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Hark! Hark My Soul!

Hark! hark, my soul! Angelic songs are swelling
O'er earth's green fields, and ocean's wave-beat shore:
How sweet those blessed strains are telling
Of that new life when sin shall be no more.

Far, far away, like bells at ev'ning pealing,
The voice of Jesus sounds o'er land and sea,
And linden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.

Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come;"
And thro' the dark, its echoes sweetly ringing,
The music of the Gospel leads us home.

Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

—F. W. Faber.
THE SABBATH RECORDER.

A. R. LEWIS, D. D.,

Editor

J. S. Souter, M.D.

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We present in this issue of the Recorder important testimony from leading representatives of the Presbyterian denomination regarding Sabbath observance. The danger, thus making the increase of holidayism upon that day. Our readers will find this testimony not only interesting, but of great importance, and devout friends of Sunday have found. This book is in the office of a book having 240 pages, entitled "Swift Decadence of Sunday; What Next?" This book presents testimony along the line indicated by its title, from different denominations in the United States: Presbyterians, Baptists, Congregationalists, Methodists, Episcopalians, and Roman Catholics are represented. The book is nicely bound and costs one dollar per copy postpaid. Any reader of this paper desiring a copy for the sake of seeing what representative Christians say concerning Sunday will receive it, postpaid, by sending his address and fifty cents to this office. The publishers make this announcement in the interest of the Sabbath question and the great issues which are involved in it. We trust that many of our readers will avail themselves of this offer. Whatever various opinions men hold concerning the Sabbath question, all agree that the increase of Sabbathism and of disregard for Sunday present an issue which is vital to the religious and social interest of the country. Since it is primarily a religious question, the church ought to be deeply concerned, and Christian leaders must take a prominent place in securing such action along religious lines as will check the downward tendency, if it is checked at all. For this reason, and because the publishers believe that the religious features of the Sabbath question must be considered more carefully than they have been heretofore, the above proposition is sent forth.

During the last days of the late Congress a proposition was made for the grant of special aid to the Pan-American Exposition at Buffalo, N. Y. The bill failed; but it is significant that when the matter was under consideration the Buffalo papers, representing the managers of the Exposition, announced that if the money was offered by Congress, their decision would be made upon financial grounds, wholly. If to open the gates on Sunday would be more profitable than to accept the proposed help, the gates would be open. The question at Buffalo is one of cash, and not of conscience.

It is significant that the influences which tend toward holidayism on Sunday, are becoming more aggressive as to the legalizing of holidayism, each successive winter. For years past it has been impossible to secure any action in the form of Sunday laws which will check the downward trend. But when holidayism becomes aggressive, the situation is doubly important. Every year's experience demonstrates the fact that the salvation of Sunday from holidayism, through civil law is a hopeless endeavor. Religious conscience alone can secure Sabbath Reform.

TESTIMONY FROM PROMINENT PRESBYTERIANS CONCERNING THE DECADENCE OF SUNDAY.

Presbyterianism and the Puritan Sunday were essentially the same, originating in the Reformation. Embodying high culture, orthodox conservatism, and intense loyalty to its creed, it was natural that Presbyterians should be among the first to detect the decay of Sunday, and to warn against it. The material for this chapter is gathered in and is the best furnished by any other denomination. (We include in the Presbyterian group the Dutch Reformed branch, and the Christian Statesman, since the National Reformation movement of which it is the organ is primarily the product of certain elements in the Presbyterian family.) Beyond all others the Presbyterians had faith in the "change-of-Sabbath" theory, and in the direct application of the fourth commandment to Sunday. To them as much, if not more than to any other branch of Protestants, the decay of Sunday means the decay of a fundamental doctrine of Christianity.

In July, 1882, the Christian Statesman said that on the first hot Sunday of that season there were more excursionists at a single seaside resort near New York than there were worshipers in all the churches in that city. It also charged that the "Sanctified Grove Camp Meeting Association," twenty-two miles from Philadelphia, with promoting the desecration of Sunday, by its arrangements for services, although the Association announced that it would not arrange for the "day of holiness." The Statesman averred that the regular trains were ample to meet all the demands, and to empty the Methodist churches of the city, as well as to carry many thousand non-church goers to the grounds for pleasure and non-religious recreation. The Statesman concluded in these words: "We can only class the present arrangement with other cases of deliberate complicity by Christians with worldly pleasure-seeking on the Sabbath."

In the latter part of the same year the Presbyterian of Delaware, N. Y., expressed the "deliberate judgment" that Sunday-desecration was increasing, and that this Sunday "an alarming crisis" had already come, and that Sunday would "be entirely obliterated" at an early day, unless help should hasten; that whatever was done must be "done quickly," and that the rescue of Sunday was "the question first in order of time, and first in order of importance." In September, 1883, the Christian Statesman said that the question of Sunday-observance was the most prominent and the most important question before the nation. That it could never return to the quiet and the indifference of former days when such enemies of Sunday had sought to create the crisis, but it was here, and the issue could not be avoided longer.

In November, 1885, the New York Observer spoke vigorously, but sadly, of the alarming growth of theoretical and actual no-Sabbathism. In his words he declared that many persons considered Sunday laws to be relics of barbarism, and treated them accordingly; that business "goes on without regard to law or the protest of religion." It said that the change for the worse had come so gradually that many persons did not realize the danger, thus making the danger all the greater. It closed with these words: "It must be confessed to our shame that Sunday as a day of rest and holy occupation appears to bewaning." In the autumn of the following year our friend stated that the fullness of the crisis appeared to be reached, declaring that "thousands of devout people in New England had been scandalized by the example of the President of the United States in traveling on Sunday in order to reach Boston in time for the Harvard anniversary," not long since. While the Observer condemned this on the part of the President, it expressed the fear that clergymen and other Christians were on the same train, since they were accustomed to travel on Sunday without any special pressure which could justify the purchase of the express office.

During certain local agitation in New York in 1886, the Christian Statesman charged Dr. C. H. Parkhurst with "weakening the foundations of the Sabbath," because he taught that the observance of Sunday does not rest on the fourth commandment. In this criticism the Statesman referred to the prominent causes of decay of Sunday, viz., the loss of faith in its claims to divine authority. In what the Statesman complained of Dr. Parkhurst there was represented an incurable element in the final destruction of Sunday. Where the Statesman is right in denouncing, however eloquent, on the benefits of a day of rest and worship, can long uphold the institution when the foundation is thus cut away from under it. It is well to add this: No insistence that the Sunday has rightfully displaced the Sabbath, as the Statesman claims, however eloquent, can cover the false assumption. Dr. Parkhurst did no more to undermine the Sunday, by a frank and manly admission of an important fact, than the Statesman does by assuming, in the face of the Word of God, that the Doctor did not state the facts. Both of these positions undermine Sunday; one by admitting the facts, and the other by denying them.

In April, 1886, the "Ministerial Union" of Philadelphia, at a meeting in the rooms of the Presbyterian Publishing House, discussed the problem of the Sunday newspaper. Dr. Rufus Clark presented a paper in which it was shown that the Sunday newspaper had become firmly fixed as one of the institutions of our time, and this with the consent and aid of Christians. In the course of the discussion, Dr. Wayland Hoyt castigated Christians because their efforts at Sunday Reform were spent, mainly in passing resolutions, while their protests fostered the evils against which they resolved, at long range. Dr. Hoyt's well-directed sarcasm against the defense by "resolution" was very pertinent. The American people are noted for passing resolutions. Many who aspire to be reformers think that passing resolutions will cure all. Whether resolutions have been passed concerning any question, the work is mainly done. The records of the last twenty years show that different religious bodies in the United States have made "resolutions" their main work, so far as is known, in which we are greatly told what ought to be followed, by resolutions asserting that people ought to do what ought to be done, have been plentiful. Their effect has been quite as marked as that of the Pope's bull against the Knox's office.
some form of law in its place, but nothing was attained. Similar effort has been made from time to time since, with the same results.

In 1887, the Rev. John J. Hott, president of the New Jersey Sabbath Association, reported that the disregard for Sunday in that state was increasing in various forms, and that the atmosphere was filled with the poison of “law observance,” which threatened the conscience of the most devout. He said that individual Christians, and churches, were yielding to the Continental Sunday; that the burden of responsibility rested on Christians, and that a correct Sabbath sentiment is the imperative need of the hour. July 27, 1887, under title “Loco, Deo, Lex,” in the New York Observer, drew a dark picture of Sunday in the United States, which represented it as already nigh to death. He declared that Christians were foremost among those who were slaying it. Its arraignment of Christians may be compressed into this sentence: “If God be there, the certainty of the Sabbath would come, not from their own pleasure on the Sabbath, the day would indeed be a delight, the holy of the Lord, honorable.”

March 31, 1887, a correspondent of the Observer, trying to answer the arguments of the Seventh-day Baptists, took the ground that the fourth commandment does not fix any specific day of the week, but only for one day of rest, beginning to count where you choose.

July 26, 1888, an editorial in the Observer spoke sadly of the rapid decline of regard for Sunday, and said: “If all Christians were united in defense of it as a religious institution, much greater effect would be produced in checking the decline and decay. Again, November 1, 1888, the Observer wrote at length on the general disregard, and of New England, said: “Old New England is gone over to Sabbath-desecration to an extent that causes her to keep pace with the degradation of other sections of the country; and this has been abetted in great measure by the native population. All over our land, as the religious Sabbath is falling into neglect, the holiday Sabbath is spreading. By the concession of the church, is as much the result of the repeal of old Sabbath laws, and the pernicious examples of many who fill high civil offices and the general laxness which has come to all classes, we stand face to face with the problem whether the American Sabbath of our fathers is to be abandoned for the Continental Sunday, which means the surrender of our peculiar institutions as they have heretofore shaped the genius of the Republic. Christians are not regarding the Sabbath as sacredly as they should. Many Christians are neglecting the sanctuary and its services, many Christians fall to regard the Sabbath as unto the Lord; in many Christian families there is laxity of training on this point. Not till Christians preach and practice reverence for the day of God can a better state of things be expected.”

The report of the Executive Committee of the National Reform Association, presented at its meeting in Philadelphia in April, 1888, showed that great efforts were being made to secure legislation, through constitutional amendment, which would establish Sunday by National law. It was reported that the Woman’s Temperance Union had, by a large number of petitions and letters asking for the closing of the World’s Fair on the Sabbath. About one hundred and fifty thousand blank petitions had been sent out; most of the pastors of the country had two sets, some of them three, some of them four and
others five. We find records of less than one hundred petitions presented in the United States Senate before the holiday recess. We have no words to characterize this negligence. Hundreds of petitions that have been adopted have not been signed and forwarded, and probably a majority of the churches of the land have sent no petition to the legislative houses in their ears, have not even adopted the petition." A little later, Feb. 6, 1892, the Statesman added this: "In the first sixteen days of this Congress, the great state of Pennsylvania sent to the United States Senate and House of Representatives four hundred thousand signatures against Sunday opening of the World's Fair, and other states did no better. Awake, awake Deborah; arise, Barak, and lead thy captivity captive.

In response to the call for aid to Sunday, Congressman Morse, of Massachusetts, on the 5th of January, 1892, in the House of Representatives, introduced a "Bill to Prohibit the Opening of any Exhibition or Exposition where Appropriations of the United States are Expended," on Sunday. Senator Colquitt introduced the bill in the Senate on the 11th of February. This renewed the activity all along the line of the Sunday question. It is not needful to rehearse here the ins and outs of that contest. It is enough to note that the final result was a pretended effort to close the Fair which was in no way accomplished. But the want of deep or conscientious regard for Sunday by the people of the United States, Christian and non-Christian, was demonstrated many times over. The Interior, stalwart and able representative of Presbyterianism in the Northwest, summarized the situation in October, 1893, so finely, that we make room for its well-chosen words. (This was from a correspondent of the Interior, Rev. Sylvanus Stall, D. D.):

"The national observance of the Lord's day waits upon the individual observance of the Sabbath. If the Lord's day were properly observed in all our homes, there would be no need of our observing it by corporations and by those who represent the nation. When we look at it calmly and considerately we will discover that the real influences which have contributed to the opening of the gates of the exposition on Sunday have derived their efficiency and power from the fact that in too many of the Christian homes throughout the United States there are open gates on Sunday. Look about in your own community and see how many Christian people regard it as essential to their comfort and the comfort of strangers to serve them with ice cream for their Sunday dinner. Inquire of your grocer, your butcher and your baker, how many members of the Christian Church come to their store on Sunday for supplies which could just as easily have been provided on Saturday evening. In every wild and little city, in every town and hundred, and in some instances even thousands, who enjoy no day of rest, simply because they are consigned to perpetual servitude by the many gates that stand open on Sunday. Everywhere there are men of respectability and of influence who think little or nothing of stepping into a cigar store on Sunday and purchasing that which could just as easily have been provided at any time before twelve o'clock on Saturday night. The quiet of Sunday morning in all our cities and villages is disturbed by the cries of newsboys who find many purchasers among those who constitute the professively Christian population. Too often social visiting and letter-writing are deferred, and made to fill the hours on Sunday which should properly be spent in public worship, or the reading of religious periodicals, or such religious contemplation as is suited to the sacredness of the day."

In the same month and year the Christian Statesman said: "The present is the only time that remains to the friends of the Sabbath. Another decade, at the present rate of progress, will require and demand on this point a weekly day of rest and worship. Mammon will triumph, and the toil of the masses will be uninterrupted. The church in its humiliation will have time to mourn the wickedness and folly of its course in failing to maintain the Sabbath of the fathers. When will the church learn that in its toleration and support of the Sunday press it is nursing a viper, the sting of which is already inflicting a deadly wound. For the Sunday paper the church is responsible. Without the money the publishers would have been unable to procure the large mass of the evangelical denominations—the average Sunday paper would soon die."

In the spring of 1893, Rev. W. F. Crafts, who, according to the Golden Rule, of Boston, "is an expert in Sabbath R-Form," in the Christian Statesman, drew a doleful picture of the decay of Sunday in New England. He declared that all New England was in dire peril from work and dissipation on Sunday, and that next to nothing was being done to avert the dauger. He said that New England seemed to be sliding in its sleep, waiting to be waked up by a shock, and that the hill, like Cincinnati, Massachusetts came in for a large share of Mr. Craft's denunciations.

Rev. John Woods, D. D., in the Interior, of June 29, 1893, wrote of "The Gradual Abolition of the Sabbath." He traced in detail the rise of mass meetings, Sunday trains, Sunday newspapers, and the opening of the Columbian Exposition. His treatment of the case was accurate and intelligent, showing how the efforts to check the downward drift had proved futile; how state and municipal laws were without effect; how Congressional action had been like a barrier of water-weeds before the swollen Nile. He closed with these words: "But there is a broader question than this opening of the Fair on the Sabbath. Where do the Christian people of this country propose to make a stand? They have not the least one form of laws after another. They first endure, then pity, then embrace. In some of the states all Sunday laws have been wiped from the statutes. Municipal ordinances are a dead letter. At what point is this downward course to be arrested? Is it to be arrested at all? Is it not the question which vitally concern the nation and the Christian church?"

The tendency to rely on inoperative Sunday laws, and to complain of their non-enforcement, was seriously and ably discussed in 1893 by Rev. J. H. Knowles, D. D., the President of the Union. He showed the folly of such reliance, and urged that the appeal be made to conscience and the Bible. In this respect Doctor Knowles was much in advance of many of those who had been active in Sunday Reform. He has gone to his reward, but it is a pleasure to make a tribute to his endeavors, his sweet spirit, and to his clear apprehension of the true basis of reform.

A "Sunday Rest Congress" was held in Chicago, in connection with the World's Fair. It closed on the 30th of September, 1893. It was meagerly attended. The Roman Catholic position was a prominent one in it; if not the most prominent one. Then, as at other times, there was evidence that Catholics rejoiced in such efforts of Protestants as force them to appeal to Catholics for aid, and to a reliance on civil law for the basis of Sunday-silence. The Congress did not go into a subsequent chapter. Taken all in all, the year 1893 strengthened old factors, and introduced new ones which promoted the decay of Sunday. It gave an impetus downward, from which Sunday has not recovered. Probably no one event of the last half century has done more to weaken the cause of Sunday, and the execution of Sunday law, than did the action of Congress, the failure of that action, and the revealing of the wide-spread apathy of Christians in the matter. Perhaps the nation will have, as one writer expressed the expectation that it would not be evaded. But the circumstances made it easy to evade it, in the interest of Sunday-opening, which the majority of the people desired. In July, 1893, the writer, as editor of the Evangel and Sabbath Outlook, said: "It seems unnecessary to say that the immediate results of the opening of the Columbian Exposition on Sunday are not the most important ones. Under any decision, the holding of the Exposition, especially at Chicago, could not fail to increase and emphasize the growing disregard for Sunday. As to the Sabbath question, which is much larger than the Sunday question, the fundamental issues involved have been assumed, but not discussed. The facts on which the final settlement must rest are little known, and less regarded. The defeat of Sunday-closing, in thoughtfulness, such as has not been common. That defeat is far more than a case of outwitting the courts. Carefully considered, it is a new revelation of the actual weakness of public opinion in the matter of regard for Sunday. This weakness, this disease unto death which we have at last, no matterhow much the friends of the patient may shrink from it. The cancer is growing, and the patient is failing. It is useless to ignore the symptoms. When they are fully recognized, much will be gained. Nostrums and quacks will then be ruled out. An actual and Biblical diagnosis of the case must be made. God's Word is ready to write the prescription that will bring healing. The friends of Sunday shrink from that prescription. But God waits patiently, and if we may venture to interpret events, the failure of Sunday-closing, under the act of Congress, is another of God's verdicts in history that nothing is ever settled until it is rightly settled. The Christian church must return to the Sabbath of the Bible, the Sabbath of Christ, or meet similar defeats to the end of the chapter."

The proof that our words indicated the result which is so frequently expected by the fact that now so many of the most thoughtful friends of Sunday confess that its "loss" has come. That is the most important step toward something better. When error dies, truth gets a hearing.
TACY MAXSON LEWIS.

Tacy Wells Maxson, widow of Datus E. Lewis, died at Berlin, Wis., Feb. 19, 1901, six days after her sixty-sixth birthday. The farewell services were held on the Sabbath, February 23, the sixty-eighth anniversary of her marriage; they were conducted by her son and her grandson. She left two children; a daughter, Justinia, wife of Joseph Blaisdell, of Auburn, Me., and a son, Charles Maxson, of Newport. Of her twenty-four descendants, all but one are living; one great-grandchild died in infancy.

She was the youngest daughter of Caleb Maxson, who was born in 1732, in Newport, R. I., and died in Scott, N. Y., at the age of eighty-nine; he is known as the hero of Newport for his courageous battle of the small-pox, when that scourge broke out among the American soldiers at Newport. In 1782 he married Elder William Bliss's daughter Mary, who bore him five children—Elizabeth, William, Thomas, John, and Content. The first of these remembered as Eliza Ward Stillman (named Ward for her grandmother, a daughter of Governor Samuel Ward) became the mother of many distinguished sons, one of whom was Thomas B. Stillman, a founder of the American Sabbath Association. She was the mother of Charles Stillman, beloved as physician and philanthropic citizen. William Bliss Maxson, D. D., was perhaps the most scholarly of our early preachers, and had great power with God and men. Joshua and John Maxson were both deacons of the church, and John was the editor of the first Seventh-day Baptist religious journal, The Protestant Sentinel. Content Maxson Stillman, the only one of the fivechildren who did not live to old age, died at thirty as the wife of Abel Stillman, of Poland and Leonardville, N. Y. She left a daughter who became the first wife of Don. Jason Wells, of DeRuyter. In 1798 Mary Bliss Maxson died, aged forty one, and nine years later Caleb Maxson married her cousin of the same name, Mary Bliss, daughter of Judge Henry Bliss, of New York. The second Mary died young; she bore four children, Mary, Lukens, Tacy, and Charles. The eldest is remembered as Mary Bliss Greenman, who died at Milton Junction, Wis., about ten years ago. Lukens Maxson died as a child. Charles Maxson still lives, a vigorous man of eighty-five; but this patriarch, the youngest of Dabet Maxson's children, is the only one of all who now survives.

Tacy Maxson was born in Hopkinton, R. I., Feb. 25, 1814. As a girl of eleven she removed with her parents to Scott, N. Y., and here she was married to Datus Lewis, Feb. 23, 1833. In 1846 the young couple sought a new home in the West, taking their two children, and a boy of the family. They spent one winter in Milton, Wis., and in 1847 settled near Strong's Landing, on the Fox River, in what was then Marquette county. At the suggestion of Datus Lewis and Amanzon Taber, the name of the little settlement was changed to Berlin, after Berlin, N. Y., the native home of the latter's ancestors.

Here for fifty years and more Tacy Lewis lived a quiet, devoted life. Her husband died in 1888, but she preferred not to leave the old homestead save for visits. Over all the countryside she was known as a woman of noble character, and beloved as a mother in her art. Perhaps her most remarkable trait was her wonderful unselfishness. But almost equally remarkable were her sense of duty and her faith in God. Her relations to God were as wholesome and real as a child's. Her faith was based upon no fear of death, and spoke of it often with a touch of longing in her voice. It was impossible to mourn her loss without mingling tears of joy for her with tears of our loneliness. Her character had ripened like a lack fruit, which, at last, "drops in the silent summer night," in the "shadows of the night." She was queenly in spirit, and she looked queenly in her coffin. And when her son dropped handfuls of flowers upon that coffin, "earth to earth, beauty for ashes, dust to dust,"—the son whom she had consecrated in his creditable way, and whom she had followed with a mother's prayers for sixty-four years—all we that mourned could smile through our tears, and feel that heaven was nearer for Tacy Lewis's having lived on earth.

E. H. L.

SUNDAY IN NEW ENGLAND.

The annual meeting of "The New England Sabbath Protective League" was held in Brookline, Mass., June 23, 1901. Rev. Dr. Reuel Thomas on that occasion spoke upon the "Signs of Increased Desecration of the Sabbath;" Mr. F. W. Hamilton, of Roxbury, Mass., emphasized the importance and desirability of Sunday rest for employment; Rev. W. T. Perin sharply denounced the Massachusetts Institute of Technology as being "guilty of much injury to public morals" because it compels students to study on Sunday. The secretary of the League, Dr. Kneeland, suggested that "Sunday golf playing was a sin that Brookline pastors needed to be bold in denouncing." The Annual Report of the League claims that there has been a marked growth of interest in the matter of Sunday reform, and that the financial income of the League for the year 1900 was greater than ever before. It also claims that there is a latent "hearty" public sentiment in New England with reference to the proper use of the Lord's day, and that victories which have been gained where the question has come to an issue convince us that there is an underlying loyalty in the minds and hearts of the Lord's day. In spite of this hopeful view, the report brings out many facts indicating the steady decline of regard for Sunday in New England. Speaking on various points, it declares that the lack of regard for Sunday in the family life of New England, resulting in an unwholesome example and unlawful discipline, is one of the prominent causes for the decay in the regard for the day. The following is a representative passage: "What can we say to the 'world' when we find so much indifference and apathy on this subject within the church in itself as to lead a prominent thinker to assert, 'Church people are largely responsible for the condition of our Sunday?'" A further quotation is made from the Report of one of the largest Protestant denominations of the United States as follows: The mind and conscience of this church as a whole is comatose in regard to this question. And again, "The encroachments which are increasing upon every side upon the Rest-day may well attract serious attention. The most conservative statistics put the number of Sunday-tellers in the United States at three million. This includes those working in shops, mills, factories, foundries, stores, saloons, post-offices, railroads, steamboats, electric cars and distribution of the Sunday newspapers. While our population increased about twenty-six per cent in the decade just closing, statistics show that Sunday labor increased not less than fifty-six per cent." It is further stated in the Report that 150,000 of the laboring people in the state of Massachusetts—about one-seventh of the population—is gainfully employed on Sunday, and that the greater part of this work is not "necessary." In view of these figures the Report exclaims, "What a blot on our Christian civilization! What an outlook for the twentieth century?"

The Report refers to a bill now before the Legislature of Massachusetts, introduced by the Federation of Labor, which proposes to require every corporation engaged in transportation of any kind to secure to all of its employees "working for wages, one day of rest in each and every week, except in emergencies arising from the exigencies of similar causes. Speaking of the "Educational work of the League," the Report states that the laxity of the last two generations is due to the reaction caused by the Puritan Sabbath, and that this reaction accounts, in some degree, for the present Sabbathism of New England. It also suggests that a whole generation, or more, may be required to overcome the evil influences of such laxity.

The Report makes special reference to the desecration of Sunday in the state of Rhode Island, and urges stricter civil legislation and more careful enforcement of Sunday laws. It also recounts the efforts which are being made in the state of Maine to forbid excursions on Sunday upon railroads, during the pleasure-seeking season. In closing, it declares: "The world never needed a Sabbath so much as now."

The methods pursued by the friends of Sunday in rejecting the Bible as authority upon the Sabbath question, and seeking by so many fruitless methods to revive a regard for Sunday, through legislation instead of through the solemnities which cover the track of the last three hundred years of history concerning Sabbath observance. The struggle which these men are making to check the tide of disregard for Sunday in New England is at once pathetic, and futile. Relating mainly upon civil legislation for securing results—although they are doing something to educate public opinion—these men are compelled to see their earnest efforts set aside by the stronger currents of public opinion, year after year. These results would be true, in a greater or less degree, if, instead of working to repress the symptoms of trouble, these efforts were turned right on the disease itself; but if they took the latter course, upholding the Word of God, as the basis, and not legislation, they would reach the better things work methods which the experience of two centuries combine to condemn. Underhill mentions as one of the longest "Sabbath Reform" is conducted upon the same lines as now. When these men are willing to give up traditional regard for Sunday, and revere the Bible as the Book of God, it will come upon the grounds laid down in the ten commandments, and the example of Christ, the beginning of better things will be reached, and not till then.
The Sabbath Recorder.

[Mrs. Townsend in Wisconsin.]

Cartervillo, Wis., Feb. 26, 1901.

To the Editor of The Sabbath Recorder:

Among the beautiful and picturesque hills and valleys of southern Wisconsin I found myself on the bright, crisp morning of Jan. 25 at Carterville, Chippewa county, where several friends were waiting at the depot.

Mrs. Rose Williams welcomed me to her hospitable home, at which place I have made my home since I came. We began meetings Jan. 26 with 30 persons, and on the third night, 50 were present. The interest was good from the beginning. Six united with the church, and two deacons were elected; and the second week Pastor Jas. Hurley, sent out by his church to do some missionary work, arrived and is ministering to his flock with his usual zeal in the ordination of the deacons, which service many had never seen and which was very interesting and impressive. The great need of a pastor was openly spoken of by the church and friends, and among the young men thought to be available El Loothbro was chosen, but it was found that he is engaged for a year in the Chicago University. But at a regular meeting the church decided to seek until one could be obtained, and at the present writing they are awaiting a response from E. A. C. having been asked to serve until Jan. 1, 1902. Solicitation for pastor's support has been the work of the past few days, with calls and distributing literature, and encouraging and instructing talks on Sabbath reform. Some have promised to offer themselves to the church.

The church desires itself to be in a much better condition than for many years before. A well-divided Sabbath-school of about 40 in average attendance, with earnest, consecrated teachers meets every Sabbath afternoon. The Superintendent is Mrs. Rose Williams, of the parsonage. Prof. Crandall, with violin and organ accompaniment has added much to the interest of the meetings. The children's meeting was well attended and the illustrated object lessons were greatly appreciated by both young and old. A Woman's Meeting was held in the United Brethren church, in which it was manifested. The Ladies Missionary Society gave a benefit supper for the evangelistic work, which was well patronized. A general interest has been awakened and much of the disturbing elements from which the church has suffered is being expelled. In the past two years, and its advancement is unabated. Last Sabbath communion services were held, and the spirit of the Lord was deeply felt. The newly ordained deacons, Crandall and Hall, officiated. The theme for next Sabbath will be "The Sabbath of the Bible."

M. G. TOWNSEND.

The place of joy in religion.

There has often been a tendency to divorce joy from religion. The religious life is not seldom regarded as a stern, hard life. Its sacred words are duty, self-sacrifice, renunciation, suffering. It is not pleasant to praise the Lord, but it is easy to understand how dying was to those who drew their life from daily toils and labor. But is this a true picture of the religious life? Does religion involve a surrender of happiness and delight in life, and does it carry one into dark and sunless chambers? Does one, at the change of heart, leave his paths of pleasure to walk henceforth in gloom and fear? Entirely the reverse. Light and joy are two of the most characteristic words of our religion. That great soulful psalmist anticipated the lofty note of the Gospel when he cried out, "Sing praises unto the Lord, for it is pleasant." There is no hard duty nor gloom or fear in religious life. In fact, duty is not an emphatic word in religion—it is the great word of morality. It goes out when religion comes in, because a better word takes its place. The law says, thou shalt love the Lord thy God. The Gospel says, God so loved the world that he drew men to himself. A complete transformation comes when we get beyond the duty stage. It is hard, stern work following duty. It does set the face and make the way seem steep and thorny. But what does the Master say? "If your yoke galls and strains you, put on mine, and carry your load as I do." But the very secret of Christ's "easy yoke" was this, that he did all his work out of love and with rapturous joy. Love swallowed up duty, and he passed far beyond the milestone which the happy psalmist reached. For him it was not only pleasant to praise the Lord, but it was a supreme joy to give his life for others. "Who for the joy that was set before him endured the cross?" Think of that! And after those years of travel, preaching and healing, and patient effort to lighten the world's burden; those years of misunderstanding and rejection and scorn from "his own," what legacy shall we leave his two faithful friends? "My joy" and "my peace." Joy.
in a life like that? Yes, not the joy of duty, but the joy of love.

We poor souls who are timid in righteousness; we who measure our joy by the bulk of our flesh-pots, we wonder how we could ever give up pleasure! We are nowhere asked to give up labor; but never to ask for more than the amount of labor which is necessary to sustain life. But, is there a more joyless life? It is merely a change of joys—it means coming into a new order of joy, a new height of experience. The stern, hard life of painful duty under a taskmaster's eye, the awful solemnity of the earthly pilgrimage, the gloom and terror of religion belonging to a place where else than in the religion of Jesus Christ. They are as foreign here as an inhabitant of Mars would be on our earth. Who should be happy, if not one whom the Son has made free? Rejoice, rejoice, again I say rejoice. Did some epicurean pleasure seeker say this? Not at all. It was a man who was battered and scarred, who had fought beasts at Ephe­sus, who knew the grip of the stocks in many a Roman prison, who had again and again felt the bite of the scourge on his bare back.

HOSPITAL BOOKS AND NEWSPAPER SOCIETY.

Some of you have noticed in New York, at railroad stations and ferries, boxes with an inscription inviting you to drop in your newspaper when you are through with it. Many of you have complied with the invitation and left your paper. Do you know what became of it?

The Central office of the Hospital Book and Newspaper Society is located at Fourth Avenue and 231 Street. New York.

The object of this Society is to furnish reading material gratuitously to the inmates of hospitals and public institutions, and wherever the need may exist: 1. In New York City; 2. In New York State; 3. In any part of the United States.

Much of the reading matter is sent directly to the office and distributed from there. The report for last year shows that they distributed during the year over 7,000 books, 28,800 magazines, over 50,000 weekly and illustrated papers; 270,000 papers and magazines were collected from the boxes mentioned above.

Shuttered dormitories, litchenasiums, schools in the South and West, and many others are benefitted by this charity.

A special branch of our work, since the beginning of the Spanish War, has been for the Army and Navy at home and abroad. We have sent weekly supplies, receiving most appreciative thanks for our good selections.

While realizing the value of our contributions to our distant beneficiaries, we do not lose interest in those nearer home. Every week we send to the sailors and seamen, keeping their city reading rooms well supplied, and providing for those going to sea.

Then there are the city institutions, for whose benefit the Society was originally founded; the state hospitals and prisons; the various societies, such as the Children's Aid, with its numerous schools and lodging houses; and many missions and settlements; light-houses and life-saving stations; private institutions and philanthropic people, who act as distributors, making a total of over 4,000 beneficaries scattered among twenty-three states.

Of their needs they say: "A larger supply of juvenile reading is greatly needed; also foreign literature, and books on special subjects, such as gardening, poultry raising, etc. Last year we were particularly deficient in religious, illustrated and comic papers, for which there is a constant demand."
LIVING IN RUTS.

It is very necessary to be on the watch that life be not narrow and limited in its powers through the daily repetition of the same acts in the same way. A man who thinks and does the same things over and over again day after day and year after year, is in danger of becoming simply an automatic machine. The danger is, that the thoughts will become cramped and that prejudices will spring up against everybody outside of the rut in which he lives. If continued long enough, the prejudices become so strong that it seems impossible to eradicate them. This is one of the great dangers to the sinner.

The wicked habit is a rut, that gets deeper and deeper every time the wrong deed is performed. Christ lifts the sinner out of the rut and sets him on the broad highway of holiness.—The Christian Work.

O UR LORD'S YET UNANSWERED PRAYER.

BY REV. ARTHUR E. MAIN.

In the seventeenth chapter of the gospel of John we have what is most truly "our Lord's prayer." It is sublime and holy, revealing his deepest feeling and thought concerning himself, his work, the church, and the world. And here, four times, he prays that those who have been given him and who believe on him, may be one and perfected into one. The answer to this prayer is coming: it has not yet fully come.

It is my growing conviction that the imperfect obedience of Christians to our Saviour's "new commandment"—the incomplete reign over sin—of that greatest thing in the world—love, in all religious, social, business, and political relations, is one of the greatest of stumbling blocks and one of the chief hindrances to the more rapid progress of the kingdom of God. And it is the aim of this article to discuss briefly the question of inter-denominational cooperation through the federal union of churches and Christian workers, as being one advance step in the practical exhibition of brotherhood and toward the coming of the kingdom.

If we deny to one another, on account of denominational differences in belief and practice, the right to the name Christian; to the privileges of church membership; and to fraternal treatment, then there would be little point to this discussion; but if we count one another as Christians, though in error; as brethren, though at fault, then the subject seems to me to lose its name.

When our Lord prayed for the unity of believers, he must have meant more than spiritual unity; for, under existing conditions, as we know them, every kind of life manifests itself in some outward and visible form. As Dean Alford said the letter without spirit is dead; and spirit without letter is expedient.

But the nature and mode of the unity that ought to exist among believers can best be understood in the light of the type given us by Christ himself. "That they may be one, even as we are,"—that they may all be one; even as thou Father art in me, and I in thee,—such is the language of our Saviour's prayer, such his doctrine.

Of this archetypal, ideal unity between the Father and the Son, it may be confidently affirmed that, according to the Scriptures,

1. It is metaphysical; that is, there is one essence of being or nature; the unity is essential and living, more than ethical and spiritual.

2. Grounded in the church there is an ethical union, a communion or fellowship of feeling, thought, will, and action.

3. Love is not so much a revelation of this unity, and an attribute of the Divine nature, as the definition, essence and ground of all that God is and does; for God is love.

4. If one may so speak of eternal being and relations, the unity in the Godhead is organized unity. Great is the mystery, beyond our understanding; but there are Father, Son, and Spirit; and Son and Spirit were sent to perform an ordained work and to accomplish a pre-determined end.

5. The Divine love is not passive benevolence and compassion; but, rather, active, outgoing, sacrificing, practical, helpful, redeeming.

6. The Divine unity of being is complete, the moral and spiritual fellowship absolutely perfect. The Father and the Son are one.

The Son praises the Father for ways of dealing and revelation that are well pleasing in his own sight, and receives from the Father all authority for his redemption and kindly work; and the Holy Spirit came to take of the things of Christ and show them to believers. Now, our Lord's prayer is for a unity of all believers like that of the Father and the Son. This union then must be

1. Metaphysical; a unity of nature and life.

2. Created, as all men have, in common, the image of their Maker; by redemption all believers are partners of the same divine nature and possessors of eternal life. In the communion of the body and blood of Christ we eat the same spiritual food and drink the same spiritual drink, and are one body, one in him.

3. This Scripture doctrine is contrary to reason, unless to the degree of our being renewed unto knowledge after the image of him that created us, there shall also be a growing partnership and ethical likeness of thought, purpose and work—an ethical likeness grounded in our new nature born from above.

4. God is love; and in the new birth believers receive his moral image, becoming children of God. Then comes our Lord's new commandment, that we love one another even as he has loved us; and on the two great commandments to love God and our neighbor hangeth all the law and prophets. This is not mere sentiment, but sound philosophy; for true holiness and righteousness of character are the result of love.

But, unity, if it be a real living thing, according to a universal law of all life, requires organization for its manifestation, growth and usefulness.

The rise of denominations may have been necessary to counteract still greater evils of doctrine and practice, and to furnish channels for the exercise of invasions as to truth and duty; and the divine providence has over-ruled them for the furtherance of Christ's kingdom. But this does not prove them to be an essential and absolute good.

Many denominations have represented and emphasized particular and important truths; but these truths have sometimes been so held and taught, in the way of exaggeration, pride, narrowness, or bitterness, as to bring them dangerously near the border-line of actual error.

It is no doubt substantially correct to say that Baptists have stood especially for a reformed principle of religious freedom; Congregationalists, for church independence; Episcopalians, for worship, ecclesiastical order, and parish work; Methodists, for an inward, real, Spirit-wrought experience; Presbyterians, for theology; and a well-trained ministry; the Reformed churches in general, for the Calvinistic system of faith, which, Mr. Bancroft says, has been the inspiration and strength of epochal stages in human progress; Unitarians, for protest against a theology that seemed to cold and without adequate power over the life; Mystics, for the doctrine of an inner divine light; Roman Catholics, for organization and system; and we Seventh-day Baptists, I think, stand for the Sabbath of the Lord; not in the Pharisaic or even the Mosaic form, but as the abode of Creation and of Christ. But although denominations may have risen as needed witnesses to neglected truths, and fostered a zeal that has been over-ruled for great good, still, principles and facts—historical, reasonable, and Scriptural—seem to warrant these two statements:

1. There are many denominations whose continued existence is not justified; and fusion, not comity, should be their end. Such differences and divisions are without justification, except on the ground of their uselessness.

2. Denominations whose witness bearing misleads and confuses, or is not yet complete, ought to come much closer together both in spirit and form. Are we the body of Christ? A body is one of the most real of organizations; there are members, differing without alienation, mutually related and inter-dependent, but one body. The several States of our Union are individual and, in many respects, independent; but under a common flag and the same constitution, they are organized into one Nation. It is high time for Christian denominations and the churches of our one Lord Jesus Christ to come into some more complete form of federal union, that it may be seen that the so-called mystical body of Christ is not ghost of the imagination, but a most holy and sublime reality. And if any hold as truth what it is, feared cannot safely endure such a test under the laws of moral
evolution and the survival of the fittest, then we would do well to inquire whether, after all, it may not be error instead of truth.

5. But unity and love among Christians, like the divine unity and love, cannot be mere passive emotions of good-will and sympathy, a kindly but non-energizing disposition. For love, if real, must be active, social, forth-going, self-sacrificing, practical, serving, helpful.

A fruit of this moral miracle of Christian unity and love, whose power to be felt must be seen, is to be the world's salvation. Our Lord prayed for the unity of his followers that they might be known to the world that he had sent him, and that the world might know that the Father sent him and loved the world even as he loved the Son. In Johannine theology faith is fellowship and knowledge is life.

“And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.”

One of many good results to come from the great Ecumenical Missionary Conference in New York City is likely to be greater organized and deeper spiritual unity in foreign missions among the world's largest millions. But in many a community of our own land, also, there are multitudes of men, women, and children, poor and needy in body, mind and spirit. Out in the streets and lanes, in the highways and hedges, there are the poor and examined and blind and lame, unknown and unreached because almost unknown and unloved. And some form of cooperative effort, the going out together of Christ's disciples, in wise ways, to seek and save these, would be a powerful testimony to the love and grace of God in Jesus Christ, and develop and workers a deeper spiritual-mindedness and a more vigorous piety.

Much of the world's progress in power and usefulness has been both the manifestation and product of increased combination of plans and efforts in international, national, commercial, industrial, social, educational, and religious affairs. This has not been free from difficulties and dangers; but in spite of selfishness, jealousies, alienations, and conflicts, the bonds that hold men together are becoming stronger through the force of common convictions of the fact that the whole world is coming into closer association; and, according to our hopeful, forward-looking Scriptures the golden age has not passed, but is yet to be.

But, to speak more concretely, the following seem to me to be some of the pressing problems that can be better solved by the cooperative efforts of churches and Christian workers than by individual Christian and church endeavor, or under non-Christian and secular auspices:

1. The supreme problem of evangelizing the whole world, at home and abroad, in city and country.

2. The origin, nature, and cure of such plague spots of poverty, ignorance, cruelty, lust, drunkenness, and gambling, as exist in our very midst, and which expose whole communities to the danger of moral blood-poisoning.

3. The rescue of children and youth from ruinous home and neighborhood surroundings, and their education and training for good and useful citizenship, under some such conditions as exist in the State Public school of the admirable Michigan system for the care of neglected children.

4. The question of putting the poor in the way of having improved but cheap tenements, and better food and clothing. An extreme materialistic philosophy says, “Give men and women better physical environments, and they will be better people morally.” An extreme sentimental philosophy says, “Make men and women better in heart and life; and they will get for themselves better shelter and better food and clothing.” But a wise Christian and social philosophy will not ignore the elevating and encouraging influence of good and comfortable surroundings. Heartlessness is a beautiful place; and a beautiful heart became defaced only by sin. Ruskin says that nothing is good that is not beautiful, and nothing beautiful that is not good. The late Rev. Dr. Wm. Taylor wrote that it was hard for the soul to carry its burdens surrounded by every comfort; and hence his great interest in the work of providing comfortable homes for missionaries. Men and women of wealth, culture, and piety can help the poor and needy to rise by placing within their reach the possibilities of better conditions of physical support.

5. Not isolated, however noble and often successful, but widespread and united action for the material, intellectual, social, and moral regeneration of destitute city districts and of rural communities, through federated Christian, church or settlement work.

One ought to feel and reason soberly; but when, in the light of the Spirit’s promised power for witnessing unto Jesus by motive, word and deed, one dwells upon the possibilities of service yet before a united, consecrated, self-sacrificing church, the mind and heart cannot but feel exalted at the vision.

6. The Divine love and unity are absolutely perfect; ours cannot be. But our love for brother and neighbor may become relatively perfect, if on ever rising and expanding ideals we climb, as on ladders, the finite toward the true, the right, the perfect, the good, and the infinite.

How this heavenly unity and love can be realized in us our Saviour teaches: “That they also may be in us; ’I in them, thou in me’.” Living, loving, truthful, obedient fellowship with God the Father in Christ our Lord and his Son—the source and ground of our love for one another and for the world.

A man again the way which thou hast given me I have given them; that they may be one.” This is the glory of saving faith; on none of the glory of God yet to be revealed; of purifying and self-sacrificing love; of life-giving knowledge; and of perfecting fellowship and obedient service in the work of God our Saviour.

If we have not love, all other gifts and service profit us nothing, profit us nothing.

“Be the tie that binds
Our hearts in Christian love;
The love that unites minds
Is like to that above.”

SIMPSON, N. J.

STATE OF OHIO, CITY OF COLUMBUS,

LUCAN COUNTY.

FRANK J. CHENET, Jr.

Sworn to before me and sworn to before me, this 6th day of December, A.D. 1886.

A. W. GLEASON,
Notary Public,

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FORTIETH ANNIVERSARY.

February 21 being the fortieth anniversary of the married life of the pastor and wife of the church at Albion, Wis., the good people of the society planned for a surprise at the parsonage on that evening, but owing to an entertainment which the pupils of the district school gave at the same time, the women decided not to give the church a com­memoration of Washington’s birthday, the surprise occurred on the evening of the 20th.

Whatever may be said concerning the difficulty of keeping a secret, it would not be an easy matter to conceal the fourth wedding anniversary of Christ and his wife that the Albion people cannot plan for, and spring a trap upon an unsuspecting victim, if they undertake to do so. Suffice to say that on the evening named, without the slightest hint to the victims, members of the society, to the number of over one hundred, took possession of the parsonage, and proceeded to have things their own way. At the proper time the pastor and his wife were escorted to the parlor, where, in a neat little speech in behalf of the company, Mr. J. G. Moore pre­sented to his bride and groom a beautiful bed, a beautiful couch and a sum of money as an expression of their esteem, and of their gratitude for services rendered in the church and community. The pastor replied as best he could, gratefully accepting the gifts and expressing the hope that whatever the relations between them in the future may be, the results may be to the glory of God and the good of all.

After a season of social intercourse, during which lunch was served, the company dispersed in a bright spot to cheer and bless the lives of those thus so kindly remembered.

SUNDAY IN PHILADELPHIA.

The Baptist Commonwealth for January 17, 1901, writes concerning “Sunday and Independence Hall” in the city of Philadelphia. It seems that an order had been given to open the Hall to visitors on Sunday, and through the influence of certain clergymen the order has been revoked by the city authorities. The Commonwealth says: “The order is a reversal of the Lord’s day in portions of our land. It is, moreover, on the whole growing in degree and area. Its tendency is in every way to be regretted and these clergymen can scarcely be blamed for seeking to hinder what they conceive to be a help in this direction. At the same time there is little use in our attempting to close our eyes to facts, for a change has come to the popular mind respecting the keeping of Sunday. It is useless to deny this because its manifestations are on every hand. Among other things it is felt that there is a great increase of given communities that the opening of libraries, and art galleries, and kindred institutions would be on the whole beneficial. People feel that they are educative and stimulative toward that which is the right direction. Certain it is that closing them would be little apt to increase the attendance in the churches of the community.”

The Commonwealth goes on to declare that it will not take second place in defending regard for Sunday, but all that is said by it comes very near placing it in the category of those who defend the opening of the libraries and kindred institutions, including Independ­ence Hall. But the issue is not about the notice the admission concerning the change which has come and added anything of any plea concerning Sunday on Biblical or purely religious grounds. In this the Commonwealth falls into line with other leading Baptist papers.
Young People's Work.

DEAR YOUNG PEOPLE,

I hope, if you have not already done so, even what Mr. Lewis has to say in the Recorder of Feb. 5 about Biblical Criticism. Some of the destructive products of higher criticism, so called, are the popular "liberal views" and "broad minded" ideas so much dotted upon, and according to which the Christian religion has come to take a place, in the minds of many, about on an equality with the other great world religions.

As all roads lead to Rome, so, also, Buddhism, Mohammedanism, Confucianism and Christianity are only in different roads which teach, and the road which is held to be only one of many forms for outwardly expressing an inward religious sentiment. Every man should be respected in whatever religious opinions he may hold, (unless, perchance, the man who still believes in a "strange religion," and along way to hell.) According to this idea, there are no fixed rules or laws; let each one follow the behests of his own reason; the liberty of the gospel imposes no restrictions except that one follow his own idea of the ethical principles taught by Christ, however vague and indefinite that idea might be.

Last evening we heard the Rev. P. S. Henson, of the First Baptist church of Chicago, preach upon that subject from Matt. 7:13,14, in the course of which, among other things, he said that the fences are all down, the sky is all open, and a flood of indifferents and unbelievers is sweeping over the land; the popular, and stylishly liberal ideas have robbed the church of its moral power for missionary enterprise, and it is piling up the indebtedness of Missionary Societies to hundreds of thousands of dollars. He declared that these are reasons for the apparent impossibility of starting revivals anywhere, and that the very props of the Christian faith seem to be dropping out.

It was the man Christ who, in holiness of life, knowledge of truth and clearness of spiritual vision, towered above all the men about him. The ancient "liberal" men of to-day, as the loftiest mountain peak towers above the little hillocks, who said: "Enter ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter therein. For narrow is the gate, and straitened is the way that leadeth unto life, and few be they that find it." A second reason why the religious world is experiencing such unusual stagnation is because the modern idea of broad-minded, liberal thought has transposed the words narrow and broad in the declaration of the Master.

M. B. KELLY.

PERVERTED HISTORY CONCERNING SUNDAY-OBSERVANCE.

In the last Sabbath Reform number of the Recorder we made reference to a booklet by Rev. R. A. Torrey, entitled, "Ought Christians to Keep the Sabbath?" Near the close of the book the author gives a "brief servicer of the Commission on the observance of Sunday in the early history of the church, prefacing that reference with the following complaint:

"The Seventh-day people either ignorantly or deliberately falsely history. They say we first-day keepers are the antithesis of the Pope or Roman Catholic church. This is a bald falsehood."

Mr. Torrey, we believe, never mentions the Seventh-day Baptists in his book, directly, but he sometimes uses the expression, "the Seventh-day people," as though he would include all, though he usually designates the Seventh-day Adventists. So far as any statement made by any Seventh-day Baptist author for the last three hundred years is known to us, nothing like the following character of the Anabaptists has ever been before, through such legislation, and other political influences, is a fact known to every student of history. That there was some regard paid to Sunday previous to that time is well known, and that fact finds recognition in all the writings which teach, and the road which is held to be only one of many forms for outwardly expressing an inward religious sentiment. Every man should be respected in whatever religious opinions he may hold, (unless, perchance, the man who still believes in a "strange religion," and along way to hell.) According to this idea, there are no fixed rules or laws; let each one follow the behests of his own reason; the liberty of the gospel imposes no restrictions except that one follow his own idea of the ethical principles taught by Christ, however vague and indefinite that idea might be.

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Children's Page.

WHAT WOULD I DO?

If I were a rose on the garden wall,
I'd look so fair and grow so tall;
I'd scatter perfume far and wide,
And all the flowers I'd be the pride.
That's what I'd do if I were you,
O, little rose!

If I were a bird with a nest in a tree,
I would sing a song so glad and free.
That birds in gilded cages near
Would throw me back sweet notes to hear.
That's what I'd do if I were you,
Dear little maid.

WHAT THE CHIMNEY SWALLOW SAID.

By George E. Barlow.

When my parents made a mistake
And built their nest in a chimney
That was used part of the time,
The barn swallow who was a cousin
Said in its knowing way:
"That comes from building nests in chimneys.
It was always a dirty habit.
Now I hope you will do as we do,
And build your nest under the eaves of the barn,
Where nothing can hurt you and you can smell the sweet
Cedars hay all day long."

"Yes, and following our example,"
Said the cliff swallow, who is another cousin,
And always given to boasting.
"When you dig a deep hole in the side of the cliff
All safe from harm.
No boy or cat can climb
Up the side of the steep cliff,
And all day long you can watch and listen to the moaning
So far from all the earth.
"

In response to these remarks my mother
Shook her head and said slowly and thoughtfully:
"I cannot do it. I was always brought up
To build my nests in chimneys, and I must
Always do it. I might make a mistake if I
Built it under the eaves of the barn, and the continual moaning of the sea
Would make me homesick."

"Then build it in your chimneys, and some
day get the crows smothered to death,"
Exclaimed the barn swallow and the cliff swallow
In unison, and away they flew.

We had been routed out of our snug little
Home at an early hour of the morning by the sudden belching up of smoke, and father and mother just had time to rescue my three brothers when the heat and smoke became unbearable.
It had been a sad experience, and my parents could not account for the sudden smoke in the chimney. Of course we made bad attributes other swallows to the scene, and this little conversation took place while we watched the smoking roll up from the chimney.

"Old as they were, my parents had never chosen a chimney for a nest,
Before that had been in use for years,
And they could not account for this mistake.

Suddenly, however, father darted up into the air, and a moment later returned with the announcement:
"I see the reason now. We did not make a mistake in choosing the chimney. It was not our fault. The house is on fire!"

This news made us all trembling, and mother began to struggle up to us and look around for the cause of the smoke when father should burst up from the roof. We were all standing on the top ridge of the roof, and we knew that our perch was very insecure.

"I do not believe that the people in the house are awake, either," father suddenly added, "and they will be burnt up."

"Can we wake them up some way?"

Mother asked, anxiously.

"Yes, I will fly down the other chimney,"

Father replied. "I know it leads into one of the bedrooms, and I will fly around and knock on the walls and bed until they wake up."

Instantly he was up and away, and as I learned later he made such a noise in the bedroom that the people got frightened.

He banged around, and even hit some of them
On the head until everybody was aroused.
Then one of them said:

"I smell smoke! Listen! It sounds as if
Something was burning."

Then he ran to a window, and a moment later he shouted at the top of his voice, "Fire! Fire! Fire!"

Of course father then started to return, and
Up the chimney he flew and back to us. In a little while the house was all ablaze, but the people in it got out, and none of them were hurt.

That exciting night is almost the first experience that I had as a young swallow, and it made a lasting impression on my mind. It was rather a rude way to usher a little bird into this big world and to introduce him to its dangers. But I suppose it was good for me, for ever after that the smell of smoke always prepared me for a fire, and in that way I was once able to save my own little swallow from certain death years after.

Of course they built the house again, and
Father and mother selected one of the best chimneys for their home, and when I was old enough to move about.
The people in the house were always kindly to us, and once, when they were watching us fly around catching insects, I heard the man say to his wife:

"They are graceful birds, and useful, too.
I believe to this day, dear, that we would have been burnt up that night if the swallow hadn't awakened us. It seemed almost as if Providence had sent the bird."

"That's what I have always thought," replied the wife, "and I have always liked to see them building their nests in the chimneys. I was almost afraid they wouldn't come back to the new house."

This happened long after the barn swallow and the cliff swallow, which had talked so scornfully to us that night, had met with the accidents that killed them and all their families.

One day a snake crept down the side of the cliff and entered the home of the cliff swallow and sucked the eggs. Then when the birds returned home, he caught them and killed them, and even his cousin,
For a long time, father one day ventured into the gloomy hole in the side of the cliff, and there he found the horrible suggestions of the tragedy.

He returned home and related what he had seen to mother, and our cousin, the barn swallow, being present, said contemptuously:

"That comes from building in holes."

We did not think at the time that another tragedy was to follow so quickly, but the very next day a cat stole along the edge of the barn, and devoured the nest of our cousin, and they, trying to defend their young, were caught by another cat and devoured.
It was a mournful day when we heard it all, and thereafter we never boasted of what we could or would do, but felt satisfied for being alive and left undisturbed from day to day.

You can see by this that a swallow's life is not all happiness, although it might appear so when flying around in the dusk of the early evening catching insects on the wing. I have heard many lovers whisper to each other as they sail in their sailing boats:

"We'll be as happy and free as these swallows."

But of course I do not complain. There is plenty of happiness in our lives, even if there is some sadness, and I am not sure that I would exchange the life of a chimney sweep for that of any other bird. Up in our chimney home we do not fear boys or cats.

Not one dare come down the straight precipice of the chimney to where our nest insecurely fastened. Indeed, few enemies ever dare climb to the top ridge of the house and even look down the chimney. So, you see, we are safe from any fear in that quarter.

Then, we have few enemies in the air that we need be afraid of. What bird can fly as swiftly as we, or what creature can dodge and darts so nimbly from one chimney to another, or what owl sometimes ventures near our chimney home, but we fear him not, for we can dodge him and escape down the sooty chimney, where he dare not follow. Then, the hawks fly after us, but we laugh at their vain efforts to catch us, and so impudently flit about them and snap our wings in their faces.

There is the kite, which sometimes drops down from a great height and tries to strike us, but we see his shadow and dart swiftly away.

The bat comes out at dusk on summer evenings and hunts insects. This is great fun, and we dodge around the fields and trees until it gets too dark to see. Then we go to bed in the chimney, while the bats continue their hunting until late in the night. We can hear their wings flit around long after we have been tucked away in our nests, and wonder what luck they are having.

But when you are very, very sleepy you don't care for anything—not even for toothsome insects.

Cruel men sometimes come out to shoot us, but we are too quick even for their shots. Dodging the bullets is our specialty, and at their foolish attempts to kill us. Do they not know that the chimney sweep's wings are wider than the shots of their weapons? Then when they shoot ahead of us we dodge and circle around in the air so that we are in no real danger. If you ever hear a man killing a chimney sweep when flying? If so, it must have been a young one or a wounded swallow. Of course, the barn swallow and the cliff swallow are killed in this way, for they have not yet learned to dodge the shots as well as we have.

I do not see why they should want to kill us, either, for our life is an innocent and harmless one, and up here in the broad heavens we flit about like spirits, with scarcely an earth that we hardly know they exist?"

But do not forget the good we are to you. Did you ever hear of a man killing a chimney sweep when flying? If so, it must have been a young one or a wounded swallow. Of course, the barn swallow and the cliff swallow are killed in this way, for they have not yet learned to dodge the shots as well as we have.

I am thankful that I am a swallow—a chimney swallow at that—and not—well, something else.—Christian Advocate.
Our Reading Room.

"Hence then 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.

DE Rutte, N. Y.—On Sabbath morning, Feb. 16, the pastor presented the work of the Sabbath Evangelizing and Industrial Mission in Africa, and we believe much interest was awakened in that important work. We expect to follow this with sermons on Sabbath Reform, education and missionary work.

Syracuse, N. Y.—The attendance has been good on Sunday nights at Sherman Park this winter. The attendance on Sabbath School has grown in interest.

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The Sabbath Recorder.

Our country's Evangelist has lately made inquiry of its readers touching the Sunday newspaper and the possibility of securing something better in its place. The responses indicate wide differences of opinion concerning the question and the remedy for the present situation. The Evangelist of Feb. 29, 1886, says:

"Not all responses to our editorial have, however, been the log-book what could contain any more than very incomplete summary of the correspondence so interesting. Of the numerous letters we have received, except in a single instance where permission to print the signature was asked and granted.

Professor of Divinity who is actively engaged in promoting the observance of the Sabbath comes the following summary of our proposition:

"I touch but the sculls of such an enterprise. Those who have got into the habit of reading Sunday papers will not be induced by any such substitute to discontinue their practice. As matter of fact all the news of importance that appears in the Sunday papers is given in the best Saturday evening daily or in the morning newspapers. And the religious weeklies give a condensed summary of all the entertaining articles, literary disces, etc., of the best Sunday papers, no such small paper as you propose could ever hope to contain more than very incomplete summary..." What an inanimate injury to the highest interests of the church of Christ the Sunday papers are! Evidently this writer is in a position to buy many newspapers, which is by no means the case with the majority. We have a better opinion of human nature than he appears to have. If the Sunday papers are "an inanimate injury to the highest interests of the church," a better way must be possible and should be found.

An aged and experienced minister, widely known and loved, and particularly valued in this office, thinks better of the Sunday paper:

"The Sunday Herald has always been delivered at my house. It has been seen by all, glanced over, and part laid aside to be read later in the week. I came to have the Sunday edition left at my gate, from the fact that so many had it and that I was going into the world ignorant of great events which had happened while I was writing my sermon. A few experiences taught me not to look for anything unusual.

"The Sunday paper is here—it will stay. What—and how—shall we do with it? I have no sort of sympathy with the deacons and elders entirely concerned with the weekly paper, on the civil and social excellences. With the matter of the Herald I often have little in common, but I have not often found much to condemn. A good Sunday paper we must encourage."

It is this difference of opinion among Christian men which seriously complicates the whole Sabbath question. We have gathered testimony in the book referred to in another column, showing that thoughtful Christian men charge upon Christians themselves the main causes for the decline of regard for Sunday. One thing is certain, there is no common ground for rational or common inquiry on the Sabbath question. The first great need toward permanent Sabbath Reform is a common, Biblical, divine basis. Such a basis is found, at once, when men accept the Sabbath as it appears in the Bible and as it is observed and extended as an example of Christ. We believe it certain that no other common basis for permanent Sabbath Reform can ever be reached, and hence the plea of the Recorder is for a return to the Sabbath, not as Jewish, but to the Christian conception as set forth by Christ himself.

GETTING ONE'S RECKONING.

By Charles A. Suddock.

When a ship sets out on an ocean voyage and has passed out of harbor into clear sailing, the ship master takes his bearings from land, and gets his latitude and longitude of his "departure," and sets his course by compass toward the port of destination. These items he records, with the exact time, in his log book. On the following day at noon he ascertains from the record in the log-book what distance from the departure he has made as measured by the log-line, the courses sailed by the compass, and from these items, making necessary corrections for drift caused by winds or ocean currents, figures out the present position of his ship expressed in terms of latitude and longitude. The position, as thus ascertained, is called "the ship's reckoning." When it is obtained in the manner just described it is called "dead-reckoning"; and when obtained, in clear weather, by astronomical observations it is called "observed reckoning." The reckoning is made up daily. If neglected, the ship would lose her course,—would certainly miss her port, and would most likely drive onto some shore or on rocks, and be wrecked.

It seems to the writer that this matter of a ship's reckoning affords an apt illustration of some conditions necessary to making of a sure course in the course of life. When one arrives at the period in life when he must assume the direction of his own course, he should carefully take his bearings and set his course, by compass, toward the port which he wishes to enter. He who has launched himself on life's ocean has furnished both chart and compass for the voyage. And besides his ultimate destination at the end of the voyage, one must have in view objects and purposes that he along the line of his life work, and in keeping with his ultimate purpose.

And, now, we depart. It is not all that is necessary to assure a successful life. Amid the sharp competitions of life, in the hurry and drive of business, and amid the currents and counter currents that surge around him one is liable, unconsciously, to be deflected from his course and to lose sight of his main purpose. Or if one is inclined to take life easy he is likely to drift, and so lose his course. Hence it is important that one pause occasionally for a season of reflection, take observations and get his bearing, and assure himself as to just where he stands in relation to his main object in life. He wants to discover whether he is making progress toward the achievement of his object, and also whether the impuluses that now actuate him are true to the principles he has chosen for the guidance of his life. He needs to discern what manner of spirit he is of in the pursuit of his calling. If his motives are selfish and self-seeking, he is studying for rank in scholarship or for knowledge; whether for position in the world or for manhood; whether to serve self or God and his generation. If he is already busy in his life work he should reflect whether his motives are selfish and self-seeking, or benevolent and noble. The busy farmer, mechanic, tradesman or professional should some­time, and ask himself, what is the signifi­cance and the end of all this toil and hurry and strife and fever in which I am involved? Is this course of living me in the course I had set for myself?

In whatever line of action one is making strenuous exertions to make progress in life, if he would by times give himself to a serious and conscientious examination of himself and his doings, there would clear up about him so that he might get true reckoning, and, if necessary, a new point of departure.

This is not an easy thing to do, for the conditions and habits of life generally incline one to reflection. It is easier to keep right on doing than to give up to serious thought and self-examination. But if it is the easier way it is not the safer way. It is no less important that the voyager on life's ocean shall by time to true reckoning that it is that the navigator of a ship should attend to his reckoning.

FARINA, Ill.

News of the Week.

The most important news of the past week has been the Inauguration of President McKinley and Vice-President Roosevelt, which occurred on the 4th of March. In spite of somewhat unpleasant weather, the city of Washington was crowded to overflowing with visitors and people interested in matters connected with the National Government.

The Inaugural Address of President McKinley is a straightforward, clear and vigorous document. Necessarily, it deals largely with questions pertaining to our new possessions. The purpose of the Government to carry out the promises which have been made to Cuba, Porto Rico and the Philippines and the importance of the address is also shown that gratifying progress is being made in all these countries.

Business affairs in Porto Rico are becoming settled. There seems no reason to doubt that a common basis of agreement between Cuba and the United States can be made, though the Cubans now show signs of discontent with some items.

It has rarely, if ever, been granted to any President to succeed himself under circumstances more favorable than those which surround Mr. McKinley at this time. The tide of business prosperity is still rising, and although difficult questions yet remain in connection with our new national experience, there seems no reason to fear serious complications during the coming term.

Under date of March 3, President Taft of the Philippine Commission, communicated to Secretary Root many important and grati­fying reports concerning the peace measures in the islands. The election and inauguration of President McKinley has pro­duced a great result and added to the organization of civil government under the Taft commission in many provinces, has produced a great result and added to the organization of civil government under the Taft commission in many provinces, has produced a great result and added to the organization of civil government under the Taft commission in many provinces, has produced a great result and added to the organization of civil government under the Taft commission in many provinces, has produced a great result and added to the organization of civil government under the Taft commission in many provinces,
Popular Science.

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Rev. William C. Whitford, Professor of Biblical Languages; DD. in Literature at Alfred University.

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MARRIAGES.


DEATHS.

BRADFORD.—Sarah C. (Lewis) Burdick, widow of the late Rev. B. Burdick, died Dec. 19, 1901, at her home in DeRuyter, N. Y., aged 57 years. She was born in The Bronx, N. Y., March 1, 1844, and died Jan. 30, 1901, at the age of eighty years and four months.

Carpenter.—Mark Carpenter was born in Stephentown, N. Y., April 19, 1879, and died at Alfred, N. Y., Feb. 27, 1901, aged 21 years and 8 months.

BURDICK.—At her home near Westernly, N. Y., Feb. 24, 1901, Mrs. Sarah C. (Lewis) Burdick, widow of the late Rev. B. Burdick, aged 57 years.

RICHARDSON.—Joseph Richardson, a counsellor. A member of the Sabbath-keeping church, assisted by the Rev. H. D. Langworthy.

MISCELLANEOUS.

PROFITS—Hand Book. ...........
Ref. Dl. ....................................
10.45 A.M. Visiting Sabbath-keepers in Thompkins Avenue.

FIFTH MILL.—At Seventh-day Baptists Church, London.

身躯案及程式—732. 1856, 1857, 1858.

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. Geo. B. Swag, Pastor.

201 Canisteo St.

REFERENCE LIBRARIES.

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

Paganism Surviving Christianity....................... 1 75
A Critical History of the Sabbath and the Sunday in the Christian Church....................... 1 25
Bible Teachings Concerning the Sabbath and the Sunday........... 0 60
Sabbath Commentary........... 0 60
Swift Decedence of Sunday; What Next?....................... 1 00
The Seventh-day Baptist Handbook....................... 3 50
Thoughts on Gitlinite.................................. 6 00
Proceedings of the Sabbath-Congress .......................... 6 00
The Catecholization of Protestantism on the Sabbath Question....................... 2 00
Sunday in Sabbath Reform....................... 3 50
Life and Sermons of Jonathan Allen....................... 3 00
Total list price....................................... 12 10

Address: American Sabbath Sabbath Society, Plainfield, N. J.

WANTED!

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and, who, outside of that, would like to be considered as "one of the family." Address, Sabbath Recorder, Plainfield, N. J.

THE SABBATH-RECORER.

[Vol. LVII. No. 10.

Special Notices.

North-West 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, Ws.

TEN MILL DISTRICT.

Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

TEN Sabbath-keepers in Syngue and others who may reside in the vicinity are invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

TEN Seventh-day Baptist Church of Chicago holds regular Sabbath services in the 1st Monroe Building, on Randolph street between State street and Wabash avenue, at 9 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Avenue.

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

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201 Canisteo St.

WANTED!

Minutes for the Following Years:

CONFERENCE—1841, 1845, 1846, 1852.
TRACT SOCIETY—1845, 1846, 1847, 1854, 1856, 1857.
MISSIONARY SOCIETY—1845, 1846.
PUBLISHING SOCIETY—1851, 1852, 1855, 1856, 1857.
EDUCATION SOCIETY—1856, 1857.

Send to SABBATH Recorder, Plainfield, N. J.

He was married in 1854 to Mary Jane Mosher. In 1862 he was converted under the preaching of Eld. Nathan Warder. Brother Burdick will be missed as a kind husband and generous friend.

BRADFORD.—Lizzie Jane Tenner, of Stephen R. and Eliza

Baptist Church Co. N. Y., March 10, 1818, and died Jan 30, 1901.

Wheaton, Illinois.

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When ten years old he experienced religion, and at four-

years old, at the age of eighteen and joined the Second

Verona church and continued one of the most devoted

Christians. July 5, 1852, he was married to

Lewin.

He died June 16, 1896, and was buried July 23, 1897, and

united with the First Hopkinton church for the last time.

Aug 28, 1885, continuing until called home.

Her death came quickly from paralysis. The funeral services

were held February 27, at her late residence, and

attended by many friends and kin. The writer conducted the

services, assisted by the Rev. O. U. Whiford.

Buried.—At Dodd's Centre, Minn., Feb. 26, 1901, of heart

failure, Mrs. Susan Tucker Burdick, aged 60 years, 9 months and

12 days.

She was born in Franklin, Herkimer, Co., N. Y., with her

family, regular services held, regular­

church, assisted by Rev. H. D. Langworthy.

from his parents moved to

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It is his to be kindly disposed,

have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

The shorting of church-members is both little and unprofit-

able business. A Christian ought to have no time for it, or, if he has, he ought to be better engaged.

The discoverer and retailer of human faults and

imperfections has no need to be on his
guard, lest deflent item cling to his own skirts, and

reproach be laid at his own door. The pure

eve, the heavenly character, is the most desirable requisites in every congregation—The Presbyterian.
At this season the housekeeper must look specially after the baking powder. As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

There are cheap baking powders, but they are often unwholesome, and add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

SABBATH LITERATURE.

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

Books by the Editor of the "Recorder":

1. Paganism Surviving in Christianity. Large, 12 mo., pp. xiv,-270, gilt top, $1.25.

This book presents a summary of the facts as they appear in the Amicable correspondence, full information concerning the identity of week and the Sabbath. It is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

The following from the International Corresponding Society is one of the most extensive and magnificent in the civilized world.

The government of cities is the weak point, in our political system. Mr. Gould touches upon problems which every godly citizen is bound to consider; must consider for his very self-preservation.

The following from the Literature of New York, for Sunday, February 9, 1891.

The Sabbath School is the most densely populated region in the civilized world.

The following from the The Catholicization of the Old World.


The following from the Royal Baking Powder Co., 100 William St., New York City.

Was This Excessive Forgery? By Rev. J. Lee Gamble.

Here's a letter from a conscientious broker:

"Through my advice, a client invested in a certain stock, afterwards moving to a distant city, where there was no market. After about two years, the stock suddenly advanced to a point where I had reason to believe it wisest to sell, and sell promptly. I wrote to my client to forward certificates at once, stating reasons. It came by return mail, and just in the nick of time, but, alas! my friend had omitted to sign the certificate, without which it was impossible to sell. What should I do? I knew that I had the entire confidence of my client. Should I sign that certificate myself in client's name, and realize the handsome profit? Of course, I return it for signature, and risk the decline? To write the name of my client was a simple matter. No one would ever be the wiser, for the certificate would have passed to the end of time without a suspicion that the signature was not genuine, and to the purchaser it would make no difference."

"Perhaps you answer. 'Instantly that the broker ought to have signed. But, if so, has a man's autograph sign any value? Bankers, lawyers, ministers, and others are discussing this fine point in the "Open Letters" columns of the Sunday School Times. The Editor has positive convictions in the matter, and does not hesitate to state them. The latest symposium on the subject, with the Editor's resume, appears in the Sunday School Times of March 2."

"The March issue of McClure's Magazine is one of notable value, a value at once timely and permanent. The leading feature is a character study of Edward VII., written by the man in America most competent for the task, George W. Smalley, the correspondent of the London Times. Accompanying the article are pictures which form a series of portraits of the new sovereign from earliest youth to the present. Following this appreciation of the King, there is a collection of pictures of Queen Victoria. These are thirty in number, reproductions of photographs and engravings, and they are a complete pictorial souvenir of the monarch. A descriptive text accompanies them. The A. S. Mcclure Co., 141-155 East 25th Street, New York City."

"The International Monthly for March is a strong number. Will H. Low writes on 'National Expression in American Art,' especially applied to building and decorating. Art in the old world has arrived at maturity in certain directions. Mr. Low writes on the most optimistic strain of the possibilities open to American designers. It is interesting to note that Richard Morris Hunt, who claimed the transit of architector had almost unknown in our greatest city thirty years ago. Every one should read E. B. L. Gould's paper on 'Civic Reform and Social Progress.' Mr. Gould is prominent in the attempt to bring about reform in New York, and whatever he has to say is worth reading. The city is the outcome of indurual and commercial requirements, necessity of the nonchalance of the most densely populated region in the civilized world. The government of cities is the weak point, in our political system. Mr. Gould touches upon problems which every godly citizen is bound to consider; must consider for his very self-preservation."

"The International Monthly is published in Burlington, Vt., at $1 a year. The publisher will send a specimen copy to any address on request."

VALUE OF THE SABBATH-SCHOOL.

The following from the Jewish American is worthy of careful consideration by every Seventh-day Baptist. True it is, the children of to-day are the standard bearers of to-morrow.

Parents cannot place too much stress upon the attendance of their children at Sabbath-school. The children of to-day are to be the standard bearers of Judaism in the future, and how can they fulfill their duties in this regard if they are not properly equipped for so doing. It is the Sabbath-school and the home combined which render religious instruction to our youth. It is indeed deplorable to witness the indifference of our young people in general to religion. They give no attention to it at all, and few of our young men in proportion belong to the Synagogue. When approached on the subject they frequently say it is too expensive, yet they do not begrudge that same amount, and more too, to a club or any other organization from which they can derive some benefit. They do not say, 'I do not lay enough stress on the importance of the Sabbath-school, and allow their children to regard it as a place where they may do about as they please; but it is necessary for them to go as they are members of the congregation."

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. Trustees expect that its Endowment and Property will reach a value of $100,000 by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. It is to show faith, and only the interest used by the University. Every subscriber to each subscription of one dollar or more will receive a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names ofsubscribers are published in this column from week to week, as the subscriptions are received by W. H. Conradd, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund. $100,000.00
Amount needed, June 1, 1900. $20,000.00
Mrs. P. C. Beattie, Rochester, N. Y.
E. L. Cook, W. E. Beattie, Norton, N. J.
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WINTER TEM PER D EC 4, 1900.

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