

The Sabbath Recorder.

Shilide Randolph 7 89

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

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CONTENTS.	
In-Memoriam—Poetry	1
Glimpses of Europe—No. 18.	1
Music and Worship	1
WOMAN'S WORK.	
Paraphrase—Poetry	2
From D. N. Newton	2
Worth Considering	2
From C. W. Threlkeld	2
Items	2
WOMAN'S WORK.	
Paraphrase—Poetry	2
Women's Work in Mission Fields	2
Medical Work in China	2
Women's Work at Home	2
SABBATH REPORT.	
Outlook and Light of Home Correspondence	3
The Definite Seventh Day vs. One Day in Seven	3
EDUCATION.	
Christian Work in Colleges	3
Industrial Education Among Jews	3
TEMPERANCE.	
High License	3
Prohibition Constitutional	3
EDITORIALS.	
Editorial Paraphrases	4
The Students' Volunteer Movement	4
COMMUNICATIONS.	
The W. C. T. U., The Prohibition Party, and the Sunday Sabbath School Institute	4
Washington Letter	4
An Appeal to the Churches from the Student Volunteers for Foreign Missions	5
A Tribute of Love	5
HOME NEWS.	
Alfred Centre, N. Y.	5
Hornellville	5
Adams Centre	5
New York City	5
CONDENSED NEWS.	
CONDENSED NEWS.	
O Holy Spirit, Comforter!—Poetry	6
A Winter Morning—Poetry	6
His Father's Reference	6
Putting the Truth on Wheels	6
Dilly Dally—Poetry	6
Like Christ	6
Now or Never!	6
St. Andrew's Church	6
Long of Short Pastorates	6
POPULAR SCIENCES.	
CATALOGUE OF PUBLICATIONS, ETC.	7
THE SABBATH-SCHOOL.	
MARRIAGES AND DEATHS.	8
SPECIAL NOTICES.	8
BUSINESS DIRECTORY.	8

GLIMPSSES OF EUROPE.—No. 18.

BY PROF. H. M. MAXSON.

VENICE, CONCLUDED.

This evening has been an evening in dreamland, so peculiar have been its experiences. We took our gondola about 8 P. M., and ran out to the Grand Canal and down towards the sea, along the front of St. Mark's Square and the Molo towards a mass of colored lights which we saw ahead. We found that it centered about two very large boats with a framework arranged as if for an awning, but instead of canvas the framework was covered with five or six hundred cups of colored glass in which were lights, while in the center of the boat were many more arranged in the form of a huge umbrella, which could be lowered when the boat passed beneath a bridge. After we had rowed about for a time, there were indications of a start. One boat with a string-band of fifty or sixty pieces slowly moved off from the dock, towing the other, on which was a large brass band, about a hundred and fifty feet behind it. The whole was towed by a boat with eight rowers. Our gondolier was a shrewd fellow and ran us up against the quarter of the foremost band boat, the center of the festivities, where we could see the whole scene; then the other gondolas ran up around us from all sides until there were hundreds of them about the two boats. The gondoliers generally dress in white sailor costume, white now and then a private boat has gondoliers with a large scarf around the waist after the Spanish fashion, and a ribbon trailing from their sailor hat. He stands on the stern deck and is in almost constant motion. The canal is about two hundred feet wide, and some of the time there was such a mass of boats around us that one could have walked from shore to shore on the boats. Most of the time, except during the finest of the music, they were in motion, and continually changing their position. One thin prow would run between the stern of our gondola and the band boat, then another inside that and still another, so that one who did not keep on the watch soon found himself on the outside. The music of the two bands was varied by the singing of a large male chorus. Thus we slowly moved up the canal, often staying for many minutes in the same place. When the band in the front boat ceased, the boats would push ahead and there would be a scramble for places among the gondoliers, who frequently shouted directions to each other in that amusing language that in itself makes one smile and, when it is joined to-gesticulations and pantomime, is irresistible. The colored lights, the enchanting music, the ever-moving, ever changing boats every moment bringing new faces around you, the scores of gondoliers standing up in constant motion all about you, in the dim weird light of the colored lamps, the strange fronts of the houses, with their Moorish porticoes and balconies, all conspire to produce an impression that will never fade. We sat hour after hour in our boat, enjoying the novel experience. As we reached the Rialto, the chorus sang the Garibaldi Hymn, and such a storm of applause I never before heard, for the shores and windows along the course were packed with people. Four times that hymn had to be repeated, each time with tumultuous applause. At 12 o'clock P. M., we left them, still moving on, and of the printed programme handed us, they had performed but little more than half. Darting into a side canal, in two or three minutes, to our astonishment, we were at our own door, having enjoyed an evening of which it is very difficult to give you any adequate idea, and which can have its counterpart no where but in Venice. Our gondolier was a host in himself, and no small part of our amusement was in watching him keep his place near the music and in seeing how shrewdly, quietly and good-naturedly he did it. They say he is the one Don Carlos hires when he is here. If true, it speaks well for Don Carlos' good judgment.

The bridge is a single, beautiful arch three hundred years old. You go up steps to the middle then down steps to the other side. There are twelve shops on each side of the bridge, in which almost everything is sold. I stopped in the middle and looked up and down the Grand Canal, at the palatial buildings with their pillared fronts that line its sides, and at the boats of all descriptions that flit or drift across its surface. Here comes a private gondola with a rower at each end, dressed after a sort of Spanish fashion, the gondola nicely carpeted, and with neat awning and bright prow; then comes a public gondola with one boatman, while here drifting along in the middle is a large, heavily built boat that corresponds to the large freight wagons on the New York streets, while two or three little wherries mix in among the rest for variety. Quietly and swiftly darts under the bridge one of the twenty little propellers that, always crowded, ply back and forth on the Grand Canal. Then I walk on among the stores and the crowds of buyers and sellers of the vegetable market, at the further end of the bridge, and still on to the fish market, to me a very interesting place. It is late, the busy hour being five or six o'clock A. M., but they have some goods left, and, as I examine them, I am forced to believe that everything is fish to the Italian. Big cockles and little cockles and dirty black shells all covered with spines; large eels, and many kinds of nice looking fish that I cannot name, large fish and small fish and still smaller, till you almost need a microscope to see them. Skates, dogfish and last of all small cuttle fish. Every man was shouting his wares or talking loudly, and the neighboring churches were ringing their bells in the usual idiotic fashion, which in this case seemed to add to the interest of the scene. My return showed me how easy it is to get lost here, for, as I was hurrying along with thoughts intent on arriving in time for breakfast, I passed the street where I should have turned, and almost before I knew it I found myself in St. Mark's Square, some distance off my route. The way was well known from there, however, and the mistake merely increased my appetite. You may readily guess that I am not in a hurry to leave Venice, but to day at noon we leave for Florence. We close our visit in Venice by the ascent of the Campanile from which we have a beautiful view of the city and its surroundings. I am surprised to see that it is almost completely surrounded by sand-flats projecting above the water, with ship channels running out to sea among them. On such flats as these, I suppose, the foundations of Venice were laid. Over yonder is the Lido, the Coney Island of Venice, a long, narrow island that serves as a sea barrier to the city, though outside of that there are artificial breakwaters. A little to the left is the arsenal and the dock-yards, around which the life of the city used to center, while just in front of us is the harbor and at our feet the Piazza with its famous buildings. At this height the canals are nowhere visible in the city, and Venice ceases to be herself. The Campanile (Italian for bell-tower) is a tower of brick about forty feet square at the base and more than 300 feet high. The top is reached by an inclined pathway within, instead of by steps. The top is tenanted night and day by a watchman who scans the city for fires, rings out the hours, sweeps the sea for incoming vessels and lets opera glasses to the visitors. The refreshing breeze is delightful to one coming from the hot pavements of the Piazza, and we are loath to descend; but time flies even in Venice, and the gondola waits to take us on our last ride.

The last century and the early part of the present century, which were as a general thing good and substantial tunes, though some seem now, perhaps, a trifle commonplace. These tunes still find an honored place in our best church collections. The "Sunday-school hymn" came in as a modifying factor, its music in the earlier days being the most trivial possible, still it filled a niche which had long stood empty. The solemn square-out psalm-tune, like "Mear" and "St. Martin's" (18th century), or those of the present century, like Lowell Mason's excellent tunes, "Uxbridge" and "Rockingham," and fugue tunes like "Lenox," were deemed too sober for young voices, and hence more lively, and for the most part very empty and trivial music, was devised to suit the children. Since the period of Lowell Mason and Thomas Hastings there has been no marked epoch till the present revival of the last ten years. Still several influences have been at work. The prevalence of congregational singing has caused a demand for something not hitherto possessed. The hymn and tune book has, since about 1856, supplanted the old hymn-book with a separate book of tunes. The regular psalm-tune was imitated by many excellent composers, Bradbury and others producing some excellent tunes. Then more recently two well defined influences from opposite quarters have been felt most decidedly.

The first is the secular form. The "Sunday-school hymn" tune was seen to be unworthy, and was improved by the imitation of secular forms, generally of the song or march type. This was felt to be a gain. Secular models were copied in church hymn tunes as well, and even operatic melodies were imported, and some, no doubt, will stay. A striking melody and simple harmony is the characteristic of these tunes. The era of "Gospel Hymns and Sacred Songs" is the fruit of the secular forms, especially employed in the case of evangelistic hymns. These have been the most potent influence in many quarters. At first a "brilliant success," they have gradually lost their hold on the people. Books multiplied, decreasing in popularity as these forms were over-worked. Poorer composers have imitated, and failure of necessity follows. It is impossible to have more than four or five hundred striking melodies all good, with a simple harmony! After about ten or a dozen distinct melodies, the rest are mere imitations, and the recurrence of the few familiar harmonies become wearisome. A few good models can be seen, with an overwhelming deluge of poor imitations and dilutions. The effect is that of one who has said what he has to say, and then proceeds to talk again time.

The second influence is that of the Anglican High Church hymnody and the music to which it has been wedded. This steadily felt. It proceeds from the earlier sacred forms instead of secular, and aims at stateliness of style, clearness (not gorgeousness) of melody, and richness of harmony. It is surprising how this apparently difficult music has won its way to all hearts. Without saying much about the poetry, it will suffice to cite examples of hymns and tunes from Anglican sources to be found in the "Gospel Hymns": "Sun of my Soul" (84), "Onward Christian Soldiers" (175), "Art thou weary" (195), and "Holy, Holy, Holy" (222). The fact that these have found their way into the opposing camp, proves the power of their influence. The last hymn-book compiled under Baptist auspices contains above fifty hymns due to the Anglican High Church party; and in the last two books compiled by Presbyterians "Laudes Domini" and "Carmena Sanctorum," the proportion is far greater.

MUSIC AND WORSHIP.

BY REV. W. C. DALAND.

Just now church music is undergoing a sort of revolution. Here in the United States, especially, there has been more interest in the subject of church music and hymnology in the last ten years than in the fifty years that preceded. This is especially the case with Protestant church music. For some years after hymn tune books began to render congregational psalmody popular, no advance was made upon the hymn tunes of

self. The bridge is a single, beautiful arch three hundred years old. You go up steps to the middle then down steps to the other side. There are twelve shops on each side of the bridge, in which almost everything is sold. I stopped in the middle and looked up and down the Grand Canal, at the palatial buildings with their pillared fronts that line its sides, and at the boats of all descriptions that flit or drift across its surface. Here comes a private gondola with a rower at each end, dressed after a sort of Spanish fashion, the gondola nicely carpeted, and with neat awning and bright prow; then comes a public gondola with one boatman, while here drifting along in the middle is a large, heavily built boat that corresponds to the large freight wagons on the New York streets, while two or three little wherries mix in among the rest for variety. Quietly and swiftly darts under the bridge one of the twenty little propellers that, always crowded, ply back and forth on the Grand Canal. Then I walk on among the stores and the crowds of buyers and sellers of the vegetable market, at the further end of the bridge, and still on to the fish market, to me a very interesting place. It is late, the busy hour being five or six o'clock A. M., but they have some goods left, and, as I examine them, I am forced to believe that everything is fish to the Italian. Big cockles and little cockles and dirty black shells all covered with spines; large eels, and many kinds of nice looking fish that I cannot name, large fish and small fish and still smaller, till you almost need a microscope to see them. Skates, dogfish and last of all small cuttle fish. Every man was shouting his wares or talking loudly, and the neighboring churches were ringing their bells in the usual idiotic fashion, which in this case seemed to add to the interest of the scene. My return showed me how easy it is to get lost here, for, as I was hurrying along with thoughts intent on arriving in time for breakfast, I passed the street where I should have turned, and almost before I knew it I found myself in St. Mark's Square, some distance off my route. The way was well known from there, however, and the mistake merely increased my appetite. You may readily guess that I am not in a hurry to leave Venice, but to day at noon we leave for Florence. We close our visit in Venice by the ascent of the Campanile from which we have a beautiful view of the city and its surroundings. I am surprised to see that it is almost completely surrounded by sand-flats projecting above the water, with ship channels running out to sea among them. On such flats as these, I suppose, the foundations of Venice were laid. Over yonder is the Lido, the Coney Island of Venice, a long, narrow island that serves as a sea barrier to the city, though outside of that there are artificial breakwaters. A little to the left is the arsenal and the dock-yards, around which the life of the city used to center, while just in front of us is the harbor and at our feet the Piazza with its famous buildings. At this height the canals are nowhere visible in the city, and Venice ceases to be herself. The Campanile (Italian for bell-tower) is a tower of brick about forty feet square at the base and more than 300 feet high. The top is reached by an inclined pathway within, instead of by steps. The top is tenanted night and day by a watchman who scans the city for fires, rings out the hours, sweeps the sea for incoming vessels and lets opera glasses to the visitors. The refreshing breeze is delightful to one coming from the hot pavements of the Piazza, and we are loath to descend; but time flies even in Venice, and the gondola waits to take us on our last ride.

bless us ere we go," "Onward Christian Soldiers," "O Word of God Incarnate," "O Jesus, Thou art standing," "Ten thousand times ten thousand," "The Church's one Foundation," etc., with the great bulk of "Gospel Hymns," cannot fail to be struck with the difference in tone. Any one who will compare the tunes of Monk, Dykes, Hopkins, Gauntlett, Barnby and others, with the jingling melodies and empty harmonies of the ordinary "Gospel Hymn" tune, will not occupy many minutes in deciding which are the more suited to be the media of worship. Such hymns as these, together with all the good hymns and tunes from every source, furnish an ample repertory from which to draw for congregational singing. This repertory may be enlarged, and that most worthily, by the use of psalms and canticles from the Scripture itself. The psalms were of course sung or chanted by the Hebrews, and it is eminently appropriate that they form a part of worship in the Christian church. Even if they be read responsively, it should be remembered that originally they were sung. At least a few of the more suitable psalms can readily be chanted, together with the evangelical hymns in the Gospel according to St. Luke. Protestant worship has suffered a loss it can ill afford in the rejection of these beautiful and dignified ascriptions of praise, so fitted to be sung to stately strains in the "Congregation of Saints." The choir is falling more and more into its proper function as an aid to congregational singing, rather than a substitute therefor. In earlier days all the singers went into the choir and did the singing for the congregation. Later, in the earlier times of church hymn-books, and to a great extent at present in cities, that unworthy adjunct to worship, a quartette choir of fine ability, was imported to make up the deficiency of the plain hymn-singing by executing a lot of musical fire-works to astonish the congregation. But better things are before us. Congregations meet to worship, not to be entertained, nor to worship by proxy, the minister doing all the religious acts, and the choir, too often of unbelievers, giving a concert to offset the religion of the minister, and furnish a musical treat to bring an audience. By the more frequent use of the Lord's Prayer, by the response of Amen at the close of the prayer and benediction, by the reading or chanting of psalms and scriptural canticles and the singing of worshipful hymns, the congregation feel that they have a part in the matter of divine service. The choir can in this be the most efficient aid to the minister, by doing their part in leading the congregation in all parts of the worship, reverently and devoutly, "as to the Lord and not to men." The choir may, perhaps once in the service, render an anthem or more elaborate setting of some scriptural sentence of praise, but the principal part of the service ought to be rendered by the choir and the congregation. Congregations of moderate culture and ability can as readily learn to chant the ancient doxology and the more well-known scriptural canticles, as to sing Sunday-school tunes. A little good will and a modicum of pains is all that is needed in most cases. May the time come when people will justly measure the importance and dignity of praise, and its place in common worship; for we read in the words written by Aaseh the choir master of old, "whoso offereth praise glorifieth me!"

IN MEMORIAM.*

Son of the prairies and the wooded hills;
Proud cynosure to which he raised our eyes!
He rests, alas! beneath the daffodils,
And nodding bluebells over him shall rise.
Along the vistas of the coming day,
His eager eye, with laudable desire,
Beheld Ambition's star in glory blaze,
And drew new force and vigor from his fire.
O'er rugged glades and up the flinty heights
His steps unwavering bent, intent to climb
The cloudland of renown, and plume his flights
O'er Fame's fair meadows lofty and sublime.
New crowned with honors, glowing with success,
The mad-dream of ardent toil and arduous zeal,
Fresh from the lips of love's divine caress,
He has laid down the helmet and the steel.
Him, who was victor on the field of thought,
Death overtook (who may brave the wrath of death?)
And ere his noon, with half his task un wrought,
Blew on his cheek and brow the upas breath.
Though young in years, yet wise in lore and men,
His egis honesty, his toga, truth,
Error withdrew before his piercing ken
And age faint trusted his sagacious youth.
Who leaned upon his arm found strength and aid,
Who listened to his voice heard counsel sweet,
Breasted against wrong he stood all un dismayed,
And ground hypocrisy beneath his feet.
Patient and tender his great soul did shine,
The aged and the helpless were his care,
Friendship within his heart had reared a shrine,
And kept a perpetual incense burning there.
Remembering him (and who that knew him well
Will cease to hold his memory fresh and dear?)
We shall live better, walking, 'neath the spell
Of his bright, beautiful, but brief career.
Perfume his tomb, oh violets from the hill!
Watch o'er him, daisies, with your sleepless eyes,
Wreath him in beauty, golden daffodils,
And bluebells reverent from his ashes rise!
A. C. D.

With labors just begun, and laurels freshly won,
Thy eager, brilliant race is all too swiftly run—
And thou art gone, in manhood's early prime, to rest;
Who might have wrought life's noblest work, and best.
The halls of justice echo to thy tread no more!
All fruitless now, alas! thy wealth of legal lore!
Thy place is vacant; hushed thy long familiar voice,
That plead for truth and right, and counselled wisdom's choice.
Wherefore this sudden pain? this shuddering sense of loss?
Seek we, with human skill, God's purpose wise, to cross?
He knows. He who hath closed about this wall of night
Shall crown again His everlasting hills with light!
E'en now, we catch faint glimpses of the unknown land,
And love and hope, through all the darkness, reach a hand
To clasp thine own. These have not lost thee from their realm,
Nor death nor distance can their trust o'erwhelm.
"After the rose," 'tis said, "there blooms the Asphodel."
But on thy grave, upspringing flowers of Hope, despair,
With heavenly brightness, all its bitterness and gloom,
And light arises, from the darkness of the tomb.
Farewell, dear friend, farewell! no blight can touch our trust
In Him who ruleth all. Though dust return to dust,
We know that life is tending to the life above;
Though for a moment shadowed, we know 'tis by His love.
M. A. D.

*A tribute to the memory of J. I. Stillman.

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ALFRED CENTRE, ALLEGANY CO., N. Y.

Missions.

"Go ye into all the world; and preach the gospel to every creature."

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

A BAPTIST general missionary says that there are about 100 churches in Iowa so depleted by removals that unless promptly helped it seems they must die. This shows that the large and strong denominations have experiences quite like our own.

The following are the totals of a tabular view of the missions of the A. B. C. F. M. for the year 1887-1888: 22 missions; 89 stations; 891 outstations; 461 American laborers; 2,037 native workers; 325 churches; 28,042 members; 2,906 additions; 57 seminaries, colleges and high schools; 3,623 pupils; 41 girls' boarding schools; 2,318 pupils; 878 common schools; 34,417 pupils.

The British Weekly says that the Niger Trading Company has adopted, for financial reason, the policy of prohibiting intoxicating liquors in trading with African tribes. Rum demoralizes the natives and ruins trade. This company is seeking to get the Congo Free State and the German and Belgian governments to adopt the same plan. If the love of men will not hinder this death-dealing business, we are glad that the love of money will. The dreadful statement is made that for each missionary sent for the evangelization of Africa, 70,000 barrels of rum go for purposes of barter. Oh that we might serve our God and the cause of righteousness with the zeal that characterizes the slaves of Satan, sin and mammon.

There is a very interesting and remarkable Christ-ward movement among the Jews in Western Siberia, under the leadership of Jacob Zebi Scheinmann. "He is a Polish Jew, who, twenty years ago, through independent thought, came to the conviction that the 'Messiah, the son of David,' was the true Saviour. The open avowal of this conviction gave mortal offense to the strict Chasidim, or Talmudic Jews, of his country. They first excommunicated him, and then, on the oath of four perjured witnesses, secured his condemnation on the charge of perjury; whereupon he, with other unfortunates, was transported to Siberia. He took his faith with him into exile, and did what he could to awaken in those around him a faith such as filled his heart. Having been almost unheeded for fifteen years, he providentially became acquainted with the work of Rabinowitz. (Rabinowitz of Kichner, Besarabia, Russia, and his work, have been mentioned in these columns several times). Among the uncalled for mail-matter at Tomsk, where he was engaged in business, he found a copy of the pamphlet called *Bikkure Teena*, containing the public confessions and two sermons of the Kichner reformer. He saw in the latter's work the realization of the dreams of his exile, and at once entered into correspondence with Rabinowitz. They exchanged documents concerning their doctrinal stand points, and it was at once discovered how, entirely independently of each other, they had found in the Jesus of Nazareth the fulfillment of their deepest longings." The Hebrew translation of the New Testament, by Prof. Delitzsch, is being constantly called for by these Jews, and is a powerful missionary agency. Of all Christian people in the world, we ought to be the most interested in the wonderful work of God among the Jews in our day.

FROM D. N. NEWTON.

FAYETTEVILLE, N. C., March 6, 1888.

The books you sent me were taken from the post-office in good condition, and I most heartily thank you, both for them and for your letter of valuable suggestions. I shall take advantage of your kind offer in the purchase of books, etc., as soon as I can. Whenever my forwardness in making suggestions becomes too annoying, please let me know, because "faithful are the words of a friend." The lonely feelings I have while traveling and trying to labor in the Master's harvest, with the knowledge of a much-neglected duty on the part of ministers and Christians generally, constrain me to ask, Would it not be well for Seventh-day Baptists to appoint a day of prayer, or of fasting and

prayer, to the Lord of the harvest, that he would send laborers into his harvest? The more the laborers, the easier are difficulties overcome; greater is the animation, and more abundant is the work accomplished, even by each individual worker. While all cannot and should not work in the same field, it is evident, unless I misapprehend the meaning and mistake the parallelism of Deut. 32: 30 and Luke 10: 1, that much more, in proportion, can be accomplished by working two together than can be accomplished by one alone. The "great" and "plentiful" harvest, fast wasting away in this and in heathen lands, most surely demands obedience to our Lord's instructions in Luke 10: 2, and other parallel passages.

WORTH CONSIDERING.

The following important and interesting correspondence did not reach the Secretary in time to be forwarded to the Board meeting this month; therefore, we here place it before our readers and the friends of Christ our Saviour, and of his country-men according to the flesh. Is there not some one person, or are there not two or three, who will furnish the Board the means to sustain Bro. Landow, at least one year? In this connection, read again the earnest appeal from Galicia, under "Correspondence," on first page of RECORDER for March 8th.

ALFRED CENTRE, N. Y., March 5, 1888.

Dear Brother,—I am very glad that I have opportunity to write to you again. As I previously wrote to you, I came here to take some studies in school and to set the type for the Hebrew paper, *Eduth*. But a few weeks since I gave up type setting, for my health was injured by it; and since then I have spent more time in studying.

Since the *Eduth* has been published, we have received many letters from the old country which caused us both joy and sorrow. They caused us joy because there the morning star is risen to our people Israel, as one of our friends stated in a letter, an extract from which you will notice in this week's RECORDER. They caused us sorrow because a country of more than 600,000 Jewish inhabitants has no one to proclaim the message of truth; a field ready for the harvest has no laborer. But as my desire has ever been to do something for our Master, in saving the souls of our people, and especially now, when I read these letters from our friends in the old country (Galicia), my heart is moved with great compassion. It is to me a heart-rending Macedonian cry, and I have concluded to go there to work in the Lord's vineyard (the house of Israel). I have great hope that the Lord will bless me in this work.

Therefore, dear brother, I come to you now with this letter, asking your advice and help in carrying out my resolution, as I have at present no means whatever. Would it not be good to lay this, my proposition, before the Missionary Board? I would ask them to support me for one year only, at first. Probably this would not be more than \$400, including traveling expenses. I should need only the traveling expenses in advance. I hope our denomination will become more interested by-and-by, and then we can do a good work. I hope that every congregation of our denomination will assist us in this matter. I have spoken with some in this place, and they are very much interested in it. Now, if you consent to my proposition, I would ask you to propose this before the Missionary Board at the next meeting, on the 14th of this month. I would like to go as soon as possible, the sooner the better. Especially since in Galicia and Roumania the most convenient time for this work is in the months of June, July and August, when large meetings are held by the Jews in different places.

Yours very truly in Jesus,
JOSEPH P. LANDOW.

ALFRED CENTRE, N. Y., March 5, 1888.

Dear Brother,—Bro. Landow has written you a letter expressing his desire to return to his home land to tell the story of the cross to his brethren. He is very sanguine of success; for, from the news which is wafted across the Atlantic, the harvest seems inviting the laborers.

Having been quite intimate with him, and, in fact, with several of Bro. Lucky's recent converts, and knowing Bro. Lucky so well, I have become much interested in the mission to Israel.

Landow is a fine Christian gentleman; he is well learned in the Talmud, and in fact in all Jewish traditions and doctrines, and he now thinks that he is prepared to convince his country-men that Jesus is the Christ. His health is not good here, but he is quite confident that a return to his native land and absorbing employment will turn his mind away from himself, and thus help his physical condition.

He is impeccable; hence he will have to

be helped either by the Board or by individuals. Please give him your counsel and help.

Yours very truly,
E. P. SAUNDERS.

FROM C. W. THREKELD.

MARION, Ky., Feb. 29, 1888.

Although in point of public discourses as to numbers, my report appears quite meager, in some respects it has been an important and profitable season. The time was spent more than usual in private work, owing to the severity of the winter. The church at Shepherdsville is holding firm, and on the gain so far as influence over society is concerned; and though we were so often disappointed in public meetings on account of severe weather, yet the cause was strengthened by my visit among them. By correspondence I found the measles raging in Ohio county, so that nothing could be done there now. Accordingly, I took a train for Marion, Crittenden county, Ky., and I find that during my stay with my uncle and family last summer, I did not get into the merits and importance of the interest that existed by any means. On coming thither I find a large amount of interest on the Sabbath question existing, then unknown to me, and that the work I as a Seventh-day Baptist did in the community argued that that interest. Now I think that if the weather and roads were such that anything could be done, a good strong church could be organized; but at this hour an awful snow-storm is driving, and roads almost impassable, and no prospect of settled weather perhaps for a month to come. In case of an organization it would have to be in some private house, or a school-house, as none of the churches, of course, would open their houses for such a purpose; so it is now thought best to postpone this move here till the coming summer, when it is confidently thought by those here that a strong church can be built up. I shall now look after the interest in Livingston, my home county, then go to Southern Illinois; but I feel very hopeful of this field. I preached last Sunday in the Baptist church at a regular meeting, of the same church from which my aunt and family and a number of others were excommunicated last year for Sabbath-keeping, and I feel astonished at the influence I feel to exert over the majority of the people.

Marion is a fine, growing place, a country town with a good line of railroad through it, with another to be built this year. It is within five miles of one of the finest sulphur springs in the United States, which is now being rapidly improved by a stock company as a watering place and health resort. The new line of railroad takes it in, and it will open this summer for public resort for the first time since the war.

So I have quite an interest in this work here, and when the time comes for a strike, shall certainly be on hand. If a house can't be had we can take the bush till one can be built. May the Lord bless the standard-bearers all along the line.

—10 weeks; 8 preaching places; 12 sermons; congregations from 5 to 400; 15 other meetings; 83 visits and calls; 500 tracts, etc., distributed.

ITEMS.

The church that is not evangelistic will soon cease to be evangelical.

The number of anti-mission Baptists in this country has fallen from 100,000 to 30,000.

Several women of the Imperial Palace at Peking have become interested in the New Testament, and meetings for gospel teaching are held within the palace walls.

The fruit of missions is for all. The work of missions is for all. We claim from all the sympathy which grows more intense by spreading, the sacrifice which is made fruitful through loss.

The remarkable statement is made that out of 35,000 men between eighteen and forty years of age in Milwaukee only 531 are in English-speaking Protestant churches, and 263 attend prayer-meetings.

The Japanese *Gazette* confesses that Christianity and Buddhism cannot long co-exist in the same country, and that Japan may as well recognize the signs of the times, and hasten to enroll itself among Christian nations.

It is a fallacy to think that missionaries must be better than the stock from which they spring. As are the home churches, so will the missionaries be that come from them; as are the missionaries, so will the churches be that are gathered by them.

It is not so very long ago since the King of Uganda, Africa, to show some white visitors his skill in firearms, took some of his women to serve as targets! Now, two of Miss's daughters are members of the little mission church at Uganda, and spend a large portion of their time in religious instruction to others in the royal harem. This is one of the changes brought about by the gospel.

Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

"BENEATH the desert's rim went down the sun, And from their tent-doors, all their service done, Came forth the Hebrew women, one by one. Upon a goat's skin, spread upon the sand, Bazaleel sat, and saw them grouped on every hand; And soon as silence fell he spake, And said, 'Daughters of Israel, I bring a word; I pray ye, hearken well. God's tabernacle, by his pattern made, Shall fall of finish, though in order laid, Unless ye women lift your hands to aid.' A murmur ran the crouched assembly through, As each her vell about her closer drew. 'We are but women; what can women do?' And Bazaleel made answer: 'Not a man Of all our tribes, from Judah unto Dan, Can do the thing that just ye women can. Yours is the very skill for which I call; So bring your cunning needlework, though small Your gifts may seem, the Lord hath need of all.'"

THIRTY TWO new missionaries have been adopted by the Presbyterian Woman's Boards during the last year, of whom twenty-two were single ladies.

It is estimated that the Christians of the United States give less than two-thirds of a mill a year each for home and foreign evangelization, outside of their own church expenses.

MANY instances might be given in proof of the statement that one woman in a church organization, either transplanted or indigenous, has been the direct means of revolutionizing a church in its missionary, benevolent or philanthropic work.

AMONG the recent graduates of the Woman's Medical College in New York City, is Kin Yamei, a Chinese girl, who has taken the highest position in the class. She is an accomplished scholar, able to converse, and write accurately in five languages.

A VERY promising effort for Jewish women has been begun in Aroomiah, the past year. A Bible-woman prepared the way by visiting their houses, and a meeting was held every week by the missionary, with an attendance of from 20 to 30 women. They beg for a girls' school.

COMPLETE submission to God's will, strong faith, great importunity, and union of heart and mind with others, are vital elements in the make-up of the effectual prayer. We need that this prayer be offered in behalf of the still unsettled question which hangs over our heads, as to who shall go to the Shanghai school.

A MISSIONARY teacher on her way to Chenonfoo, China, writes from Shanghai, that there the first shade of apprehension had vanished from her mind, and that she was happy that her lot had fallen in China; although she adds that she would like a diver's apparatus that could communicate with the undefiled upper air.

THERE is one latch unlifted. When Dr. Allen and his wife went to Korea, in 1884, it was a saying frequently heard at missionary concerts, that "now the very last door is opened to the gospel." But that is more than the truth detailed will warrant. In a few countries the gospel is not yet legally sanctioned; but in one, Chinese Tibet, the Christian is forbidden to enter.

From authentic statistical history of woman's foreign missionary societies, we find there are more than 35 boards. The oldest of these (English) was established in 1834. The oldest in this country is the Union Missionary Society, established in 1861; the youngest, the Society of the United Presbyterians and the Woman's Missionary Society of the Evangelical Association, established in 1884. At the close of 1886, these had 999 missionaries, 2,219 Bible-readers and teachers, 2,305 schools, 59,318 pupils, 23 periodicals, an income of \$1,221,649 57, being a gain in the year of \$65,610 98.

IN the RECORDER of March 1st, Mrs. O. U. Whitford, to whom has been committed the question of Christmas boxes for the foreign and the home missions, is a call for early attention to be given to this line of work. We believe in this kind of work, as being helpful both to the givers and to the receivers, and commend it to your hearty, practical approval. We have the foreign and the home testimony already in favor of the work. If it may be conducted with more system, as time goes on, it will grow as a means of conducting good, helpful,

happifying influences, for the young, and for those who are older. This work will fall into the line of good system, if those to whom the call is made, namely, our women, will interest themselves personally, and as societies, in meeting their part of the question. We hope that at the sessions of your several societies which shall come next after the issue of this number of the RECORDER, all who have not already done so, will consider the question of your relationships to it, and will confer with Mrs. Whitford (Westerly, R. I.) as to any item in the matter of which you may need to know more. We make the same request of our isolated women, or of any individuals not belonging to organized benevolent societies.

WOMEN'S WORK IN MISSION FIELDS.

The Committee of Arrangements for the World's Missionary Conference, to be held in London, next June, has adopted a schedule of topics for that Conference. Those printed in italics are the additions made by the American members of that committee. The following, belonging here by a certain appropriateness, is therefore given.

- (a) Should female agency be a distinct and independent department of mission work, or should it be only supplementary?
- (b) Female missionaries in school work.
- (c) Female missionaries as Zenana teachers and workers among women. Should secular instruction ever be given in homes by the missionary agent without Bible teaching?
- (d) Training schools and homes for female teachers and Bible-women.
- (e) Female medical missionaries.
- (f) *The importance of working through established organizations in order to secure economy and avoid imposture.*

MEDICAL WORK IN CHINA.

The *Helping Hand* says that connected with the different Protestant denominations there is now the encouraging number of seventy-nine medical missionaries in China, of whom twenty-seven are women. All of these missionaries find open doors and plenty of useful work. An important assistant to their useful labors will, undoubtedly, be a distinctively medical journal, the first number of which has been issued, and which is, we believe, the first exclusively medical journal ever published in a heathen land. To this first number three valuable papers are contributed by non-Chinese physicians of high standing, in Shanghai. Two other articles, both printed in the Chinese language, are contributed by Chinamen. One of these very appropriately urges the vast importance of current medical knowledge, as an aid in spiritual work, and was written by Rev. Mr. Wao, the chaplain of St. Luke's Hospital, Shanghai.

WOMAN'S WORK AT HOME.

We clip the following from the *Heathen Woman's Friend* (Methodist) as suggestive to us in the developing of our own work: Just as our parent society was about closing its fiscal year, and it became evident that "the million line" had been passed, a welcome testimony was volunteered after this sort: "The W. F. M. Society laid the foundation for the million."

At first thought it seemed proper to accept it as an appreciative estimate of the usefulness and efficiency of our Society, and lay it away among the pleasant treasures which the years have brought. But on second thought the statement began to take on a different character, until now, it stands out clear and sharp in the form of one of the most serious and searching exhortations ever given us. If it be true that we have perceptibly helped on this glad day, when the church has so encouragingly started forward to do her whole duty, we must quicken our own step, and add largely to our numbers. If it be our privilege to do primary work in the missionary school of the church, we must more rapidly increase our classes and perfect our methods.

Dr. ABEL STEVENS, writing to the *Central Christian Advocate* from Yokohama, Japan, says: "I have been inspecting the great Asiatic battle-fields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Burmah, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization. The present is the most propitious hour that ever dawned on Asia since the advent of Christ. Let us hail it and march into these great open battle-fields with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men I have met in these fields; I know well the difficulties that still remain, and can criticize as well as anybody grave defects in the campaign; but I feel sure that the hoary paganism of this Asiatic world is tottering to its fall; that the final Christian battle is at hand.—*Northern Advocate.*"

Sabbath Rest.

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

"OUTLOOK" AND "LIGHT OF HOPE."

RUFER, TEXAS. Eld. A. H. Lewis, Dear reading the trials of Brother others, I think that a short sketch of the lives of such prominent helpful to many people hesitating to take up the Sabbath that the life of Brown, Mox would have been stimulating efforts to take up the cross, and our other papers would contain sketches of these brethren help others. Yours, M. H.

We take pleasure in second opinion of Bro. Whatley, and in spondence from those mini embraced the Sabbath. We room for biographies, but experiences concerning the fo

- 1. How my attention was claims of the Sabbath.
- 2. How I sought to find de port for my former views and
- 3. What influenced my most.
- 4. What the effect has been ious life and faith, my peace my communion with God.
- 5. The future prospects of controversy as they appear to

We shall be glad if an spondence speedily results from tion, covering the experience through much or little of str lation have accepted the truth

EDITOR Outlook and L

STEVENS POINT, WIS. Editor of the Light of Hope We received, a few days ago, little paper issued this mo surprised at the statements Seventh-day, and consulting regard to the resurrection of are right. But we must have this subject, and wish you to back numbers if you have close sixty cents for six copies the Light of Hope, beginning 1888. Yours, desiring to

MONTICELLO, IOWA.

Rev. A. H. Lewis, D. D., Sir,—This morning I am in Outlook, which I have received more than a year. I am much and deeply interested in it, of your followers. Ever an between Dr. Miller, Archbishop Professor Samuel Lee, D. D., Archbishop Whatley, of Du looking into this matter, and with the foolish and nonsense men about the abrogation of and fourth commandment. in duty bound to pay for my it continued, as I am always and hear every sober argumen

ter. With best wishes and kin yourself, hoping that the t I remain yours very truly

Our permanent reason for success of the Sabbath is fo that there is a deep, though interest in the hearts of O with an increasing anxiety hopelessness of saving Sun ism. The hearts which de whole truth become cit They may be few compar but strength and success a but in conformity to the w

THE DEFINITE SEVENTH DA SEVEN.

Those who believe that mandment requires us sin day in seven, no matter a great ado over the fact eling westward around the day, while those travel direction will gain a day. Adventists this is no pe know that the Sabbath not and never can commence all over the earth as long ruler of the day. They duty to keep that which is to the part of the earth or travel, and thus whe line they drop or add a does may require. But how will this work even theory? Let us believe in keeping one day all keep Sunday. A and ay around the earth. A B-westward. Both are str and travel only six days After having circumnav they both meet at Mr. O's at home. When arriv there he is keeping Sun then Mr. A. and one day Thus these three persons

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

"OUTLOOK" AND "LIGHT OF HOME" CORRESPONDENCE.

ROPER, Texas, March 5, 1888.

Eld. A. H. Lewis, Dear Brother,—In reading the trials of Brother Morton and others, I think that a short biographical sketch of the lives of such brethren would be eminently helpful to many persons who are hesitating to take up the Sabbath. I know that the life of Brown, Morton and others would have been stimulating to me in my efforts to take up the cross. If the Outlook and our other papers would collect and publish sketches of these brethren, it would help others.

Yours, etc., M. F. WHATLEY.

We take pleasure in seconding the suggestion of Bro. Whatley, and in inviting correspondence from those ministers who have embraced the Sabbath. We cannot find room for biographies, but for tersely told experiences concerning the following points:

- 1. How my attention was called to the claims of the Sabbath.
2. How I sought to find defense and support for my former views and practices.
3. What influenced my final decision most.
4. What the effect has been upon my religious life and faith, my peace of mind and my communion with God.
5. The future prospects of the Sabbath controversy as they appear to me.

We shall be glad if an extensive correspondence speedily results from this invitation, covering the experience of those who through much or little of struggle or tribulation have accepted the truth.

EDITOR Outlook and Light of Home.

STEVENS POINT, Wis., Feb. 28, 1888.

Editor of the Light of Home, Dear Sir:—We received, a few days ago, a copy of your little paper issued this month. We were surprised at the statements concerning the Seventh-day, and consulting our Bible in regard to the resurrection of Christ, find you are right. But we must have more light on this subject, and wish you to send us some back numbers if you have them. We enclose sixty cents for six copies of your paper, the Light of Home, beginning with January, 1888. Yours, desiring to know the truth.

E. C.

MONTICELLO, Iowa, Nov. 1, 1887.

Rev. A. H. Lewis, D. D., Rev. and Dear Sir,—This morning I am in receipt of the Outlook, which I have received regularly for more than a year. I am much pleased with, and deeply interested in, it, though not one of your followers. Ever since the discussion between Dr. Miller, Archbishop of Armagh; Professor Samuel Lee, D. D., of England, and Archbishop Whatley, of Dublin, I have been looking into this matter, and am often pained with the foolish and nonsensical talk of some men about the abrogation of the Mosaic law and fourth commandment. I therefore feel in duty bound to pay for my copy, and wish it continued, as I am always pleased to read and hear every sober argument on this matter.

With best wishes and kindest regards for yourself, hoping that the truth may prevail, I remain yours very truly.

Our permanent reason for faith in the final success of the Sabbath is found, in the fact that there is a deep, though somewhat latent, interest in the hearts of Christians, coupled with an increasing anxiety relative to the hopelessness of saving Sunday from holidayism. The hearts which desire to know the whole truth become citadels for reform. They may be few compared with the masses, but strength and success are not in numbers, but in conformity to the whole law of Jacob.

THE DEFINITE SEVENTH DAY vs. ONE DAY IN SEVEN.

Those who believe that the fourth commandment requires us simply to keep one day in seven, no matter which, are making a great error over the fact that a person traveling westward around the earth will lose a day, while those traveling in the opposite direction will gain a day. To Seventh-day Adventists this is no perplexity, as they know that the Sabbath never has commenced and never can commence at the same time all over the earth as long as the sun is the ruler of the day. They believe it to be their duty to keep that which is the seventh day to the part of the earth on which they live or travel, and thus when crossing the day line they drop or add a day, as circumstances may require.

But how will this work for the one day-in-seven theory? Let us see: A, B, and C believe in keeping one day in seven. They all keep Sunday. A and B start on a journey around the earth. A goes eastward and B westward. Both are strict Sunday-keepers, and travel only six days and rest the seventh. After having circumnavigated the globe, they both meet at Mr. O's, who has remained at home. When arriving there they find that he is keeping Sunday one day earlier than Mr. A, and one day later than Mr. B. Thus these three persons are keeping three

different days, although they were all keeping the same day when they separated, and they have all been careful to keep one day in seven. Here they are in a perplexity. How are they to get out of it? Shall they continue to keep different days, and thus have three Sabbaths every week in one family? You say A and B must change and keep the day C keeps. But how can they do this and still keep one day in seven? If B must go over to C's Sunday, he must either keep two days in succession or else work seven days and rest the eighth. If A must change, he will have to work only five days and rest the sixth. But this will not be keeping one day in seven. Every one can see that the seventh-part-of-time theory is an absurdity.—Herald.

LIBERTY OF CONSCIENCE means non-interference by the state with private convictions. It means that so far as the state is concerned the individual has the right to his own private judgment in religious affairs. It means that neither shall preference be shown, nor punishment inflicted, by state authority, because of individual religious belief. It does not mean classification and preservation of the wards of the state for purposes of indoctrination by the Roman Catholic or any other church. Religious worship is not a civil ordinance, any more than religious profession is a civil qualification. The obvious intent of the language of the Constitution is that the state shall be impartial, colorless, and unconscious in all that relates to individual religious opinions. The moment the state, by legislative act, takes official cognizance of the distinctive claims of any sect,—the moment it admits, no matter how indirectly, as a civil incident, the fact of religious differences of opinion, that moment the spirit of our fundamental law is violated, and we cannot escape the danger of sectarian discrimination, preference, and consequent injustice, with the certainty that such distinction will also be applied to our public schools. Any classification whatever on religious grounds, by state authority, will inevitably lead to bitter and acrimonious sectarian controversies, to social disorder, and would seriously imperil the peace of the community.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

CHRISTIAN WORK IN COLLEGES.

The following outline of facts, methods and results of intercollegiate Christian work, gathered from a circular letter on the subject, will be of interest to our readers. We commend the work to the prayers and sympathies of all Christian people.

The largest and most widely organized college society to-day is the College Young Men's Christian Association. It exists in nearly three hundred institutions in the United States, Canada, Japan, China, India, Ceylon, Syria and Turkey. Over eleven thousand Christian students are connected with these organizations. Each Association has a two-fold purpose, the strengthening of Christians and the salvation of the unconverted. The chief agencies employed are:

- 1. Bible-study. Small groups of men meet regularly to consider the cases of their unconverted fellows and study how to meet their difficulties and excuses with the Word of God. In one college as many as twenty such Bible-training classes have been carried on at the same time, with six or seven men each.
2. Personal private conversations with men.
3. Public meetings, in which the need and plan of salvation are earnestly presented to the unconverted men.
4. Meetings for prayer, to which all students are invited.
5. Missionary meetings.
6. Some work is done in the neighborhood of the college, but this is considered of secondary importance to direct effort among the students themselves.
7. These Associations co-operate with one another by a system of intercollegiate work consisting of conventions, correspondence, publications and visitation. The conventions are held regularly, and have been attended, each by from twenty to four hundred students. Ordinarily they last for two or three days. Not less than thirty thousand students have represented three hundred institutions in such conventions since the work began ten years ago.

As a result of this Christian intercollegiate work thousands of students have professed Christ and followed him. Multitudes of these men have been scattered throughout the world and are making their lives tell as Christian business men, ministers and teachers. The close contact which this work has established between the young men in the colleges and those in the city associations has resulted in making the former more practical in their methods. It has also impressed them with their responsibility to the work of the church for young men generally, and many of the leaders in this work in cities and along railroads were first interested in it while in college. Never before have so many young men been desirous of entering the great work of foreign missions as are now offering for that work.

Much remains to be done. Nearly one thousand institutions in this country have

yet to be reached with these influences. Several additional men and the money to support them could be wisely used in this vast work. Because of the lack of more help multitudes of unsaved students are leaving college every year, upon whom there never again can be exerted such earnest personal influences as can be thrown about them during their college lives.

Churches and Christian people everywhere are urgently requested to offer earnest and frequent prayers for God's blessing upon this work for students, both at home and abroad.

INDUSTRIAL EDUCATION AMONG JEWS.

Some attention has lately been bestowed upon the subject of the Jewish artisan, both by public speakers and in the Jewish press, but the subject has not been invested with that universal interest without which no genuine public sentiment can be aroused upon even the most burning questions of the hour. The time has now come in the racial development of the Hebrews of America when their position is safe and secure, and the highest hope of all good men will be, and is, to see the Jew step out into the broad light of knowledge, and throwing aside his clanishness and exclusiveness, modestly, yet with a consciousness of power and strength possessed, acquire and assume his rank among his fellows, and show that he can live, not alone upon the productiveness of other men, but that he can produce himself; that courage, brains, and skill are his, equally with other men, and are not confined to single races of men.

There have been periods in our history when, driven from both of the two honorable professions, war and the church, only one avenue, that of commerce, was open to the Jew. But in our age and country we are as other men; the same sun of opportunity casts its beaming rays on all alike, and the golden chance at some time gilds the life of everyone. Therefore, no man is compelled to go into merchandising for lack of other callings. Nor does a mercantile career offer to the brightest prospects; not to the proprietor, for monopoly drives the small man into failure, and competition robs the greater dealer of satisfactory profit. No hope of advancement is offered to the subordinate; for, as there are a hundred men ready to step into each vacant position, his chance of promotion is slight, and his remuneration far from compensatory, for work performed and labor done.

This is the practical view of the subject; but the question has its side of deep sentiment also. If we say that past necessity made us all shrewd and cunning tradesmen, we cannot, when the weight of necessity is removed, continue exclusively to devote ourselves to bartering, at a time when the country is throbbing with life and motion, and where fields of useful activity are as manifold as they are diverse.

This question of industrial education has roused the thinkers of the land, and agitation of the subject is by no means confined to the Jews. One writer has gone so far as to see in its universal recognition a complete panacea for the gigantic labor troubles that sweep over the land in tidal waves; urging that the differences between labor and capital arise purely from ignorance, and that industrial education, by removing the cause of trouble, will save the nation from threatened dangers. And in the public schools of the larger cities of the United States, industrial education is rapidly gaining a strong and gradually developing foothold. It is not hoping too daringly to think that, before many years shall have passed, we will see legislative enactments adopted by the various state governments, making industrial education compulsory upon all the pupils that attend the public schools. When such a day shall come, crime and vice will be dealt a fatal blow from which these vicious attendants of life can never recover.

But does industrial activity offer any advantages to the young Jews of this country? Why not? The taskmaster employer no longer wields the lash of oppression upon the bare shoulders of the artisan. The mechanic holds aloft his head in honest pride. He walks through life esteemed and respected. He secures a splendid compensation for his toiling. He knows the value of his earnings, because he must toil for all he gets; and the conditions of times are such, that upon no street of our vast city can you go but that you will find, dotted here and there, the home of a man who toils in some one department of industrial activity. There was never a time when there was less demand for clerks and tradesmen, nor yet ever a time when there was so strong a demand for skilled labor of every description.

Let the boy and girl who must go out into the world and struggle with the moving multitude, think on these things, and take this matter to heart. The old Jewish way offers, perhaps, a life of even sameness; the new lays to view opportunities of rich and rare usefulness, to the world as well as to the individual.

While many view with deep despair the influx of the foreign-born Jews, we are not discouraged. The problem will be solved by introducing among them agricultural and mechanical pursuits; and, if not the old men, we will rescue the young ones and save them, to the profit of human society. No nation can contain too great a proportion of producers, for its wealth is gauged by its productiveness, and each nation bows to its master that can send forth its productions to gladden the hearts of other peoples; and of all independent individuals, is the one who labors at his trade with knowledge and skill.

In our midst there is an organization

whose principal object is the spread of industrial knowledge among the Jews. It employs able teachers, and throws open its manifold privileges to boys and men. Some have taken advantage of its instruction, and gone out into the world independent and self-sustaining; others are still profiting by its schools and systems. Thus have hundreds of co-religionists become elevated and improved, through the medium of this Society's influence. The Hebrew Education Society fosters the hope of the future; it is the organization of progress; and he who helps to build up the Society now, builds not only for the present, but sows the seed for posterity. There are bodies that make a greater noise in the world; organizations that attract public attention by doing startling things; but to us, the clang of the hammer, the hum of the wheel, and the noise of moving machinery, are sweeter by far than aught else that can be heard. And we are convinced that industrial education is the one remaining element necessary to round the Jewish character, and that by it at last will the Jew be made to stand side by side with other men, who will call him brother, forgetting racial and religious differences in the perfect manhood of his character as a man.—Jewish Exponent.

THE University of the City of New York is enjoying a somewhat unusual experience. Two benefactors, acting independently, have decided to endow the same branch of instruction—English and History. There is no doubt that an amicable arrangement can be effected. The institution is doing an excellent work and deserves practical expressions of confidence like these. Doubtless Chancellor Hall and Vice-Chancellor McCracken could use to advantage many similar expressions.

THE Rev. John H. Vincent, D. D., Chancellor of the Chautauqua University, has engaged Dr. William R. Harper, of Yale, to spend six weeks at Chautauqua next summer; also Prof. Adams and Ely, of Johns Hopkins University, and Dr. J. A. Broadus, of Louisville, Ky., to be present in July. A long list of names of well-known speakers and teachers are announced to be present. Dr. Vincent reports that the University has 600 correspondence students, and the theological department 250 correspondence students. More than 100,000 persons are now pursuing the Chautauqua readings and studies—making Chautauqua the largest university in the world. The Chautauquan now has a circulation of 53,000.

Temperance.

"Look not thou upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright." "At last it biteth like a serpent, and stingeth like an adder."

HIGH LICENSE.

The following is clipped from the letter of a Minnesota correspondent to an Eastern paper. Speaking of high license experiment in Minneapolis, the writer says:

This method of restricting the liquor traffic has been vigorously assailed in our city recently by the Third Party prohibitionists. They assert that since our \$1,000 license went into effect, July first, 1897, the arrests for drunkenness have increased. We have had in Minneapolis for some time a \$500 license. Under that there were 334 saloons. Since July first there have been but 230. Under \$500 license there was for six months 1,132 arrests for drunkenness and disorderly conduct. "During the second half there were 2,353 arrests for the same offense. An increase of 1,101, or nearly twice as many following the doubling of the license." I was "in for" the high license measure last year when before the legislature, and earlier. I believed it would restrict, reduce, weaken, cripple, ultimately destroy the infernal traffic. I am satisfied high license does not and will not destroy, but rather entrench the traffic more firmly than ever. I am not yet a Third Party man, but I am a prohibitionist, and have been for nearly three months, and against any compromise whatever. High license, in my humble judgment, based upon close and earnest study in our own city, is, as an enemy of the saloon, a delusion and a snare. Absolutely nothing short of absolute prohibition will eradicate the stuff or lessen the amount of liquor used. I have been trying to save some men under the power of the fiery fiend. They have been crying piteously also for deliverance—but what a fight! Banish the cursed stuff. In our city, eleven-twelfths of the territory is now prohibition. And, thanks to the sagacious and admirable work of our Hon. Geo. A. Pillsbury, the best thing ever done in the way of practical temperance legislation in our own state, saloons are thus banished from our residence portions. Yet in spite of this the liquor traffic is an awful and gigantic evil with us.

PROHIBITION CONSTITUTIONAL.

The efforts of the brewers and liquor-dealers to find shelter for their business behind the federal constitution have proved ineffectual. The United States Supreme Court has rendered a decision which sweeps away at once, and for all time, the sophistries which have been put forward to show that the rum traffic is entitled to the same rights,

privileges, and immunities, under our laws, that are granted to useful and honorable branches of trade and manufacture. The points on which the Supreme Court was called to pass, came up in the settlement of the famous Kansas cases. These cases had been appealed from the decision of the United States Circuit Court in Kansas, where Judge Brewer held that the Kansas prohibitory liquor-law was unconstitutional, basing his opinion on the fourteenth amendment to the Constitution of the United States. He held that the law was unconstitutional, because it deprived the brewers of their property, without compensation.

The most important parts of the decision of the Supreme Court are as follows:

"The right to sell liquor is not one of the rights growing out of citizenship of the United States.

"The right to manufacture drink for one's own use is subject to the restriction that it shall not endanger or affect the rights of others. If such manufacture does prejudicially affect the rights and interests of the community, it follows that society has the power to protect itself, by legislation against the injurious consequences of that business.

"There is here no justification for holding that the state, under the guise merely of police regulations, is aiming to deprive the citizen of his constitutional rights; for we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety, may be endangered by the general use of intoxicating drinks; nor can we ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country, are, in large measure, directly traceable to this evil.

"Such a right [the right to manufacture intoxicating drinks] does not inhere in citizenship. Nor can it be said that government interferes with, or impairs, any one's constitutional rights of liberty or of property, when it determines that the manufacture and sale of intoxicating drinks for general or individual use as a beverage are or may become hurtful to society, and to every member of it, and is, therefore, a business in which no one may lawfully engage.

"All property in this country is held under the implied obligation that the owner's use of it shall not be injurious to the equal enjoyment of others, having an equal right to the enjoyment of their property, nor injurious to the rights of the community."

There is no mistaking the meaning and significance of these sentences. In the first place, it is declared, in effect, that the right to make men drunk, to manufacture paupers, criminals, and lunatics, is not a right inherent in American citizenship,—not one of those rights which the founders of this republic had in view, when they framed the federal constitution. In the second place, it is decided that society has the right and the power to protect itself, by legislation, against a business detrimental to public morals, public health, and public safety; and that without regard to the consequences of its interference upon the business requiring such legislation. These are some of the points settled by the Supreme Court. The decision, as a whole, is one of the best and most effective temperance documents ever issued in this country. The character and standing of the liquor traffic before the laws are here set forth in the calm and deliberate language of the highest judicial tribunal in the land. No one will presume to accuse the judges of the United States Supreme Court of being a band of "fanatics" or with being in secret league with any organization having for its object the overthrow of the saloon power. And yet these men, after long and mature deliberation, have come to the unanimous conclusion that the sale and manufacture of intoxicating drinks, for use as a beverage, is a business having no rights which a state is bound to respect. It is held to exist nowhere only by sufferance of the state. It may be regulated, permitted to exist under certain prescribed limitations, or it may be outlawed and stamped out altogether, without any damages accruing to the parties who may suffer pecuniary loss by such procedure. The whole question of the treatment of the liquor traffic is thrown back upon the states. They may do with it as their people shall determine. In any case the liquor-dealers have no remedy in the federal constitution. If they are voted out, as they have been in Maine, Kansas, and Iowa, they must go, and bear their losses as best they may. The preposterous claim, that a class of men following a trade whose very existence is based on the ruin and impoverishment of other men, are entitled to damages, when they are ruled out of a community, has been settled as it should be settled, and that forever. Now let the states proceed to take advantage of this decision, and force the liquor traffic and all its belongings out of their borders.—Observer.

A YOUNG priest from one of the West India Islands once consulted Dr. Rush for an affection of the lungs, and was advised to try the use of garlics. "I am satisfied that your prescription is doing me good," said he at the next interview, "but I wish you would let me steep it in some good old Geneva." "No, indeed, sir," said the doctor with emphasis; "no man shall look me in the face on the day of judgment and tell the Almighty that Dr. Rush made him a drunkard." What a weight of responsibility is assumed by physicians who prescribe alcoholic liquors to their patients and often in seductive forms which become a temptation to a habit which ends in inebriety.

