The Vine and the Branches.

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

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

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

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

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

Most of the efforts for securing better observance of Sunday which have been made during the summer for the purpose of directing efforts toward base-ball and similar games. As a result, the deeper interests of the question have not been touched. For example, on the 14th of July it is reported that a game of ball at South Boston, Mass., was played, and that the members of the Disciple church adjourned their meeting and went in a body to the ball grounds and demanded that the game be discontinued. This demand being refused, they applied to the civil authorities, but the Mayor could not stop the game. Prominent business men of the town were represented in it. It is useless to follow these minor efforts in detail, since they all deal with superficial cases and do little more than demonstrate the changes of opinion because of the observance of Sunday just at the time when there is a general uprising and it will be sent into retirement after a brief experience.

According to the Philadelphia Ledger of Aug. 5, they have met with little success. The Ledger says: "Coney Island in its palmiest days has never been a more complete illustration of what is popularly known as 'wide-open.'" The Ledger also indicates that the local police cannot or do not choose to close these places, and that the authorities are reluctant in the matter of carrying the cases to the Grand Jury.

New York papers, as well as those in other cities, make special mention of the light attendance on public service during the present summer. The explanation given is that the prosperity of the country at the present time enables more people than usual to leave the city. In many instances it is said that Sunday-schools are closed entirely. Some say the attendance is due to the philosophy of the current day by day, and others say, because the papers and magazines reflect these ideas. Rev. G. Campbell Morgan, in the Fifth Avenue Presbyterian church, on the same day, declared that the light attendance on religious services is not due to the absence of people from the city, but to their indifference. He is reported as saying "on Sunday evening thousands of people sit on their door steps and on the benches in the park. The trouble is that there is a new atheism abroad, a new agnosticism, and a new shade of scepticism. It is gaining ground.

In another column, under the head "A Child's Puzzle" will be found some simple but important considerations touching the matter of expressing sorrow for those who have passed on to the next life. The puzzle, which certain features of our mourning customs, present to the mind of a thoughtful child, are not only momentary disturbances as to the logic of things, but they may become serious hindrances to the child's larger and sweeter faith. It were far better to clothe one's self in white, rejoicing in the triumph which is to over-throw your own destruction." Concernlessness, as to all Sabbath-keeping, lies at the foundation of much of the lack of regard for religious services. A "Civil Sabbath" is a poor basis for religious worship.

If a tree be fixing itself in the earth and spreading out its roots, it is certainly growing, although it be nothing taller than formerly. So, albeit a Christian may want the consolation and assurance of being a Christian which sometimes he has had, yet if he be growing in humility, self-denial and a sense of inner dependence, then it is a growing Christian.—Thomas Boston.
SUNDAY REGRESSED LESS AND LESS.

We give below several paragraphs from the Christian Register of July 1, 1861, that readers may see how the Sunday question appears to those who, above all others, hold to the idea of Sunday as a sacred day. We do not coincide with the opinion of the Statesman as to the method of securing Sunday observance, but its working out, with all its leading facts, ought to command attention. But it is also pertinent to say that the opposition to the true Sabbath, in which the Statesman leads, is a large factor in the destruction of conscience over which it mourns.

There is a lack of consciousness of sin with reference to the Sabbath [Sunday]. Some of the most solemn expressions of Satan's nature is unacknowledged. The sin that the Sabbath [Sunday] observance does not seem to be properly developed. There is an abysmal thirst for money and pleasure, but no thirst for (God's) Sabbath [Sunday] observance, the Sabbath [Sunday] is thought, to be only the present is the only life we are to live. The materialistic has assumed such vast proportions as to leave no room for the Sabbath [Sunday].

Weakness on the part of those who desire a holy Sabbath [Sunday] observance shows itself in a variety of forms. Many not only among laymen in our churches but also in the pulpits of the ministry that go to proclaim the Sabbath [Sunday] observance. Many are not even in favor of such strictness as will preserve the day from being adulterated with secular desecration. Many will take no public stand in its behalf. Even when efforts are made to enforce the law it is often done on a false basis. An example of this is the measure which the court is about to dismiss the case of a violation of the Sabbath [Sunday] law. With the form it is said the state has nothing to do. The civil Sabbath [Sunday] is placed in the same class with other legal holidays. It has thus sinkers to the fact it falls on the same day of the week as the religious Sabbath [Sunday].

There is nearly impossible to get the officers who should see the Sabbath [Sunday] law and is required by the divine Beiler to keep it. Second, she is bound to protect the right of her officers and employees to a day of rest and worship. Therefore, it is among the most important, and they are both religious.

Again, there are acts done on the Sabbath [Sunday] by individuals and corporations which the state should not allow. Some of the best reasons for prohibiting them are religious. The state is God's ordinance. Civil officers and employees are ministers of the state. The Sabbath [Sunday] law and is required by the divine Ruler to keep it. Second, she is bound to protect the right of her officers and employees to a day of rest and worship. Therefore, it is among the most important, and they are both religious.

The week of your earthly life will soon be passed. Shadows and sorrows will soon be left behind you. A few more days, and the Sabbath-crowned life will welcome you to go no more out forever.

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

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

CHURCH HYGIENE.

DR. G. P. LAKE.

(Read before the North Western Association at Waltham, Wis., June 16, 1861.)

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

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

The laws of health and comfort demand that the member of the congregation shall be supplied with three-thousand six hundred cubic feet of fresh, out-of-door air every hour, or sixty cubic feet each minute, or one cubic foot each second, else he is compelled to take into his lungs a second or perhaps a tenths of a cubic foot occupied by a human being, without the production of a dangerous current of air, especially in cold weather, and it will puzzle the wisest and most obliging of janitors to decide whether he shall allow the people to poison themselves with impure air or subject them to the danger of pneumonia or rheumatism by directing a current of cold air upon them. Most people have a greater fear of the latter, probably because its effects are immediate and more readily perceived, while the effects of the former are more insidious and the sensibilities that the victims do not realize their danger. A properly constructed church audience room will allow the necessary renewal of the atmosphere without the production of dangerous currents of air.

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

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

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

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

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

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

Another source of danger is in the communion cup. Many if not all of our churches have been using communions of wine which have been prepared by mixing equal parts of red wine at the communion table. There is another element of reform which I trust will soon become universal, viz., the discontinuance of the use of the common communion cup and the substitution therefor of the individual cup or dish. To the unthinking individual this may seem a trifling matter, and it may appear prudish to be unwilling to drink from the same cup with our brother or sister in Christ, but one familiar with the germ theory of disease knows that no matter however cleanly in person one may be, if he is the subject of any of the diseases of the lungs, throat or mouth, every article that his lips come in contact with will be infected with the germs of that disease, and those germs may be deposited upon the lips of the next or any other person who comes in contact with that article. This is no discredit to the individual, and does not argue that he is uncleanly in the body, it is beyond his power to prevent except by refraining from the use of the cup. I simply argue that he should not put to his lips an article that is to pass to the lips of another, and this means that he must not partake of the communion wine so long as the present system prevails.

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

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

2075 W. Jackson St., Chicago, Ill.

NEWS OF THE WEEK.

The Empress Dowager Frederick died at Cronberg, Germany, at 6.15 on the afternoon of Aug. 5, 1891. She was a woman of remark- able ability. She was the first born of the late Queen Victoria of England, and Prince Albert, her birth occurring Nov. 21, 1840. She was married to the Crown Prince of Germany, Frederick William Nicholas Charles, the only son of Emperor William the First, born Aug. 1, 1838. Being the daughter of one of the greatest queens in modern history, sister of the Emperor king, now at the head of the greatest monarchy in the world, and wife of that Emperor known as "War Lord of Europe," this woman has held a place next to her honored mother, and her death, though expected, affects deeply England and Germany, two nations with which the United States is now in closest sympathy. To say that the Empress was "her mother's own child" would be a fair description, in a simple phrase. She had the same strong, womanly instincts, and there was a striking resemblance between her and her mother, Victoria, of England. The marriage of each, in early life, to a German Prince, and the consequent relations between Great Britain and Germany running through two generations have been large factors in the world's history, for more than half a century. The home life of each was ideally pure and happy, and each suffered the bereave- ment of widowhood at a time when worldly honors were at their highest. It is more than probable that these events have thus re- corded her death, following so soon after the death of her mother, two incidents which make the world akin in a community of sorrow and sympathy to an extent which seldom occurs.

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

NUMBERS.

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

DEUTERONOMY.

The Book of Deuteronomy, which is a sort of second giving of laws, has three references to the Sabbath, as follows: 5: 12, 14, 15.

SECOND KINGS.


FIRST CHRONICLES.


SECOND CHRONICLES.

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

NEHEMIAH.

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

PSALMS.

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

ISAIAH.

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

JEREMIAH.

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

EZEKIEL.

The Sabbath is named in Ezekiel fifteen times: 20: 12, 13, 16, 20, 21, 24, 22: 8, 26; 23: 88; 44: 24; 45: 17; 46: 1, 3, 4, 12.

HOSEA.

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

AMOS.

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

CEREMONIAL SABBATHS.

The word Sabbath—singular or plural—is used with reference to ceremonial days and seasons in the Old Testament as follows: Lev: 16: 31; 23: 11, 15, 16, 24, 32, 39; 25: 2, 4, 6, 8; 26: 34, 43. The word Sabbath is not used elsewhere in this ceremonial sense except in Second Chronicles 36: 21. Out of more than one hundred times that the word Sabbath occurs in the Old Testament, less than two-fifths of the references are to ceremonial days. The Sabbath, as God's day, stands in Old Testament history as Sarni stands in the surrounding plains—grand and alone. This definite testimony from the Divine Record ought to put to rest, forever, the contention which ignorance and prejudice have created as to the Sabbath—Jehovah's representative day, and the "rest-days" of the ceremonial system; and all the more so since we shall find the same preponderance of references, and the same clear distinctions in the New Testament.
MISSIONS.

By O. U. Westford, Cor. Secretary, Westbury, L.

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

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

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

FROM MRS. M. G. TOWNSEND.

Three weeks of labor in New Auburn through heat of from 96 to 106 degrees in the shade for ten days, producing an advanced season for harvesting of two weeks and a very heavy harvest too, are not altogether helpful conditions for revival work; yet while there have been no additions to the church by baptism or professions of faith, the spirit of investigation, service and consecration has been evidenced; some have solicited private interviews on the Lord's Sabbath and on baptism which have resulted for good to the inquirer and to God. Witness to one of the: working men in the village, the poet-master also, desired to tell the Quartet and myself, after having publicly declared the same, how the Holy Spirit had incited him to openly avow the help he had received from us and his determination to henceforth live as God commanded, and desired more light on the Sabbath question, which was fully and clearly given him. While he had received the sprinkling method of baptism as used by the Methodists and other denominations, he declared that this only baptism by immersion was biblical or could satisfy him. As he was, as poet-master, obliged to work on the Sabbath, which was not consistent with his belief, he would, as soon as his term of office closed, offer himself to the church for membership. Other private interviews, which have been granted and sinners have been awakened to their lost condition. The first ten days the average in attendance was 61, and the average of persons taking part in the meetings 18. Then the heat began and it had been estimated all at one time and so pressed the harvesting that the average attendance dropped to 16, and it appeared somewhat discouraging, but the presence of the Spirit of the Lord was so distinctly manifested that we felt good was being done even though the number was small. The quartet has shown their consecration by their works, going two by two and visiting from house to house extending invitations to attend the meetings. This was done in a scriptural way, calling and praying with those who especially needed it, and singing and praying with the sick. They have received the hearty commendation of those outside the church as well as in the church. They have been caught by the outward moving throng, and unexpectedly held of to carry the cross of Jesus to Calvary. All their plans are changed in a moment. His day's work is spoiled. His backaches with the heavy burden. But what a victory and a gift his life ever brought a like opportunity! What other day ever seemed to him so glorious as that one when he helped bear the Redeemer's cross? We can face every event either with a groan or a hallelujah. We can see how far it is from what we hoped, or we can see how it may be used as a chariot to carry us up. Which, then, is the right way to live? Each reader will answer his own way. He may cry out, "Yes, but everything has been against me, and nothing prospers. There has been no place in my life for a single hallelujah." What a beautiful opportunity such a person has had to show that the most ordinary, defeated, baffled, handicapped life may be uniformly sweet, cheerful, patient, radiant and luminous! It is easy enough to be bright if you are a star, but what a triumph to be only a poor, unsightly worm, and yet to glow and shine all through the dark night. What the glow-worm does by nature, the most un-promising of us may do if we let the Master of Life kindle our little candle with his own breath. Life is hard, but it is a glorious thing to live as we had been set here to show how mere common men may make the hard daily life a triumph.-The American Friend.

The strength of silence.

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

When faith lays its hand upon the Magna Charta of Redemption—when it takes the whole string of precious pearls, and says, "They are each and all mine;"—when it lays down the noble covenant, and fully believes that all fulness is yours, and that you are Christ's, your will find that, with graceful truths, it will strengthen and grow with the group.—Winslow.
THE HEART OF THE WOODS.

I hear it beat in morning still,
When April skies have lost their thrill.
Beneath the birches it coils and coarsens,
Then dying away into silence.
The water laps through the birches,
The distant whisperings of the pines,
Earth for a foundation.

Never be induced to city and about a mile from the school, a dispensary and dwelling for a nation whose number was less, occupy part of the island. The most of them, had not been there a year, had not been in China awhile, and have seen them use this purpose water that is absolutely filthy, this seems pure in comparison.

The streets are very narrow and usually crowded, sometimes too crowded, in a restless, restless, restless manner.

When you are weary, stretch yourself on a mat, and see the clouds drift slowly across the sky.

We have changed four walls for three, and a corner of two city streets for a place in the Adirondacks, where the highways are mostly waterways. The three walls, covered with hemlock slabs, form an open camp that commands a view of a beautiful lake.

I feel my own pulse, and it is as if I had a new heart.

The streets are very narrow and usually crowded, sometimes too crowded, in a restless, restless, restless manner.

When you are weary, stretch yourself on a mat, and see the clouds drift slowly across the sky.
Young People's Work.
LESTER C. RANDOLPH, Editor, Alfred, N. Y.

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

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

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

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

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

West Virginia Quartet.

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

Milton Quartet in Ohio.

Conditions were rather discouraging at first, the tent not having arrived, and the boys "as blue as whetstones." But their courage rose after we had sung without a book in sight. 'Help Me to Be Holy,' 'Beautiful Land,' 'Floating Out on the Sea of Eternity.' The tent came July 19, but the ropes, pulleys, singing books, tracts and stakes were lost; so we went over to Jackson Centre and held meetings Sabbath and Sunday evenings. We came back to Stokes Monday morning, made stakes, bought wire for guy ropes, got lumber for seats, had the tent up and ready to sing that night, and held meeting Tuesday evening. The people come out in great numbers and seem very much interested. Last night we had about 450 people there, and four started for the kingdom. The people come long distances to hear the singing. The manager of a preview heard us sing to-day. He was very anxious for us to go to the tent and sing to his troupe, which we did. They heard more gospel to-day, probably, than they have heard before in years, for the manager is a Catholic. Elder Crofoot has done most of the preaching, Charley Sayre also preaching a few times. Elder Hills was to arrive about the first of August, by which time it was expected that the spirit would be at high tide. The quartet are looking forward with great anticipations to his arrival, when they expect to "meet the other quartets, exchange views and repeat experiences."

A Sabbath Discussion by Young People at Conference.

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

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

"While we were in ———- we had quite a discussion with a minister there as to which
THE SABBATH RECORDER.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith." - 1 Thess. 2:10, 16.

GLEN BEULAH, Wis.—Between the villages of Glen Beulah and Plymouth, Sheboygan Co., Wis., live three of the members of the Milton Junction Seventh-day Baptist church. These have recently visited the pastor, and they greatly desired that special meetings would be held by him in their neighborhood. Bro. L. A. Miller and the pastor planned a meeting of the kind desired, Bro. Miller leading the singing and the pastor doing the preaching. These meetings commenced June 11, and eleven meetings were held, when the strength of the preacher gave out, and he retired from the field, leaving Bro. Miller to conduct the meetings for three more evenings, which was the limit of the time that could be spent because of other engagements. Eight or ten expressed a desire to become Christians during the meetings that were held, and in response to the question, "How many have commenced to live Christian lives since these meetings commenced?" two raised their hands. This is our intention to continue the field for a few more meetings. Will the brethren and sisters pray for this field? G. C. August 1, 1901.

GENTRY, Ark.—A little more than two months ago a Christian Endeavor Society was organized in this far-away corner of our Lord's vineyard, with nineteen willing, active members. Not many, to be sure, but a very fine society. Each meeting has brought out fresh supplies for every daily need from the great fountain of all love, joy and comfort, which gives willingly and without upbraiding, for the asking and the using. God bless and use you all for His glory.

Most affectionately,

MRS. M. G. TOWNSEND.

TO ALL JUNIOR WORKERS.

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

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

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

Yours in the Work,

MRS. HENRY M. MAXSON,
General Junior Superintendent.

July 31, 1901.

DELEGATE'S CARDS.

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

By ORIANA M. WILLIAMS.

Our baby watched a bumblebee, with eyes as round as round could be. While swift he darted here and there, As if he had no time to spare.

"Goo, goo," cooed the baby wee;
"Buzz, buzz," sang the bumblebee.

Before she seized him, quick and sure, He flew upon her cheek, so pink, The thought that he would surely sting. But he did no such cruel thing.

"Goo, goo," cooed the baby wee,
While softly buzzed the bumblebee.

"He kissed her," so said little May, As told Sir Lucius B. He made what he meant to do, I do not blame him much, do you?

"Goo, goo," cooed the baby wee,
While far flew the bumblebee.

—The Child-Garden.

The Story of a Little Ship.

By Mrs. W. W. Williams.

A little boy and girl were playing on the sand by a small stream which ran near their house. The boy had made a little boat out of some bark with his knife, while his sister had made a sail for it with a bit of cloth and a needle and thread. They launched their little boat upon the stream and watched it glide away. They ran down to the stream and always shouting with glee to see their little boat dancing merrily over the waters.

It soon disappeared from sight, and the children returned home wondering just where their ship would go.

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

It went on and on until it reached the Gulf of Mexico, and from there it passed out upon the sea. At night it passed under a bridge, and a railroad train all in sight, and set the watchmen to laughing.

The waves rolled often heard you say that heaven was as beautiful as Bermuda when the lilies are there.

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

"Yes, my daughter, and I know Arthur is happy in heaven, and if he is I don't see why you weep black all the time and never go anywhere except to church! I don't believe Arthur would like it a bit! And, perhaps, he's looking right down at us now. You don't know, do you?"

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

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

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

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

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

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

Bessie and her Dog Bounce.

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

Bessie was a very nice and happy little girl. She played in the meadows all day long. When she got home she kissed her father and mother, and then she will eat her supper and go to bed. When she wakes up in the morning she will get dressed, eat her breakfast, and then go out in the meadow again.

Sometimes she does not go to the meadow. When she stays in she helps her mother wash the dishes. Then she feeds her dog who is waiting patiently for his breakfast, and then she will feed the chickens; and after that she will go and play with Bounce, who is always ready for a good game.

In the winter time Bessie and Bounce run part of the time and outdoors the other part of the time. She is always happy and never quarrels, and always minds what her father and mother say to her. She has no brothers or sisters, yet she is never lonely, for the flowers are there, and the bees and squirrels. Near Bessie's house is a large forest, and in that forest are some rabbits, and birds are everywhere in the country. Then the brook in the meadow sings to her as she passes by. It sings one of its prettiest songs to her. One day she lay down by the brook to rest from running in the meadow and she fell asleep and dreamed a pretty dream. It was about the Christ-Child and the angels. When she awoke from her nap in the field she thought she must have been in heaven.

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

The Oriole.

I am a dear little oriole gay, Hopping so lightly from tree to tree, With lovely feathers, one orange, one black. Tell me now, really, did ever you see? Yonder my wife sits, demure in the shade; She does not care for all Yellow and brownish black suit her best; So off together we quickly will fly. Just see our nest as it swings to and fro In the soft air of those lovely June days, Woven so neatly of fibers and strings, Shaded by leaves from the warm sun's bright rays.

Would you look into it? Six eggs, just see! Are they not pretty speckled brown? This Mrs. Oriole verily thinks, As she softly hums in her lovely home prou she looks down. Yes, I'm an oriole gay, gay. That is the reason I sing loudly so; I am not made so sweet and black. Now " like a bright flash of fire " I go. —Child Garden.

A Polish couple came before a justice of the peace in New York to be married. The justice asked them the reason they desired him to unite them in marriage. Zachary Wyczewski and Leokowda Januelseka, who had been "hit & run"—h-m-m-ski, do you take this woman? —and so forth. "Yes, sir," responded the young man. "Leo, I do, and you, man, to be 7—7 and so forth. "Yes, sir."

Then I pronounce you man and wife," said the justice, glad to find something he could pronounce, and heartily suspected you both on having reduced these two names to one. —Child Garden.
SUNDAY LAW AS INTERPRETED BY COURTS.

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

In a North Carolina decision the Sunday law is alluded to as follows: "All religions and moral codes permit works of necessity and charity on their sacred day." (Dockets, 74, N. C., 184, (1876).) Stronger still is the statement of a decision in the case of Georgia, 31 Ga., 625 (1856), wherein it is said: "All courts should abstain from the transaction of ordinary business on this holy day," and again: "In every form, by all the different authorities in this state, by its organic laws, its civil and criminal courts, and by every judicial department, the Sabbath is regarded as the Lord's-day, and it is protected from violation by so many guards, that the courts should not be allowed to invade its sanctity, and in so doing make a record to be read by all men." (Moore vs. Irwin, 49 Ga., 440 (1873).) In the case of Weldon, (62 Ga., 440) Sunday as the Lord's-day is declared to be a holy day.

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

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

But we have also another class of decisions which declare that Sunday is sacred by divine authority. Instance: Judge Allen, of New York, in his able tome on the laws of the state is to recognize and enforce a regard for a holiness which already exists. These are his words: "It does not detract from the moral or legal sanction of the law of the state that it conforms to the law of God, as that law is recognized by the great majority of the people." (Linden Muller's case, 33 Barb., 548, (1861).) The same ground is taken in a case under the statute of Pennsylvania. Eyre's case, S. & R. 347, (1815), in which it is said: "Sabbath-breaking is the violation of a divine as well as a human law." In a still later case in Pennsylvania, the learned Judge Kilgour, speaking for the plaintiff has entered largely into the question of the origin and sanction of the Christian Sabbath. It may not be essential, but it is far from being irrelevant, to the decision of the present case, to sustain the divine authority of its institution," the day has been "set apart by divine command and human legislation as a day of rest," and "we have no right to give up this institution. It has come down to us with the most solemn sanctions both of man and God, and if we do not appreciate it as we ought, we are at least bound to preserve it." (Johnston's case, 22, Pa., 102, (1853).

The foregoing statements concerning the divine origin and authority of Sunday-observance are incorrect whether considered in the light of the Bible or of history; nevertheless we believe that the Lord's-day of all nations of the world is a matter of (1834).

Georgia courts and magistrates are to regard Sunday as the Lord's-day, and his worship, throughout Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refreshing, invigorating means, designed by Almighty wisdom for the preservation of health and the re-creation of our mental and bodily faculties. But neither the law of God nor the Sabbath was made for man, but man for the Sabbath. The Saviour rebuked the Pharisees who questioned his divinity, because he healed the impotent man on the Sabbath and bade him take up his bed and walk; and he who spake as never man spake said that the Sabbath was made for man, not man for the Sabbath, and that it was lawful to do good on the Sabbath-day, and his own pure and perfect life illustrates his teaching by deeds of constant kindness and beneficence on the Sabbath-day. When the statute of Georgia, therefore, excepts works of benevolence and charity from the operation of this penal statute, it but re-creates the law of the Almighty as announced by the Saviour and beautified by his example." (Salter vs. Smith, 55, Ga., 244, (1875).

SUNDAY IN THE NEW TESTAMENT.

In spite of the fact that many men, even among those who are religious, seem to care nothing for the fact that Sunday, as a sacred day, has no history of blasphemy attached to it, yet we think that many of our readers will be glad to note the following summary of the references to Sunday in the New Testament.

But neither the law of God, nor the Sabbath, is a department of much as any regulations and laws having for their object the preservation of good morals, and the peace and good order of society.

In another decision under the statutes of Georgia it is declared still more at length that, "Independently of the moral obligation, resting upon all men, to obey the law of the Lord, and to observe by abstaining from all secular business on this holy day," the Saviour also to purpose for his worship, throughout Christendom, the rest of one day in seven from all physical and mental labor was the Lord's Supper, and that the meeting was on the evening after Sunday, then all the occurrences were on the
second day of the week, according to the prevalent mode of reckoning, and the breaking of bread was on the second day, even according to the fulfillment of the commandment of Christ, the first day of the week. The first day of the week, therefore, has no history in the Book of Acts, as it has none in the Gospels. In a word, the most careful search finds no history of Sunday in the Bible, either as a Sabbath, a Rest-day, a Sabbath of Repose, or a Resurrection Festival. The sources of its history are not found in the Word of God.

But lest some one shall say that the non-historic writings in the New Testament contain references which are indirectly historic, we will notice what is said of the first day, outside of the Gospels and of the Acts. Looking through all of the Epistles, our search is well-nigh fruitless, for the first day of the week is mentioned but once in them all. Here it is:

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so do ye. Upon the first day of the week let every one of you who will put it in store, as God hath prospered him, let him do so. And when you come together, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. (1 Cor. 16: 1–3).

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

1. Help is needed for the poor at Jerusalem, and Paul gives certain directions concerning how to obtain it. The plan adopted was only a temporary arrangement for a specific purpose.
2. The direction is that every man shall "put aside at home," on the first day of the week, what God has enabled him to give for this purpose.

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

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

Some writers quote one passage from the Book of Revelation, from which they seek to infer an argument for the observance of Sunday. They presume to know when the passage was written, and so establish the validity of the commandment. The commandment is cited as the source of the use of the term "Lord's day" as applied to the first day of the week. It reads thus:

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

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

1. The expression does not occur elsewhere in the New Testament in the exact form used in Revelation. But there are several expressions equivalent to this which refer unmistakably to the Day of Judgment, and many scholars of note believe that to be the meaning of the phrase in Revelation. The popular notion is commented upon by a late Roman Catholic writer, as follows:

"The first text of this class is to be found in the Acts of the Apostles, chapter 20: 7th verse. The same shall come upon all, turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken for the last effort to prevent the "spirit" of the meaning of the sacred text from the judgment-day to Sunday! The second text of this class is to be found in the 1st Epistle of Peter, 5th verse: "Who also shall confirm unto you, the end that you may be blameless in the day of our Lord Jesus Christ." What is the point in the apostles here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle, chapter, 5th verse: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The in- consistent Corinthian was, of course, saved on the Sunday following. We have already made this subject of discussion.

The fourth text, 2 Cor. 1: 13, 14: "And I trust ye shall acknowledge even to the end, even as ye also are sure of the day of our Lord Jesus." The fifth text is from St. Paul to the Philippians, 1st chapter, 12th verse: "Being confident of this very thing, that he which hath begun a good work in you will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rapid transit.

We beg leave to submit our sixth of the class, viz., Phil. 1: 10: "That he may be sincere and without offense unto the day of Christ." That day was next Sunday, forever! Not so long to wait, after all. The seventh text, 2d Epistle Peter, 3d chapter, 10th verse: "But the day of the Lord will come as a thief in the night." The Word of God speaks of the day as an absolute unknown to humanity.

The eighth text, 2d Epistle Peter, 3d chapter, 12th verse: "Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved," etc. This day of the Lord is the same referred to in the previous text, the application of which to Sunday next would have left the Christian world sleepless the next Saturday night.

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

Thus our survey of the Epistles and of Revelation reveals no history of the first day of the week in the Bible. In conclusion, note these facts:

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

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

MISSIONARY BOARD MEETING.

An adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Aug. 7, 1901, at 9:30 o'clock A. M. President Wm. L. Clarke in the Chair.


Prayer was offered by Geo. H. Utter. It was voted that an appropriation of $350.00 be paid bill of Thos. B. Burdick for expenses incurred during previous evangelistic work.

The Committee on London matter presented the following report:

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

1. The calls for assistance from the Board are many that all cannot be answered, and, therefore, it becomes the duty of the Board to select those which are the most favorably situated for securing the results for which the Board labors. The expense involved in sustaining a missionary pastor in London would be greater at this time than the Board is warranted in assuming the expense of such as the case as the denominations of the London church bode in mind;

2. Under the scheme established by the Court of Directors for the dispensing of $3,000 a year to London, known as the Mill Yard church, is fixed in amount, but the surrounding conditions are so uncertain and so dependent upon the action of other parties to the scheme, that the Board would not be warranted in entering upon work which required the financial assistance of this fund. Under that condition, therefore, your Committee is of the opinion that the present outlook for the Board's finances would not justify them in entering upon work at London, which of necessity would be for a period of years.

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

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

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

Chas. H. Stanton presented the report of
the Committee on Permanent Funds, which also was referred to the Auditing Committee.

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

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

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

Adjourned.

WM. L. CLARKE, President.

A. S. BAIKOC, Sec.

RAILROAD RATES TO CONFERENCE

New York to Alfred and return, 15 day limit...... $9.75
New York to Buffalo and return, via Alfred, 15 day limit...................................................... 13.00
Westerly to Buffalo and return, via Alfred, Pan-American ticket, via N. Y. N. H. & R. R.:.... 16.20
Westerly to Buffalo and return, via Erie R. R., Line, and Erie R. R................................. 14.55
Philadelphia to Alfred and return, via Reading R. R., Line and Erie R. R., rate not yet determined, but probably fare and one-third for round trip. 31.20
Salem, V. Wa., and vicinity, route and rate not yet determined, but probably fare and one-third for round trip. 27.75
Chicago to Alfred and return, with Buffalo privileges, 15 day limit........................................ 17.00
Buffalo to Alfred and return, 4 day limit......................................................... 2.75
Buffalo to Alfred and return, 10 day limit....................................................... 3.75

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

Ina J. Ordway, 134 Monroe street, Chicago, Ill.

E. H. CRANDALL, Alfred, N. Y.

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Committee on Railroad Fares.

600’s Gift.

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

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

“I was a poor boy and a cripple. One day, standing on a ball-field, I was watching the other boys with bitterness and envy. They were strong, healthy, well clothed and well fed. Some of the mothers of the players sat in carriages, waiting to see the game, intending to drive their sons home, when it was over. I looked at them with an angry scowl, sick at heart. A young man standing beside me, and seeing my doubt, the discontent in my face, touched my arm.

“Say, b'buy! You wish you were in the place of those boys, eh?” he said.

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

“He noted grayely. “If I were strong, healthy, well clothed and fed. my emotions would be strong, healthy, well clothed and well fed. You were strong, healthy, well clothed and fed. It worked onrny temper, and strengthened my faith; it strengthened my faith in my life. I wish I could find the man who gave me this password which has lifted my life to a higher plane, and has led me con­stantly to the source of all good—Missionary Review.”

A WAIL FROM THE MINISTER’S BABY.

By MARY MURPHY CHIC.

Oh, yes! I’m the minister’s baby. Don’t I look remarkably wise? I’m only a wee littlemite, but I see some things with my big blinking eyes.

My parents are noble and gifted—
For such is the general accord—
But they’re not rich, you see, for nuggets like me. “Cause they’re working so hard for the Lord.

I notice that other folks’ babies
Such lots of attention receive,
Those mummies have made all their garments and handkerchiefs.

So much care all their wants to relieve.
I try to be a good baby,
But when I feel hungry and sick,
And mamma can’t find a nurse, I enraged
That I do nothing but cry out and kick.

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

I’d like to go out for an airing
In a cab, as some babies do,
All tucked neatly in a pretty crinoline—
And a parasol over me too.

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

I dread those frequent occasions,
When I’m dragged off to church, half asleep,
Where my papa talks loud to a big starched man,
And we must cover our heads, and not eat.

Yes! I tend all the services promptly,
“Cause my mamma won’t miss the world.
So, early and late, I sit.
When most babies in soft beds are curled,
Prayer-meetings and Christian Endeavors,
Choir practice and Ladies’ Aid, too—
I’m ashamed then,
If I had my own way, wouldn’t you?

Oh, yes! I get plenty of petting,
And in it there’s room and to spare.
I’m the minister’s baby,
And in it there’s room and to spare.

And in it there’s room and to spare.

SABBATH LITERATURE.

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

Books by the Editor of the “Recorder.”

“Paganism Surviving in Christianity.” Large, 12 m0. pp., 55, gilt edge, $1.75.


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


This is a brief statement of the history, polity, work and purpose of the Seventh-day Baptist Church.

“The Catholization of Protestation on the Sabbath, or Sunday Observance Non-Protestant.” pp. 60, Paper, 10 cents.


This book presents the Sabbath question, chronological as it appears in the Bible, and the corresponding responses to Sunday. It is especially helpful for those who desire to investigate the garter before from the Biblical standpoint alone.

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

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


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

Serial Numbers.

The following twelve tracts are written to be read and studied consecutively as numbered. Single tracts from the series may be ordered if desired. No. 1. “The Sabbath and Spiritual Christianity.” pp. 10, Muslin, 10 cents.

Amending God’s Law. 4 pages.

The Great Sunday Convention; Or, Finding Solid Ground, pp. 10, Paper, 10 cents.

The Day of the Sabbath. 8 pages.

Did Christ Abolish the Sabbath or the Decalogue? 8 pages.

The Time of Christ’s Redemption and the Observance of Sunday. 16 pages.


Also a series of new evangelical tracts as follows. The first six are from the pen of the late W. H. Cooper, 4 pages.


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

See your life’s nourishment in your life’s work—Brooks.
to be alone with God while he made this greatest sacrifice. It is worthy of notice that it is the same Hebrew word, which, in the plural, is translated “young men," and in the singular "lad." And worship and come again to you. In the present state of things, the production of children is in some cases dying. Some have inferred that Abraham anticipated that his son in some way would be spared to him; but such a hypothesis would cost the reality of the narrative. 6. And he took the fire in his hand. That is, a glowing ember with which to kindle the fire. Both of them together. We may suppose the journey was uneventful, for the report that this journey was grievous to the heart of Abraham. 7. Where is the lamb for the burnt offering? A very natural question. Isaac had doubtless seen his father offer the sacrificial lamb. 8. God will provide himself a lamb, etc. Abraham cannot as yet bring himself to declare the unpleasant truth. 9. And bound Isaac his son. We are to imagine that Isaac recognized the authority of his father, and yielded himself as an unwilling victim. 10. And Abraham stretched forth his hand, etc. The deed is now fully accomplished, so far as the intention is concerned. Even Abraham had hoped that both he and Isaac would return to the young men in the distance and had expected that God would provide a lamb instead of Isaac's sacrifice which are nearly probable—this hope and this expectation are now at an end. 11. And the angel of the Lord. The angel or messenger of Jehovah speaks for Jehovah himself. In many of the passages from the Old Testament it is not practical as a substitute for the divine name. We may say, for example, that in the passage before us, that is, the angel himself. God himself, to prevent him from his human sacrifice. 12. Lay not thine hand upon the lad, etc. Hereby God plainly teaches that he does not desire human sacrifice for now I know thou fearest God, etc. The test is proven in every respect satisfactory. To fear God and not to stand in dread of death, or to reverence God and to render obedience to his commands, trusting in his wisdom and love. 13. And, behold, the ram bighin hia ram caught in a thicket, etc. Thus does God provide for himself an animal to sacrifice. It seems likely that the ram had been there for some time, and had not been seen by Abraham, because it was behind him hid. 14. Jehovah-jireh. That is, Jehovah will see, or, Jehovah will provide. The second part of the compound name is identical with the verb translated “provide" in verse 8. As it is said to this day. “So that it is said to-day.” The name given by Abraham to the holy place where the sacrifice was offered indicates the right kind of material, a college education, although it may temporarily prevent the development of the practical faculties, enables a man to analyze well and to grasp conditions with great quickness, to the ideas of the young graduate is that he is too full of theories, too near his diploma, to be of very good value; but, after the dream of his future greatness has faded a little, and he settles down to business, he will adapt himself very quickly, provided he once masters the details of a business, he will make rapid strides toward the top. He has learned in college how to think, how to marshal his mental forces; and, when he has learned the different phases of his business and how to apply his knowledge, he will be a stronger man than he would have been without the higher education.—Success. A SAERED CONSCIENCE is like a tympanum without resonance.—Theo. L. Cuyler.
longitude. Their instructions are to return home by the way of the South Pacific and Cape Horn. The Germans are to take the other half of the circle for their field, sailing south of the Atlantic, Africa and the western half of the Indian Ocean, to where the English first started; then the Germans are to sail for home. The English expedition is well backed, going under the direction of the Royal Geographical Society, the Royal Society and the British Government. They have been preparing a remarkably fine ship, 172 feet in length, 16 feet in depth and 33 feet in width, and it has 1,750 tons displacement. Her walls forward are between eight and nine feet thick, of solid oak, covered with steel plates; her engines are of such power that she can reach 18 knots, if properly worked, and will keep her course and hold her place against the fiercest gales. The ship is well provided with machinery for dredging, and for every part of scientific work.

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

MARRIAGES.

WILCOX—LYON.—At the home of the bride’s parents, in Richmond, N. Y., July 31, 1901, by Rev. J. G. Mahoney, Mr. Wayland D. Wilcox, of Newport, R. I., and Miss Faith Lyon. McGinnis—Brown.—At the parsonage, Richmond, N. Y., July 30, 1901, by Rev. J. G. Mahoney, Mr. Hewes McGinnis and Miss Alice Adelle Brown, both of Friendship.

DEATHS.

Not upon us or we see the solemn stains—Have evil wrought.

But in our heart the fault is not. The good die not.

God calls our loved ones, but we lose not wholly.

What Life has given,

They in their turn shall and do as truly

As in His heaven.

—Walter.

Cook.—Mrs. Emeline Saunders Cook was born in Alfred, N. Y., in the year 1847, and died in Milton, N. Y., Aug. 3, 1901.

Coon.—Mrs. Emeline Saunders Cook was born in Alfred, N. Y., in the year 1847, and died in Milton, N. Y., Aug. 3, 1901.

The question of what the ideal musical church service should be is not to be answered off hand, but surely some points of guidance may be gathered from the historical record. The idea of music as a physical condition, which the Greeks of Plato’s school, and the Romans of Vitruvius, and the form of musical art that has been used successfully by any denomination whatever. The boy choir should not be suffered to be a matter of creed, nor the orchestra to remain as a purely local institution. The music that is employed in the church service is concerned. An eclectic system of church music should be evolved, in which every element above described might be free to enter, in accordance to the exigencies of the occasion, and limited only by the size of the edifice, of the congregation, or of its purse. Naturally, the Church, as a whole, could not enter into the Protestant church, for it is fitted closely to its own ritual; but portions of the faith could be employed, if given a good English paraphrase. The mighty choir should be as much cultivated. If every service contained at least one broad choral of the dignified character of “St. Anne.” It would be a good corrective for much of the jingo music that obtains in the United States, and the choral should be a part of the Church. The organist should be an important factor for good or for evil. The choir should be given “out” upon the organ a tripe faster than it is intended to be sung, for every congregation is in danger of losing it. The organist should make a slight hold or fermata, upon the last note of each phrase, for in a large congregation the struggling notes to be brought home as often as possible.

$100 Reward, $100. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall’s Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall’s Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the system. The proprietors have in Christ’s name given away with Catarrh cures, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHEENEY & CO., Toledo, Ohio. Sold by Druggists, 75c. Hall’s Family Pills are the best.

REFERENCE LIJBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath subject. These books are highly recommended:

Baggian Surviving in Christianity... $ 1 75
A Critical History of Sunday Legislation... 1 50
A Critical History of the Sabbath and the Sunday... 1 50
Biblical Teachings Concerning the Sabbath and the Sunday... 1 00
Jewish Commentary... 2 00
Bible and Sabbath... 2 00
Swift Discourse of Sunday: What Next?... 1 00
The Sabbath Day, Its Origin... 1 00
Thoughts on the Sabbath... 1 00
Proceedings of the Committee on the Sabbath... 1 00
The Holy of Holies... 1 00
The Catholicism of Protestantism on the Sabbath Question... 50
Studies in Sabbath... 1 00
Strength... 1 00
Life and Sermons of Jonathan Edwards... 2 00
Proposed price, $1.50, plus 1/16th. Please send 25c for list of books.

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

If you are going to the PAN-AMERICAN and wish to avoid the rush of a city hotel, write at once to Mrs. Corabelle C. Taber, 151 E. 10th St., New York City, Y. T.

Fifteen Minutes from Exposition by electric or steam car and "all the comforts of a home."
THE SABBATH RECORDER

[Aug. 12, 1901]

W. COOK, D. D., Editors.
Office Hours—9 A.M. to 11 A.M., 1 P.M. to 4 P.M.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

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C. H. LEE, Secy., Council and Chairman, Indianapolis, Ind.
T. C. WELCH, Treasurer, Alfred, N. Y.

A. S. KENT, Treasurer, Alfred, N. Y.

WASHINGTON, D. C., May 24, 1901, and August, and November, at the call of the President.

WESTERN, R. I.

THE SABBATH RECORDER

W. L. CLARK, President, Western, R. I. St. V. J. WHITFORD, Corresponding Secretary, Westerly, R. I.

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George H. Dyer, Treasurer, Westerly, R. I.

This report of the board of managers for the three Wednesday in January, April, July, and October.

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The work of this Board is to help pastors and ministers in need, and to aid unemployed ministers among us to find employment. The Board always asks for full information, help or advice upon any church or persons, but grief when such a request is not made, for the Board will help any person name who desires the help of the Board. The Board will be the working force of the Board informed in regard to the pastors and ministers and ministers in their respective associations, and give any old and new societies.

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