remain to give knowledge of sin.

Primarily the ministration of death is the execution of the offender; but as presented in this scripture, it is the execution of a substitute under a provisional system that God in mercy instituted for man which required the execution of a living creature, offered in sacrifice, as an atonement for sin: So that sins could be forgiven by virtue of the faith it presented in a coming perfect sacrifice. This ministration of perpetual sacrifice and perpetual death is done away—prefigured by the ceasing of the glory of Moses' face. It was a glorious ministration; for it maintains the honor of God, in that the repentant sinner was forgiven and accepted, having figuratively died in the representative offering, to be made so perfect that God could be just and yet justify sinners. This ministration of death continued in force until the perfect sacrifice was offered, when death was ministered to the Lamb of God, not for his own sins, but for ours. In him the ministration of death ceased; For henceforth there is no more sacrifice for sins. Heb. 9: 26, 28. The ministration of death having ceased, the ministration of righteousness, of justification, and of life, by the spirit, succeeds it. The former offering or ministration though glorious, had no glory in itself, but was made glorious by the glory of that which excelleth. This thought is well set forth by Mr. Torrey in notes on Sunday School Lesson for June 2d, 1901, in these words, "The Old Testament system of sacrifices and ceremonials was a setting forth in wondrous picture the profoundest truth of God, about atonement and cleansing, but they were only pictures, not the reality; Christ and his atoning blood are reality." The atonement to which he alludes was made for sin, *i. e.* transgressions of the law: Therefore Jesus became the mediator of the New Testament, that by means of death, for the redemption of transgressions who were under the first testament, they who are called, might receive the promise of eternal inheritance. Heb. 9: 15.

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plain not, neither doubt. Our Father guideth. We may sometimes feel that we are called to draw near to the "thick darkness;" but we shall find his hand just within it.

TRUTH is found in two ways: by logic and by intuition. Logic reaches only the surface of spiritual truth. Intuition sees the heart of things. Through it we experience what logic cannot reach.

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