

THE SABBATH RECORDER.

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THIS ONE THING I DO. Blest is the man of high ideals, Who fails to-day, to-morrow, and for days to come.

For several years thoughtful men have been considering the best methods of teaching the truths contained in the Bible in the Sabbath-school.

actions. Knowledge of facts in general, and of abstract theories, has certain value, but it is subordinate and unimportant when compared with those forms of teaching which develop purposes and incite to action along the great lines of spiritual and ethical development.

NO-LESSON can be powerful, for instruction even, much less for inciting to action guided by a definite purpose, which is not characterized by unity and directness.

Topical Study in the Sabbath-school. The importance of securing the best methods in a work of such moment cannot be overestimated.

Unity and Directness. No-lesson can be powerful, for instruction even, much less for inciting to action guided by a definite purpose, which is not characterized by unity and directness.

One Leading Idea. The topical lesson accords with natural and powerful methods of thought, especially of thoughts that seek to secure action.

teaching. Much less do they meet the demands of a situation, in which the chief and only worthy aim is to instruct children and young people—immortals—as to truth and duty, and to arouse them to obedient action.

It would be a lesson upon a pertinent theme taught according to the natural topical method is worth a dozen 'talks' which do little more than illustrate weakness for want of method and directness.

dominant aim in Sabbath-school work should be to influence pupils as to purposes and actions. Knowledge of facts in general, and of abstract theories, has certain value, but it is subordinate and unimportant when compared with those forms of teaching which develop purposes and incite to action along the great lines of spiritual and ethical development.

CERTAINLY it would. But one lesson upon a pertinent theme taught according to the natural topical method is worth a dozen 'talks' which do little more than illustrate weakness for want of method and directness.

It would be a lesson upon a pertinent theme taught according to the natural topical method is worth a dozen 'talks' which do little more than illustrate weakness for want of method and directness.

They would lead to the discussion of problems common to those years of life, problems with which young people must grapple, and which parents and teachers ought to aid them in settling. Such problems they must meet. Somewhere they will discuss them, and few places, if any, are more favorable for that discussion than the Sabbath-school.

This is not written to condemn present methods, but to suggest such improvements as topical lessons, well chosen, would certainly bring. We wish also to promote a higher estimate of the power and value of the Sabbath-school as an important agency in the guidance and development of life, character and destiny.

dominant aim in Sabbath-school work should be to influence pupils as to purposes and actions. Knowledge of facts in general, and of abstract theories, has certain value, but it is subordinate and unimportant when compared with those forms of teaching which develop purposes and incite to action along the great lines of spiritual and ethical development.

UNDER this heading the Public "The Blue Law Ledger," of Philadelphia, dated January 11, 1904, speaks in the caustic editorial given below. The persecution kept up by the Sabbath Association through an insane folly drove the Business Men's Association to secure the arrest of Hoover, one of the spies of the Sabbath Association, for doing secular business on Sunday. He was convicted in the lower court, but appealed to the Court of Quarter Sessions, No. 3, and defended his action in buying cigars as a "work of necessity." That court affirmed the decision already given and assessed the cost of appeal upon Hoover. The official opinion of Judge Martin is given on another page. The cutting comment of the Ledger given here will be interesting to our readers:

"The Blue Law prosecutors have cause to be discouraged in their efforts to cleanse the city from the awful blight of Sunday candy and the Sunday cigar. The Magistrate before whom the procession of suspected shopkeepers—poor widows, crippled and disabled mechanics, inoffensive looking foreigners, scarcely any of whom betray by appearances the abandoned character which comports with crime so heinous and dreadful as accepting a nickel from a spy on Sunday—the Magistrate is showing signs of waning zeal, if not of disgust. The Grand Jury has denounced the movement as a 'persecution.' Another Magistrate has fined a spy who in the pious work of 'protecting' the Sabbath bought a cigar on that day, soliciting a dealer to, and participating with him in, the offense for which he then caused the dealer's arrest and conviction. And, finally, a Judge of Quarter Sessions, reviewing this Magistrate's action, has affirmed it in a decision which reviews the whole Sunday question and rules that if it be worldly employment or business within the meaning of the statute to sell a cigar on Sunday, it is an equally worldly employment or business to buy a cigar, even for the godly purpose of tempting a dealer to commit the offense of selling it.

"Judge Martin appears to be a man learned not only in the civil but in the canon law; yet all his impressive learning, ranging as it does from the Mosaic legislation down through the Justinian code, the Roman jurisprudence and that of the Saxons and the English to the law of the present day, and aptly reciting acts of Constantine, Charlemagne, Ethelstan, Ethelred, Canute, Cromwell and the Charleses, of the councils of Mayence and Rheims—all this abysmal profundity of learning is unable to cite any support for the idea that the occupation of a spying informer is a work of charity or necessity."

ADVANCE sheets of a magazine, Physical Culture, have come to our table, in which appears an article containing the scientific records and results of experiments concerning food, by Anne Langworthy Waite, M. D., and Loren G. Waite, of Westery, R. I. Taken in connection with various reports made under the direction of the United States government within the last two years, this article is of double interest, and of no little scientific value. Generally the matter of food is determined more by habit and taste than by scientific laws or due regard for physical and intellectual strength

and efforts. The extremely high price of animal foods, for several years past, the difficulty of keeping and serving these in connection with the work of the government; as well as the scientific tendencies of our time, have led the government to make extensive and thoroughly scientific experiments. The experiments and results reported by Dr. and Mr. Waite, although upon a smaller scale, are in general accord with the results secured through the experiments of the government. We have no purpose to become the advocate of any system of foods or living, but it is part of the work of every newspaper to call attention to well established scientific facts, especially when those facts have direct bearing upon the general health and welfare of the community. Probably the most practical point attained thus far, is in showing that nut foods may take the place of animal food and secure equally desirable, if not more desirable results, in point of health, strength, etc. How far any one person or family may desire to avail themselves of this knowledge must be left with each to decide, but the question of the results attained are of sufficient value to justify thought and investigation on the part of every one.

OUR readers are already familiar with the details of the burning of the Iroquois Theater, in Chicago. There is no need that we recount the facts in the case, but there is need that every newspaper and every individual in the land shall so consider the affair as to help in the creation of a public opinion that will make a similar catastrophe impossible. Although the building was new, it is evident that criminal carelessness existed concerning many things. The primary source of this criminality lies far back in that common attitude of public opinion which holds law lightly, disregards obligations, and is willing to "take the chances." This tendency to lawlessness has its inception in disregard for divine authority. That disregard cultivates indifference toward human authority, and leads men to exalt their personal interests and opinions without regard to divine or human obligations. This creates an atmosphere of lawlessness, out of which comes ruin. We shall be glad if one-half that is now promised, when Chicago sits under the shadow of this great calamity, shall be accomplished by way of making public buildings of all kinds more nearly safe; but above all else is needed that change of attitude in general public opinion which shall check the spirit of lawlessness, and give in its place a spirit of obedience to law, and regard for individual rights and the general good. We cannot dwell upon the terribleness of the accident, nor the depth of the sorrow—all the deeper because hopeless, and because it might have been averted—but we do join in the demand for the cultivation of the spirit of obedience, first, toward God and divine law, and second, towards human rights and human law, that will make such horrors unknown hereafter.

TROLLEY SLEEPING CARS. The growth of the trolley car service is phenomenal. From various reliable sources, we gather the following facts which mark the opening of the year 1904. The Holland Palace Car Company, of Indianapolis, has received the first of the sleeping cars which it has had built at Wilmington, Del. The car cost \$20,000, and has ten compartments, with upper and lower berths. It is possible to ventilate each compartment separately, and the electric lights in the compartments are installed so that they can be raised and lowered at will. The dressing-rooms have every convenience, even the most minute details being provided, such as electric cigar-lighters in the men's rooms and electric hair-curlers in the women's rooms. The cars are so arranged that when made up for day travel they are chair parlor cars. At night partitions are placed, roll-curtains brought up from brass slots in the floor, and ten compartments, each with a single lower and upper berth are made. Each car carries 600 horse-power motors, and is capable of making 65 or 70 miles an hour. It is figured that the car can leave the Indianapolis or Columbus terminal at 11 o'clock at night and arrive at the opposite terminal at 6 the following morning. The Holland Company already has a contract for 24 sleepers, part of which will be combination diners and sleepers. In New Jersey it has come about that one of the great steam railroad corporations, whose lines traverse the state, is now in control of the trolley service between New York and Philadelphia, and it is expected that a through express-train service by trolley will be inaugurated next summer. For night runs like that spoken of above, with sleepers which are an improvement over the Pullman and Wagner, the success of such a service would be certain.

#### SABBATH-KEEPING UNDENOMINATIONAL.

The following letter is its own explanation:

SALEM, W. VA., Jan. 5, 1904.  
 Dr. Lewis:—In writing and speaking you have frequently alluded to the fact that the Bible Sabbath is not a narrow nor sectarian question; that its exponents, as a people, are on a broad, undenominational basis. Will you please in the RECORDER state this matter briefly, fully, clearly? Make it plain. Every denomination has its creed, claiming for each article scriptural authority. How may we know that Bible Sabbath-keepers are on a basis less sectarian than others?

P. F. RANDOLPH.

While much might be said in answer to the above inquiry, comparatively little is needed. First, there is a difference between sectarianism and denominationalism as usually defined. Denominationalism is justified and is necessary because specific truths or phases of truth which are neglected or obscured, need specific defense and unfolding. For people to organize for such a purpose and to maintain denominational lines in order to accomplish that purpose is justifiable and desirable. While in such cases the denomination stands to represent the specific truth, that truth is larger and more fundamental than any denominational peculiarity. For example, peculiar forms of dress and speech are a denominational peculiarity of the Quakers, but that distinguishing feature of their creed which they describe as "The Inner Light" is a form of the universal doctrine of the work and guidance of the Holy Spirit. Seventh-day Baptists stand as the specific representatives of the Bible Sabbath and of Sabbath Reform from that standpoint. But the Sabbath is an institution for all times, belonging to all men, and the obligation to observe it is co-equal with the institution. It is not, therefore, a denominational or sectarian peculiarity, but an uni-

versal truth for the defense and propagation of which a specific denomination is demanded.

While the terms denomination and sect are sometimes used as synonyms, the term sect, which arose to designate those who broke away from an Established Church, usually means those who follow the lead of an individual, adopting him as authority, and his opinions as theirs; while denomination should always be defined from the larger standpoint suggested above.

Historically, the Seventh-day Baptists are farthest removed from the leadership of any individual or the acceptance of any person's views as the basis of their faith or the standard of their action. In the ordinary sense of the term they have never known a leader. This is true, whether their ancestors of the Middle Ages be considered, or their history since the beginning of the English Reformation. They have stood together for the sake of the universal and fundamental truth involved in the fourth commandment. They have been inspired to action under the conscientious conviction of an important mission, and an imperative duty in the defense of Sabbath truth. Therefore it is that they meet in the fullest sense, both historical and actual, the largest and best definition which the word denomination can carry. For while they stand for a specific truth they do not defend it along denominational lines nor for the sake of denominational advancement, but for the sake of the Church Universal. At the same time, in the fulfillment of this position they act in the largest measure possible in concert with other people in advancing all truth and the general interests of the Cause of Christ. For these and similar reasons the writer has often said, that the keeping of the Sabbath is not denominational, and that our work as Seventh-day Baptists proceeds along the lines of universal truth and for the best interests of the whole church. To the people of his time who failed to comprehend him and his work, Christ and his Apostles were an insignificant group of Sectarians, to be ignored or condemned; while in fact they represented the greatest of issues growing out of universal but ignored and neglected truths.

#### APPEAL OF SPY OF SABBATH ASSOCIATION SET ASIDE.

The importance and far-reaching character of the following decision justifies the use of space for its appearance here as a feature of current history. In its last annual report the Board of the American Sabbath Tract Society called attention to the Sunday Law issue as one of growing importance in Sabbath Reform. The course of events in Pennsylvania and other states emphasizes the facts spoken of in that report.

#### COURT OF QUARTER SESSIONS.

Commonwealth vs. Albert J. Hoover.

Martin, J. Jan. 8, 1904.

Albert J. Hoover, the defendant, was arrested upon a warrant charging him with a violation of the act of 1794, relating to worldly employment on Sunday. After hearing, he was convicted and subsequently appealed.

It appears from the Magistrate's transcript that the testimony produced at the hearing proved that the defendant, in the County of Philadelphia, on Sunday, October 18, 1903, while agent for a society, bought a cigar. It was claimed at the argument, that while

selling a cigar was within the prohibition of the law, that its terms did not extend to buying; and that defendant, when making the purchase, having acted as a detective employed to convict sellers, if he was performing worldly employment or business, his work was one of necessity within the exception contained in the act.

Sunday legislation is more than fifteen centuries old, and the "historic argument" is of value in construing the existing law.

"All Sunday legislation is the product of Pagan Rome; the Saxon laws were the product of Middle Age legislation of 'The Holy Roman Empire.' The English laws are the expansion of the Saxon, and the American are the transcript of the English." (Lewis's History of Sunday Legislation, p. 70)

The first Sunday law, the edict of the Emperor Constantine, was the product of that pagan conception developed by the Romans, which made religion a part of the State. The day was to be venerated as a religious duty owed to the God of the Sun.

During the Middle Ages the civil authorities exercised the right to legislate in religious matters after the manner of the Jewish Theocracy. The English Reformation introduced for the first time the doctrine of the Fourth Commandment to the first day of the week. While Christianity is part of the common law of this State (Uptegraff vs. Commonwealth, 11 S. and R., 394; Sparhawk vs. Union Passenger Railway Company, 54 Pa., 407), Judge B-ll, in Specht vs. Commonwealth, 8 Barr., 325, puts the Sunday law on its true basis. "Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation."

Chief Justice Lowrie, in Commonwealth vs. Nesbit, 34 Pa., 403, 409, after referring to the earlier legislation in this Commonwealth and to the English act of 29 Charles II., Chap. 7, upon which our laws were in a great measure modeled, said: "Let us consider the statutory definition of what is forbidden. It is 'any worldly employment or business whatsoever.' What does this word 'worldly' mean? Its co-relatives help us to its meaning. Very evidently worldly is contrasted with religious, and all worldly employments are prohibited for the sake of the religious ones."

Reference to "buying" in terms is of rare occurrence in the laws. Perhaps the earliest appearance of the word is in the enactment by the Council of Mayence, in 813 A. D., under Charlemagne, which decree "that all Lord's days shall be observed with all due veneration, and that all servile work shall be abstained from, and that buying and selling may be less likely to happen there shall be no judicial trials unless concerning capital crimes." The Council of Rheims "prohibited on the Lord's Day any mercantile transaction." (Lewis's Hist., Ibid., 66) In one of the laws of Edward the Elder, made after the peace between the Danes and English, it was provided that "if anyone engaged in Sunday marketing, let him forfeit the chattel" and pay a fine; and in the reign of Ethelstane it was enacted "That there be no marketing on Sunday" (Ibid., 73) Among the laws of Edgar was one "that enjoined that Sunday trading be abstained from" (Ibid., 74); and laws similar in character were enacted in the reign of Ethelred and also that of Canute (Ibid., 129).

The Cromwellian Parliament passed an act in 1656 in which persons who were "in any tavern, any ale house, victualing house, strong water house, tobacco house, cellar or shop, they not lodging there (and only upon urgent necessity be allowed by a Justice of the Peace), or fetching or sending any wine, ale or beer, tobacco, strong water or other strong liquor unnecessarily and to tittle within any other house, shall be deemed guilty of profaning the Lord's Day." In the same act it was provided that every butcher killing any cattle, coffermonger, poulterer, herb seller, cord wayner, shoemaker or other person, selling, disposing or offering to sell any of their wares or commodities, and the persons buying said wares or commodities, shall be deemed guilty of profaning the Lord's Day. (Lewis's Hist., 129.)

In the statutes of 29 Charles II., Chap. 7, the subject was forbidden from "exercising his ordinary calling or business" on Sunday, and its wording was adopted in the act of 1705, passed in this Commonwealth. (Commonwealth vs. Nesbit, 34 Pa., 403, 409, supra.) The act of 1794, however, contains a prohibition against "any worldly employment or business whatsoever on the Lord's Day," and enumerates the exceptions.

As was said in the case of Duncan vs. Commonwealth, 2 Pearson, 215, "It matters not whether it is the person's ordinary calling or business or not." The old act of 1705 in this particular was copied from the act of Charles II. already cited; but after the construction put on these words by the learned Court of Great Britain, our legislators, in passing the act of 1794, as we conceive, purposely changed the wording. They saw that the blacksmith might leave his shop and work on Sunday at making garden or building fences; "it was not his ordinary calling;" they, therefore, forbade "any worldly employment whatsoever."

In the same case it was said (p. 215), "We are unable to see why the buyers as well as the sellers are not offenders against the law; both are doing worldly business." It is claimed, however, that the act of defendant was one of necessity in order to provide evidence of the offense by the seller.

In the earliest law upon the observation of Sunday, which seems to be the edict of Constantine, heretofore referred to, and which is quoted in the opinion of Judge Reed, in Sparhawk vs. Union Passenger Railway Company (supra) there was a mandate to all judges and all city people and all tradesmen to rest on the venerable Day of the Sun, but the work of necessity excepted, permitted those dwelling in the country freely and with full liberty to attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of Heaven be lost.

In the year 858, A. D., Pope Nicholas I., in his instructions to the Burgundians who had lately embraced Christianity, taught them that there were no days on which works of necessity, such as journeying, fighting, etc., might not be performed. (Lewis's Hist., Ibid., 67)

It was stated by Chief Justice Lowrie, in Commonwealth vs. Nesbit (supra) in construing the words of the act of 1874: "Some worldly employments are expressly allowed,















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VOLUME 60. No. 4. JANUARY 25, 1904. WHOLE No. 3074.

We may choose to stay away from God, but we cannot choose the consequences.—Dorcias M. Tinker.
The Sabbath Recorder. A. H. Lewis, D. D., LL. D., Editor.

ALFRED UNIVERSITY.
One Hundred Thousand Dollar Centennial Fund. Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship.

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TRUST. A. H. L.
Though I stand on the desolate sands When storms bide the face of the ocean And salt-laden flets blinds me;

and character with character, make that impossible. A sentinel sleeps, and an army is defeated; one man determines the living or dying of thousands.

few words: A thought, an impulse, an act, a habit, a destiny. Habits which accord with right and righteousness lift their possessor steadily in purity and power to bless, and strength to rise higher still.

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President, Mrs. S. J. CLARK, Milton, Wis.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next Session to be held at Nortonville, Kans., August 24-29, 1904.

No FACT is better established in experience than this, that individuals, churches, denominations and nations are likely to pass into transitions, and often through them into permanent changes, without being clearly conscious of what is going on, until it is too late to modify or avoid the general result.

Even the casual observer must note that many thoughtful men of wide and careful observation fear that the liberties of the people of the United States are seriously imperilled through the organization of laborers against employers, and employers against laborers, and the various phases of the constant and bitter conflict between labor and capital.

Should be in Every Home, School, and Office.

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YOUNG PEOPLE'S PERMANENT COMMITTEE.
Mrs. R. Kelly, President, Milton, Wis.

It were well—seen from one standpoint—if indifference, and neglect, or intended evil acts and words could be confined to the careless and the ill-disposed ones only.

On the day before yesterday we heard a searching sermon on "Laying Aside Weights."

Life may be described in law of life with life, influence with influence.