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OUR HERITAGE, HOW GAINED—OUR DUTY.

BY LEONARD BACON, D. D.

WE have a goodly heritage—how came it to be ours? God has given it to us. How? By the hardships, the struggles, the self-denial, the manifold suffering of our fathers and predecessors on this soil; by their labor and their valor, their conflicts with rude nature and with savage men; by their blood shed freely in so many battles; by their manly sagacity and the divine instinct guiding them to build better than they knew. For us (in the Eternal Providence) were their hardships, their struggles, their heroic self-denials. For us were the cares that wearied them and their conflicts in behalf of liberty. For us were the hopes that cheered in labor and strengthened them in battle. For us—no, not for us alone, but for our children too, and for the unborn generations. They who were here a hundred years ago saw not what we see to-day (oh! that they could have seen it), but they labored to win it for us, and for those who shall come after us. In this sense they entered into God's plan and became the ministers of his beneficence to us. We bless their memory to-day and give glory to their God. He brought a vine out of Egypt when he brought hither the heroic fathers of New England. He planted it and has guarded it age after age. We are now dwelling for a little while under its shadow and partaking of its fruit. Others will soon be in our places, and the inheritance will be theirs. As the fathers lived not for themselves, but for us, so we are living for those who will come after us. Be it ours so to live that they shall bless God for what we have wrought as the servants of his love; and that age after age, till time shall end, may repeat our father's words of trust and of worship, *Qui transtulit sustinet.*—From *Thoughts for the Occasion.*

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, Editor.
J. P. MOSHER, Business Manager.

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GROWING out of a suggestion of George Eliot, though sufficiently revised and fitted up for the skeleton of a sermon, we respectfully submit in brief: Subject, Watchfulness. Text, "Watch," Mark 13: 37. General divisions: I. When alone watch our thoughts. II. In the family, our tempers. III. In society, our tongues. As a rule these general divisions will be enough for the sermon. But if one feels impelled to add a *fourthly* to the above, then say fourthly, and very briefly, let us watch our neighbors!

WE are pleased to learn, through a communication from Rev. J. H. Wallfisch, of Barmen, Germany, that he has baptized about fifty persons within the past year. June 14 he baptized six, and among these were two pastors formerly of the established church. These two brethren have been "persecuted for righteousness' sake," but not overcome. One of them has been imprisoned, because he had offended the Roman Catholic church. They "now have a congregation after the pattern of that first one in apostolic times." They seek to be directed by the only infallible guide, the Word of God.

WE hear, indirectly, of exceptionally interesting exercises during Commencement week at Alfred. It was hoped that some of the friends of the University, and also of the RECORDER, who hold "the pen of a ready writer," would favor our readers with an interesting sketch of the doings. It need not be a lengthy or detailed report, but a column from each of our colleges would make an interesting page. Our modest presidents hesitate about sounding their own trumpets so often as to call forth unpleasant comments by some who are not interested in educational institutions, but they should remember that the masses of our people believe in education, and rejoice in every evidence of increasing prosperity in our schools. Home news from our churches is looked for and eagerly read by many. "Home news" from our schools, at least as often as once each quarter of a year, would also be of general interest.

THE sudden death of our general missionary in Alabama, Rev. J. N. Belton, has cast a gloom over that field, as well as among a large circle of friends who knew and loved him. A letter from Bro. A. P. Ashurst, his co-laborer, found in another column, tells of the great loss we have sustained. The accident by which our brother lost his life occurred on June 22. He died on the 23d and was buried on the following day, June 24. Many who met Bro. Belton at the Eastern Association in Westerly, R. I., last year will remember his excellent sermon and his pleasant and intelligent remarks at different times. His unassuming manners and evidence of a well-disciplined mind, and conscientious regard for the truth, at once placed him in the confidence of our people. Our warmest sympathies are extended to the bereaved wife and two young children. May God's grace and protection be given them in large measure.

MANY thousands of Christian Endeavorers from this side the Rocky Mountains are on their way to the Fifteenth Annual Convention, to be held in San Francisco, Cal. Sad reports of accidents, resulting in some deaths and numerous injuries, are already filling the papers. A serious collision occurred between two sections of a train, June 30, when only about thirty miles out from Chicago, by which three people were killed and twenty or thirty were injured. This train was carrying Wisconsin delegates. The sections left Chicago only fifteen minutes apart. Another report from Indianapolis, of the same date, tells of a collision between a train bearing Christian Endeavorers and an east-bound train from St. Louis. This accident occurred at 8.20 P. M., on June 29, only an hour and twenty minutes after leaving Indianapolis. Two of the employees were reported killed and two fatally injured, while the passengers on both trains escaped serious harm. Let us hope that this inauspicious beginning will not characterize the entire excursion.

ALL men are to a greater extent than many seem to suppose the creatures of circumstance. Our religious beliefs, our social customs, and our theories of government are created and maintained largely by our surroundings. This fact should enter into our judgments concerning our fellowmen. When we consider that in cases of wrong doing, or at least, instances that clearly to us seem to be wrong, we might have done the same thing or even worse under similar environments, it becomes easier for us to understand that choice bit of Scripture, "Charity shall cover the multitude of sins." Even the great and the good Washington, whose fame is inseparably connected with the day which all true Americans delight to celebrate, came slowly and reluctantly to the idea of that national independence which afterwards became the necessity and the crowning glory of our national existence. In May, 1776, while the question of the independence of the colonies was being discussed, Washington said, "When I took command of the army in 1775, I abhorred the idea of independence, but I am quite fully satisfied that nothing else will save us." But how grandly this idea grew upon him in later years.

The immortal Lincoln was considered very conservative on the question of emancipation, and only accepted it as a war necessity. But to-day we honor Washington as the father of our country, and Lincoln as its preserver, both of whom, under other circumstances, would have lived and died like other men without these distinguishing deeds of heroism and lofty sentiments of devotion to country and liberty.

General Grant, whose name and fame girdles the globe, but for the circumstance of that fratricidal and most deplorable war of the Rebellion would doubtless have died in comparative obscurity. What is true of these men, great in national affairs, is probably true also in all other lines of human activities. To a limited extent men may make and control circumstances; but in a much larger sense circumstances make and control men.

AN incident is related by one of our evangelists, recently, in Georgia. A little girl was an interested listener in a home where there were several callers, and where the discussion turned upon the question of the Seventh-day

Sabbath. At length the child said, "Why mamma, papa says he believes that Saturday is the real Sabbath." "Well," said the mother, "Horace had better not be talking about keeping Saturday, for he makes more money on that day than on any other. The best trade of all the week comes on Saturday." That is the secret of much of the persistent opposition to the Bible Sabbath. As the world now goes, self-interest appears to require the ignoring of the true Sabbath of Jehovah. If the world generally observed the Seventh-day, Friday would then hold the same relation to it that the Sabbath now does to Sunday. That is, Friday would be the last work-day in the week, and just as valuable for trade as the Sabbath-day now is, with the masses. As it now stands the Sabbath of the Bible is a test of man's obedience, and loyalty to God. If God had said the First instead of the Seventh-day, then the First-day would have been the Sabbath. But neither did Jehovah thus appoint, nor did Jesus Christ who declared himself the Lord of the Sabbath, nor did his apostles ever intimate by precept or example, so far as the New Testament shows, that there was, or ever would be any other divinely appointed Sabbath. If Naaman had been directed to go and wash in the rivers Abana or Pharpar, he would not have been healed of his leprosy by washing in the Jordan. If he had washed six times and omitted the seventh, it would not have fulfilled the direction. He would not have been submissive and obedient to divine authority. At first he rebelled, but better counsel prevailed, and he washed in the Jordan seven times, "and his flesh came again like unto the flesh of a little child, and he was clean." God delights in obedience, and all of his true children ought to delight in pleasing him, no matter what day may chance to be the most profitable for trade. Every Christian, like a true soldier, should learn, first of all, to obey orders.

ONCE while giving a class practical instructions in surveying, we were called upon to settle a dispute between two farmers concerning a dividing line. The contention had been running for several years. Beginning at a point in the dense woods, which the contending parties agreed was an original mark, we set our compass on an angle indicated in the deed, and began running a line accordingly. But the line did not run as the farmers thought it should. We ourselves were bewildered, for the needle did not seem to point to the north. We stopped, removed every conceivable cause for the needle's apparent aberrations, but could not change its course. We therefore all agreed to follow the needle's indications. We had not gone more than three rods from the starting point before we found an old mark on a tree. All were impressed that the mark might be taken as an indication that we were on the right track. A few rods more and another blaze on a tree was found; and others were noticed on the same line, until, emerging from the woods, we struck within a few inches of the fence which one of the contending farmers had long believed to be the original line. The other farmer was astonished at the discovery, and at once gave up. They shook hands, ceased their contentions and became friendly. Both men seemed to be honest. Neither desired to have more than belonged to him.

They did not see alike. The only way to reconcile them was to get them both back to the old landmarks. Neither could mark out a line to suit himself and have the other satisfied. It was the authority of original decisions that they wanted.

Very much like this are all the differences and contentions among Christian people concerning the teachings and requirements of the Bible. Men disagree. Their supposed lines of faith are widely separated. Each one believes he is right. Many of them do not think of going back to first principles, back to the starting point for correction of the needle's indications. If they would agree to set their compass by the Word of God, they would very soon find many old and reliable landmarks. Many difficulties would vanish. They might feel a little bewildered at first. But agreeing to follow the indications, they would very soon find great satisfaction and peace in following the unerring compass and chart, the Spirit and the Word. Never until men are willing to be thus guided and thus governed, will they "see eye to eye," or "walk in all the commandments and ordinances of the Lord blameless."

CONSCIENCE.

What conscience dictates to be done,
Or warns me not to do,
This teach me more than Hell to shun,
That more than Heaven pursue.

—Pope.

To understand that faculty of the human spirit known as conscience, and to exalt it in the human consciousness to its rightful and regal throne is an important duty. Men often live as though there were no conscience; or, if conscious of its existence, they seem to treat it as though it were outranked by all the other faculties. They rob it of its authority, by declining to obey its mandates. Conscience is the moral faculty, the reason employed about questions of right and wrong. Its utterances are always to be heeded. As defined by Locke, it is "Our own judgment of the rectitude and pravity of our own actions." It was given to man by his Creator as a guide, an ever-present judge to approve or condemn according as the purposes formed and the deeds done are in harmony with righteousness, or not. When this faculty is studied, and its royalty comes to be apprehended, its enthronement will be more certain. Then men will be its loyal subjects; and Lowell's "Truth forever on the scaffold, wrong forever on the throne," as in *The Present Crises*, will be reversed and will ever after read, Wrong forever on the scaffold, truth forever on the throne. Then reforms hoped for and based on truth, natural or revealed, will be realized.

Amos Bronson Alcott, an American educator and philosopher thus exalts conscience: "Ever present and operant is *That* which never becomes a party in one's guilt, conceives never an evil thought, consents never to an unrighteous deed, never sins; but holds itself impeccable, immutable, personally holy—the Conscience—counsellor, comforter, judge and executor of the Spirit's decrees. None can flee from the Spirit's presence, nor hide from himself. The reserved powers are the mighty ones. Side by side sleep the Whispering Sisters and the Eumenides. Nor is conscience appeased until the sentence is pronounced. There is an oracle in the breast, an unsleeping police; and ever the court sits, dealing doom or deliverance. Our sole in-

heritance is our deeds. While remorse stirs the sinner there remains hope of his redemption. Only he to whom all is One, who draweth all things to One, and seeth all things in One, may enjoy true peace and rest of spirit. None can escape the *Presence*. The *Ought* is everywhere and imperative. Alike guilt in the soul and anguish in the flesh affirm his ubiquity. Matter—in particle and planet, mind and macrocosm—is quick with Spirit."

BREVITIES.

PEACE negotiations between Turkey and Greece proceed with snail pace. In the meantime renewed disturbances are reported in the island of Crete. There is not much love exhibited by either nation for the other.

ONE very satisfactory result of the hard times is the decrease in the use of intoxicants during the past year. There has been about one-third less money expended than for other years. The whisky bill for 1896 was \$200,000,000 less than in 1892.

SEVEN lives were lost in the Wabash R. R. accident, near Missouri City, about twenty miles north of Kansas City, June 27. A trestle, weakened by the flood, gave way, and the train was precipitated into the raging stream. All of those who were killed were mail clerks. Nineteen or twenty were injured.

A YOUNG colored artist, Henry O. Tanner, has recently sold a painting, "The Raising of Lazarus," to the French government. The picture is to be hung in the Luxembourg gallery. This is regarded as a great honor and appreciation of this talented young man. He is a son of Bishop Tanner of the African M. E. church.

SENATOR PETTIGREW, from South Dakota, talked himself dumb, in the Senate, June 26. He was greatly excited, and in the midst of his severest denunciations of certain New England Senators and their political theories, he lost his power of speech, and produced a scene among the Senators. But he is reported as recovering.

ON the 9th of June the air-ship, which has been the center of attraction to large numbers at the Nashville Exposition, met with an accident. The balloon which sustained the machinery, burst at a high altitude. Prof. Bernard, the operator, quickly cut loose his parachute, and descended without harm. But of course the air-ship was a wreck.

THE Supreme Court of the state of Indiana has finally declared that the three-cent street car fare law is not in conflict with the Constitution, and may therefore stand. If such a law is good for Indiana, and a three-cent fare is sufficient profit for the companies, then why not pass it round? Other cities would doubtless appreciate a similar reduction in present rates.

REV. DR. FRANK M. ELLIS, pastor of the Washington Avenue Baptist church, Brooklyn, died of apoplexy in the Tabernacle Baptist church, at 10.30 in the evening of June 28, just after delivering the charge at the ordination service of James Bristow, a graduate of Crozier Theological Seminary. Dr.

Ellis was 59 years of age. He leaves a wife and one daughter.

THE famous electrician and scientist, Nicola Tesla, has at last announced that he has succeeded in developing a plan for telegraphing without the medium of wires. He has invented a machine by the use of which he can telegraph a short distance. The principle being thus established, he sees no insurmountable barrier to making still further improvements that will enable him to telegraph to any part of the earth by means of the electric oscillator.

THE Steamship City of Rome, which arrived at New York from Glasgow June 27 narrowly escaped destruction, by fire, twenty-four hours before her arrival. There were 551 persons on board. The affair was well managed by the officers and crew, and though all arrangements were made to lower the fourteen life-boats, and save the people, there was no panic. The fire was finally controlled and the steamer was towed into port with the fire still smouldering.

THE fifteenth annual gathering at Northfield, Mass., for Bible study, prayer and conference, is advertised to open July 29, and close August 16. The invitation says: "The time has come for believers in a whole Bible, a divine Christ and a living Spirit to join in an earnest and determined forward movement. . . . The great need of the hour is the preaching of Bible truth in the power of the Holy Spirit. . . . The only standard will be the Bible, the divine revelation of God to his people." Able speakers and teachers are secured, among whom are Rev. George H. C. MacGregor and Rev. Campbell Morgan, London; Bishop J. P. Newman, D. D., LL. D., Washington, D. C.; Rev. H. C. Mabie, D. D., Boston; Rev. A. C. Dixon, D. D., Brooklyn; and Kali Charan Banuji, M. A. B. L., India.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Chips From The North-Western Chopping Bee.
Is life worth living? Yes, if you live it right.

No man is fit to be a teacher who is not in some respects at least a hero.

Implements change; but the seed and the sower ever remain the same.

The law in my state forbids any religious exercise whatever in the public schools, state universities or normal schools. The greater responsibility falls back upon the Sabbath-schools and denominational colleges. They must be supported and their sphere of usefulness widened.

We do not want two specialists—the one to preach salvation and the other Sabbath Reform. Let all our preachers present a whole gospel.

The time when I came nearest to drifting away from religion was in a theological seminary. They laid down their propositions, first, second, third and so on—and deduced the consequences, hell and damnation. It was theoretical and cold-blooded. It was almost purely intellectual exercise. The time when the mind is most active is when the soul most needs the grip of the spiritual life.

I wish to give you a practical illustration of how a long, tall man can be very short (by way of introducing Eld. Witter).

We think we are independent of authority, but we are not. There is not a man in New Auburn who would dare to wear a silk hat habitually on the streets. The boys would stone it. The standard here is the soft hat.

The Roman Catholic church was born out of the idea that the Old Testament was dead and that we must have some authority to take its place.

The pagans hated the Jewish God for his exclusiveness.

I find fault with you preachers. Half past nine o'clock at the closing meeting. We are tired and want to go home. I feel good and I find fault with you preachers. (Half past nine at the closing meeting.) We are tired and have heard all that we can hold. I feel very good, and if you are all as good as you say—(rest of the sentence lost in the general roar of laughter).

Will this meeting be of lasting benefit to us? I hope so. It will depend on whether our hearts are fitted to receive these influences. Our barrels were all under the eavespouts when the heavy rain came up the other day; but we would have got no soft water; if I had not gone out in the midst of the rain and emptied them of the hard water from the lake which was in them.

Educate your boy for eternity.

We all believe that other people should be neighbors to us. We are not quite so quick to see our duty toward them. We are keenly alive to kindness or slights from others, but the nerves of our lips are not so sensitive.

It is a great day for a man when he begins at the other end of the problem, and plans what he can do for his church, his neighborhood, his family, his country. Slightings and disappointments will end, and humanity will blossom toward him.

It does not take much to make a man happy; a cheery, hearty good morning, a word of appreciation in good season. It does not take much to make children happy. Give them a harsh word, and they will go under the table or snarl. Greet them with genial comradeship, and their fresh, bright faces will smile back at you.

I am going back home to be a neighbor to my wife, a neighbor to my children, a neighbor to the burdened men and women whose lives touch mine, a neighbor to the boys and girls who are under my guidance.

A neighbor. It will take a lot of oil and wine; for the bruises and wounds along the path of life are many. But—to paraphrase Elijah—the barrel of wine shall not waste, neither shall the cruise of oil fail. In fact, barrel and cruise are elastic, and grow larger the more they are drawn upon. And, alas, they shrink and dry up when they are not tapped at all.

"WHERE DO YOU FIND YOUR SUNDAY?"

BY WILLIAM PENNIMAN.

In "The Papal Controversy," or debate between the editor, D. B. Ray of the *American Baptist Flag*, and the editor, Conde B. Pallen of the *Church Progress*, on the question, "The Roman Catholic Church is the True Church of God," Mr. Pallen, in the ninth affirmative, page 161, says, "Protestants and Catholics alike take many things from tradition, for instance the observance of Sunday, and infant baptism, excepting Baptists.

We want the *Baptist* to explain why it accepts Sunday-observance from the Catholic church."

The only reply Mr. Ray makes to this on page 169, is the following: "The Christian Sabbath or the Lord's-day, was established by the example of Christ and his inspired apostles, centuries before the Roman Hierarchy was born. Baptists reject infant baptism with other uninspired traditions."

The reader can judge how well the *Baptist* has replied to the question of the *Progress*. Mr. Ray can easily see that infant baptism is an "uninspired tradition," but Sunday like a twin cherry on the same stem, he does not seem to see, as that is a cherry of another color.

Again Mr. Pallen in tenth affirmative, page 179, says: "From this same Catholic church you have accepted your Sunday, and that Sunday as the Lord's-day, she has handed down as a tradition, and the entire Protestant world has accepted it as a tradition, for you have not an iota of Scripture to establish it." On page 181 we read: "If the *Baptist* accepts one thing, viz., Sunday on the authority of the Catholic church, why not other things? *Baptist's* tenth negative makes no allusion to this, as it cannot find the 'iota' of Scripture."

The *Progress*, determined not to give the *Baptist* any peace on this question (knowing that he has caught a Tartar), asks the question again, and introduces it as one of the leading points among the introductory propositions of his eleventh affirmative in large capitals: "Where did you get your Sunday?"

In the *Baptist's* eleventh negative he makes no reference to Sunday. So in the twelfth affirmative of the *Progress* (believing in the perseverance of the saints, as well as in canonizing them) the same question comes up again. At this period of the "battle of the giants," the negative finding himself perfectly cornered in the king row and not having a "kingdom for a horse" with which to run away, makes the same old reply in twelfth affirmative with one exception as follows: "Our (italics ours) Sunday was received and observed by the churches centuries before the existence of Popery." Why does the *Baptist* call it "our Sunday?" Where is the "iota" of proof? If assertion, assumption and repetition constitute reasoning, then Mr. Ray leaves Webster in the shade.

The persevering editor of the *Progress* not in the least discouraged brings this question (almost like the "eternal eastern question") up again in his thirteenth affirmative, page 229: "Show Scripture for the observance of Sunday if you can. It is unscriptural, yet you religiously keep it."

In the thirteenth affirmative the cornered *Baptist*, not knowing which way to turn, makes the same old repetition, giving the example of Christ and his apostles for proof, and tries to evade the point by saying, "this is not the proposition for discussion." But the unconquerable affirmative, on this point, in his fourteenth reply, presents the same capitalized question to the negative and says: "How does the *Baptist* know Sunday was established by Christ and the apostles? The Bible does not say so." To this the fourteenth negative makes no reply. So in the fifteenth affirmative, we have again, Where did you get your Sunday?

The reader with his eyes only half open can

see that the *Baptist* is hard pressed for proof, as he has so little to say, and so seldom replies to the *Progress*. This is why we quote the whole thing, that the candid reader may see who has the truth. In *Baptist's* fifteenth negative not the least allusion is made to the question, yet there is no let up with the *Progress*. Therefore in the sixteenth affirmative he stirs up the pure mind of the *Baptist* again by way of remembrance with the same old song. So in the sixteenth negative (we quote all lest the reader should forget), Mr. Ray again says: "The Christian Sabbath was established by the example of Christ and his apostles centuries before the church of Rome was born."

In the seventeenth affirmative the *Progress* makes the final appeal to the *Baptist*, as follows (p. 300 of Papal Controversy): "The *Baptist* declares that Sunday was established by the example of Christ and the apostles. But this is not even mentioned in the Bible. Hence Sunday is not a Scriptural institution. Therefore, according to the *Baptist's* logic, the observance of that day is anti-Scriptural. Again, as Sunday is not a Scriptural ordinance, where did the *Baptist* find out that it was established by Christ and the apostles? By tradition, of course, which is oral teaching handed down from generation to generation. Hence tradition is accepted by the Baptists as a guide in religious ordinances."

To this the *Baptist* in its seventeenth negative makes the following brief and only reply to all of these reiterated questions propounded by the *Progress*: "If the *Progress* believes that the Baptists with all other denominations are dependent on the Roman Catholic church for the Bible and Christian Sabbath, it will so affirm in another discussion." It is plain to be seen from Mr. Ray's evasive answers that he is hard up for proof and is completely driven to the wall. What right has he to say, as he did in his thirteenth negative: "This is not the proposition for discussion?" The *Progress* affirms that the Roman Catholic church is the true church of God, and to prove this point is it not plainly the duty of the affirmative to prove that her doctrines are true and right, and is not Sunday-keeping one of them?

Any other doctrine or practice which the *Baptist* does not endorse he deals sledgehammer blows against; but when the *Progress* asks for proof for Sunday of this man, who has several times in the discussion compared himself to David (as his name is David Ray) and hurls the traditional Sunday (stone) at him, he hits him in the head as fairly as David hit Goliath.

Where is the proof that Christ ever kept Sunday? Echo answers, Where? We know that Christ and his disciples kept the Sabbath up to the time of his crucifixion. We know that the disciples were so scrupulously exact in its observance that they would not even do the work of embalming the Lord of the Sabbath on that day, but discontinued the work of preparation (Luke 23: 56) and returned and "rested the Sabbath-day according to the commandment." It is therefore evident that Christ gave no "example" for Sunday-keeping up to the time of his crucifixion. Let Mr. Ray show chapter and text where he kept it after his resurrection, if he can. Perhaps he will quote John 20: 19 for proof, which refers to the disciples being assembled on the first day of the week for fear

of the Jews (the door being closed). This is all the evidence we have for the example of Christ's keeping Sunday. It is said that a drowning man will catch at a straw, but in this case there is not even a straw to catch hold of. There is only one record of a religious meeting on the first day of the week, and that was a night meeting (Acts 20: 7), and it can be clearly demonstrated that if this meeting was on Sunday, then Paul traveled across the isthmus on that day, about twenty miles to Assos, to meet his brethren who went by ship, and this is all the example we have of Paul's Sunday-keeping. This is the text that is most depended on to prove Sunday-sacredness.

J. N. Andrews in his History of the Sabbath says: "This text proves nothing unless it can be made to show that this was the customary day for religious services with Paul." There is not an iota of proof that he was in the habit of meeting with his brethren on the first day of the week. Again we have Paul's words (Acts 28: 17), that he had committed nothing against the customs of his fathers. Certainly he could not truthfully say this, if he had not kept the Sabbath, and further they would have accused him of violating the Sabbath if he had done so.

We might add much more on this point showing that it was the custom of Christ and of Paul to meet with the people in the synagogues for worship on the Sabbath. But we have given proof enough to overthrow Mr. Ray's position.

The *Progress* has clearly proved that Sunday is unscriptural, and the *Baptist* has entirely failed to show Scripture for it, therefore it is true that the *Baptist* is severely beaten by the same club with which he attempted to beat the *Progress*, and that is that "tradition is accepted by the *Progress* as a guide in religious ordinances." Of course the *Baptist* has no other horn of the dilemma on which to hang, as it will not admit that Sunday is found in the Catholic church, and it has failed to find it in the Bible, so it is compelled to find it in tradition, and more especially as it will not admit it is found in Constantine's edict, A. D. 321.

We would like to know what reply the *Baptist* would make to Rome's Challenge recently published in the *Catholic Mirror* (the official organ of Cardinal Gibbons) now in pamphlet form, in which the whole Protestant world is challenged to show proof for the observance of Sunday outside of the Catholic church. It is quite probable that Mr. Ray is one of the "Rev. howlers, of whom the *Mirror* speaks, who will lay low," unless he repeats once more the only assumed position he has taken in the Papal Controversy. He says on p. 415 of his twenty-fourth negative, "We thank God for so many noble people of God among the various Protestant denominations. We hope and pray that they will throw aside every tradition and suppression of the old bloody Babylon and stand for the whole truth as revealed in the New Testament."

We hope so, too, and if every tradition could be thrown aside, we hope that Sunday-keeping will be included, and that the Baptist church will lead out by setting a good example. How much better it is to defend truth than error.

"Truth crushed to earth will rise again.
The eternal years of God are hers."

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

DR. LEWIS IN CHICAGO.

On Sabbath, June 26, Dr. Lewis preached in Chicago. The attendance was good, and "the larger congregation" which is represented by the readers of the great daily papers, was not left out. In the *Sunday Tribune* of the next day, was the following:

Lewis on the Sabbath Question.

The Rev. A. H. Lewis of Plainfield, N. J., Secretary of the American Sabbath Tract Society, lectured at the Chicago Seventh-day Baptist church, 40 Randolph Street, yesterday afternoon on "The Present Status of the Sabbath Question." The lack of observance of the day he ascribes to the fact that there is no Bible warrant for the observance of Sunday as the Sabbath.

The *Inter Ocean*, of the next day, June 28, had the following:

DECAY OF SUNDAY OBSERVANCE.

Rev. Dr. A. H. Lewis Speaks in the Seventh-day Baptist Church.

Rev. Dr. A. H. Lewis of Plainfield, N. J., superintendent of the Sabbath Reform work of the Seventh-day Baptists, spoke at the Seventh-day Baptist church in this city on Saturday upon "The Present Status of the Sabbath Question."

Dr. Lewis was one of the speakers on the Sabbath question at the Congress of Religions in this city in 1893. The doctor spoke somewhat at length of the decay of Sunday-observance as a special feature of the Sabbath question at the present time. He said in part:

Sunday has had only two main lines of support, since it gradually gained a place in Christian history. First, the authority of the Roman Catholic church, coupled with civil law, and, second, the Puritan theory of the transfer of the fourth Commandment, coupled with the civil law. Under the first theory Sunday was never thought of as "the Sabbath," for it came into the church upon the prevailing idea that the Sabbath and the ten commandments were "Jewish only," and hence obsolete. The result was the "continental Sunday," and the moral and religious decay associated with it.

The second phase was developed 300 years ago by the Puritan theory of a "change of the Sabbath," which was a compromise between the Roman Catholic theory and the position of the English Seventh-day Baptists. The temporary sacredness which this theory brought to Sunday has been lost, and all influences are combining to make Sunday more "continental" than it is in Europe. The feeble and ineffective efforts which the friends of Sunday are making to check the downward trend do no more than reveal the strength of holidayism, and the lack of conscientious regard for Sunday, even among those who profess to hold it in some regard. To this internal decay is added the weight of the most baneful elements in modern society—the saloon and brothel. These rejoice in Sunday as a day of enforced leisure, while they fatten on its decay.

One of two things must come soon. The drift away from the Bible and Sabbathism will be hopelessly strong and ruinous, or a sharp reaction will take place in favor of the Bible and its Sabbath. The Seventh-day Baptists and their denominational progenitors have never been lost in Christian history, and their mission as genuine Sabbath reformers is rising into an importance hitherto unknown.

Out of the chaos and consciencelessness of these times a reaction amounting to revolution is near at hand. In that revolution the Bible and the Sabbath will find such recognition as has not been accorded to them for the last three hundred years. The irreligious masses will never keep any day. Sunday laws are dead and powerless to stay business, pleasure or dissipation. The church has created and fostered these results by its false theories and its efforts to escape the direct claims of the Sabbath.

Many Protestants are going back to the Roman Catholic position. Rome rejoices, and, but for the reaction which must come, her victory on the Sabbath question would be easy and complete. On the part of Seventh-day Baptists this time of storm and lawlessness is the time for patience, bravery, faith and action. The Bible and the Sabbath have seen darker days, and we may well expect quick and radical reaction in favor of both.

The *Chicago Tribune*, of the 29th, commenting on "Sunday Funerals" and the action of the New York Presbytery, published the resolution of the Presbytery thus:

The resolution itself reads as follows:

Resolved, That the Presbytery of New York discourage the practice and strongly urge the members of our church and all desiring the services of our ministers neither to hold funeral services nor bury the dead on the Sabbath unless there be an absolute necessity.

It is difficult to understand why the ministers in question should have recorded themselves as opposed to funerals on the "holy Sabbath," probably meaning

Sunday, the first day of the week, and not the Sabbath of the Scriptures, kept by Christ, which is Saturday, since it is the most appropriate day, both from the utilitarian and humanitarian point of view, as well as from the nature of the day's observance. That the clergy are overworked is absurd. They work no harder, if so hard, indeed, as attorneys, or physicians, or other public men. This is not a sufficient reason, but even if it did entail extra labor it would not be a sufficient excuse, since it is labor that can be performed by no others, and it is peculiarly a labor of sympathy and solemnity to which no manly clergyman would make objection.

The *Tribune* touches the heart of the Sabbath question in saying that these men do not mean the Sabbath that Christ kept. The logic of the case is short and sharp. Christ kept the Sabbath. Christians ought to follow the example of Christ in a matter so fundamental. When they do not and when they add to this refusal to follow Christ's example the false claim that Christ sanctioned the discarding of the Sabbath for Sunday, their course is un-Christ-like. Thus the Sabbath is discarded, Christ is dishonored, and Sunday is slain in the house of its friends.

LOST! A CONSCIENCE!

Deacon Pugh, of the *Advance*, has a pen—newly sharpened—for Congregational clergymen, and those of other denominations who have labored so zealously to keep people from believing in the Sabbath, that they have slain their own consciences as to Sunday. In the issue of April 8, the deacon says:

By the way, one who knows affirms that it is becoming quite the thing for a church committee seeking a pastor to take the train Sunday morning to a neighboring town or city for the purpose of attending the service of an unconscious candidate. Such a scheme strikes one as business like, but what has become of the conscience of the Christian church which authorizes it?

Lost! On Sunday morning, by the pulpit supply committee, on the way to the depot enroute to Villaville to hear the Rev. Dr. Power, the Calvary church conscience! The finder will be liberally rewarded on returning the same to the owner. DEACON PUGH.

Does "Deacon Pugh" belong to those who treat God's Sabbath as an unholy thing? Does he agree with the preachers whom he condemns, that "the Sabbath was Jewish, and that Sunday is a new day for new reasons"? Will the critic of the pulpit venture to brave popular tendencies, by turning to the Sabbath as God's law demands and leave the company of the conscienceless preachers who travel on Sunday trains? Will this keen-eyed "Pugh" (Pew) step into the majority with God, by keeping the Sabbath? Dear Deacon Pugh, we beg you to sit down with God, the Ten Commandments and the example of Christ, and think a while about whether you are not more a genuine "Sabbath-breaker" than those are who only use Sunday trains.

MISSIONS TO NON-CATHOLICS.

That is an important movement now being carried on by the Catholic Church in the interest of Christian unity. His Eminence Cardinal Gibbons has already appointed Rev. C. W. Currier and Rev. F. Dolan to conduct these missions in this Archdiocese. Last week a New York apostolate was formed and Archbishop Corrigan appointed two young priests, Rev. Dr. Guinon and Rev. James E. Coggin, to carry on the good work in the New York Archdiocese.—*Catholic Mirror*.

The plan noted in the above is being pushed forward with zeal and skill. The *Mirror* for May 15, gives a list of *seventeen* "Missions" now under way. Each mission has a distinct territory. A large amount of territory is included, taking in prominent cities and towns in Ohio, Pennsylvania, Michigan, Maryland, New York, Delaware, Virginia, West Virginia, North Carolina, South Carolina, Kentucky, Kansas, Texas, Illinois, Arizona and California. There is abundant evidence that a period of active proselyting has come in the history of the relations of Roman Catholicism to Protestantism. Thus Rome expects to hasten her work of "making America Catholic."

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THIS quarter of missionary work closes June 30, and also the missionary year at the same time. May we not have promptly the quarterly reports, and the annual reports especially, made out in a full manner? It is quite desirable, so the Corresponding Secretary can have full information and data from which to make out the Annual Report to the Missionary Society. The next regular Board Meeting will occur on Wednesday, July 21.

WE learn by a postal from Bro. A. P. Ashurst, and from a marked copy of the *Attalla Mirror*, of the serious accident which befell our General Missionary, the Rev. J. N. Belton, in the effort to erect the gospel tent at Attalla. We publish here the account of it. May we all pray that the accident shall not be fatal in its results, and that our dear brother shall rapidly and fully recover from the serious injury. [Later news tells of Bro. Belton's death.—ED.]

A SERIOUS ACCIDENT.

REV. J. N. BELTON MAKES A NARROW ESCAPE.

While superintending the erection of a tent on corner of Fourth Street and Fifth Avenue, Tuesday afternoon, the center pole by some means was allowed to slip and fall while partially raised, and struck Rev. J. N. Belton, breaking his left thigh, and producing a shock from which some thought he would not recover. Drs. McConnell, Stewart and Lester dressed the limb, and reported no internal or other serious injuries, and give it as their opinion that he will recover. He was then carried by strong and willing men from C. C. Williamson's, where his wound had been dressed, to his home in Wilson Addition. Mr. Belton and Evangelist A. P. Ashurst were preparing to begin, on last night, a series of religious services. The entire community sympathize with the suffering one.

It should be a pleasure for the strong to protect and care for the weak. It probably is not only a privilege, but a pleasure, for our strong churches to help the weak churches. There are churches in every Association that have been weakened in members and means by emigration and death so they are unable to support a pastor; they can only do it in part. Their loss in membership has been in many instances an increase in numbers and material resources to other churches, giving them strength. These weakened churches must be maintained, the ground held, the brethren helped. They should have as much as possible the preached Word. There are many ways in which they can help themselves and be helped by others. Where there are two or three small churches within a radius of five or even ten miles, they can combine and have a pastor over them, he dividing his time among them as they can conveniently arrange. A half or a third of a loaf is much better than none at all. Again, where the weak churches are too far apart to thus combine and have a pastor, the large and strong churches can lend their pastor for a month, or, now and then, a week, to give them the preached Word. That would be helping to hold the things which remain. Such help would not only bless the weak churches, but it would bless and help the strong churches and their pastors. It would increase the missionary spirit in them, and broaden and deepen the love of Christ and of souls in their hearts. It would correct selfishness in the strong churches and cultivate in them the golden rule. Again, the churches can contribute of their means to help the

Missionary Society to aid the small churches in having a missionary pastor. The Missionary Society in such a case is only a servant or agent of the large churches, dispensing their means thus given. It is quite necessary that some of our weak churches be helped at once in some one of these ways.

NORTH-WESTERN ASSOCIATION—MISSIONARY HOUR.

The Missionary Hour at the North-Western Association was one of the most interesting and inspiring of sessions.

Rev. L. A. Platts, D. D., of Milton, presented the "Relation of the Pastor to Our Missionary Work, Home and Foreign." Dr. Platts said that the terms home and foreign missions are only terms used for convenience. The work is a unit. Our Lord said, "Go ye into all the world." He placed his disciples in companies or churches for efficient work. He put overseers or leaders over the churches, called pastors. The pastor sustains two relations to the work. First, the personal relation, or duty which he owes. He is a man first and a pastor afterward. So he must first take his personal part in the spread of the gospel. Second, his official relation makes him a leader. The churches are to send out missionaries, raise money, and keep up all the different lines of church work. The pastor's duty is to lead, to inspire, and to plan for the work. The pastor occupies a position of great importance. If the church is not doing what it ought to do, the pastor is in some measure to blame. On the other hand, the responsibility rests upon the people to follow their pastor in all right and wise efforts to further the cause of Christ.

The remarks of Dr. Platts were followed by a selection from the male quartet, "Onward and Upward."

"The Place of Evangelism in our Mission Work," was the subject presented by Rev. L. C. Randolph, of Chicago, Ill. Important as is the work of the pastor, the place of the evangelist is not of less consequence. The pastor can get closer to the hearts of his people than any one else, but he sometimes seems like a polished shaft revolving smoothly around its own center, lacking the necessary cogs to grip with the lives of the world outside the church. The churches and pastors need the evangelist to awaken them from lethargy. Churches shall not only send their young men into the ministry, but they should send their pastors out to work two or three months a year among pastorless churches, or in evangelistic work. The sending of young men out to preach and sing the gospel is a method of work that should be followed up. It does the young men good, and does the churches good.

Pres. W. C. Whitford, D. D., of Milton College, spoke on the "Relation of our Educational to our Missionary Work." There is a close connection between religion and learning. Most of the great religious movements have sprung from the environs of College or University. Learning does not necessarily make a man religious, nor religion a learned man; but a college education enlarges the sympathies, the conceptions of life, and begets a spirit of helpfulness. Religion inspires the soul, quickens the aspirations, and awakens the desire for knowledge. From the time Alexander Campbell traveled over this denomination holding revivals and soliciting funds for DeRuyter Institute, the spirit of

evangelism has accompanied the work of education in our schools; and this was never more true than it is to-day. Pres. Whitford then related a number of notable instances where young men had been led out into lives of broader and higher usefulness in consequence of their attendance upon our schools. He closed by a strong appeal to every young person to get the best possible preparation for the duties and responsibilities of life.

Rev. T. J. VanHorn then sang a solo, "Throw out the Life Line."

"The Relation of Sabbath Reform to our Missionary Work," was the topic spoken upon by Dr. A. H. Lewis. Sabbath Reform has ever been in the vanguard of our denominational work. During the past fifteen years this has been especially true. The work of the Tract Society has been the opening wedge for missionary work. The primary conception and motive of establishing our foreign missionary work was in the purpose of sending the gospel in its purity to a Sabbath-keeping people in Abyssinia. One of the great questions confronting the Missionary Society to-day is how to meet the calls which come in consequence of the work of Sabbath Reform in the southwest. The work of the Missionary Society and Tract Society are not two works—but one. The preaching of repentance and of complete obedience to God are not separate, but they go hand in hand. Our work is to preach a complete gospel. We stand for a gospel that has as much of Sinai as of Calvary in it. The evangelist must not do his work and go away, and the Sabbath Reformer be sent afterward; let both go together, or both be combined in the one preacher. Let us bring men to the Sabbath-keeping Christ.

The Rev. F. E. Peterson, who, in the absence of Secretary Whitford, conducted the services of the hour, closed with a few remarks enforcing the duty upon all to *pray, work* and *give* for our Missionary and Tract interests.

The quartet then sang a closing selection, "My Soul is Redeemed."

F. E. PETERSON.

A TEMPERANCE LANDSLIDE.

James Gillespie went to Tucker county, W. Va., last autumn, and, seeing a large fruit crop, purchased a tract of mountain land on which was a never-failing spring. He began to erect suitable buildings below the spring for a *distillery*, and it soon dawned upon the neighbors what was coming. They protested, but to no avail. On promising to buy their fruits and grain, paying the highest market prices in cash, many of them became reconciled; but a few, regarding their religious duties higher than money, met at their churches and offered up prayers for the destruction of the distillery. About the time he had several tubs of crushed apples ready for the still, the prayers of his neighbors to destroy the still having continued almost without ceasing, a steady rain came, causing a large landslide from the steep mountain above to come down, rushing over and completely burying his entire outfit, which he was not able to rebuild. His neighbors who offered up prayers for the destruction of the evil firmly believe and zealously maintain that it was an answer to prayers.—*Cincinnati Commercial Tribune*.

If as much attention were paid to brains as to hats and feathers, and to hearts as to coats and dresses, the times would know men and women more worthy of the divine mark.

Woman's Work.

By Mrs. R. T. ROGERS, Waterville, Maine.

UNRECOGNIZED.

Among the hills of Scotland dwelt
A dear old mother rare,
Whose patience shone through poor dim eyes,
And crowned the silver hair.

Her son, "in far America,"
Was in her mind, alway;
For Heaven's rich blessings on his head,
She ne'er forgot to pray.

But thinner grew the shivering form,
More bare, the larder small,
Feebler, the independent step,
Nearer, the expected "call"!

A neighbor kindly asked of him—
The long gone son—"did he
Ne'er send her siller, since he gæed
To that far country free?"

Gladly she showed the letters sent
And "pretty pictures green;"
So eager, from all hint of blame,
Her much loved son to screen.

The "pictures" proved to be *bank-notes*,
Enough for every need;
With ample means, unrecognized,
She near had starved for bread!

So treat we His rich promises,
Meant every want to fill,
As keepsakes, loved and beautiful,
But starve our souls meanwhile!

We long for rest and peace and joy,
Our anxious thoughts to stay;
But hang upon the wall, adorned,
The text that points the way!

Oh! longing souls, oh! fainting hearts,
His fullness is for you!
No longer hunger ye, or thirst,
If ye accept it true!

M. A. D.

FROM COLOMA, WISCONSIN.

Having received repeated invitations from the Associational Secretary to write something about our work here among the women, we beg space for our first letter to the RECORDER.

The Corresponding Auxillary Missionary Society of Coloma was organized Aug. 1, 1889, through the help of Eld. Morton, who was then missionary pastor upon this field. It had thirteen members, consisting of men, women and children, with Mrs. Thomas Lowe as President, and Mrs. E. D. Richmond, Secretary and Treasurer, the only two women in the society. Each adult member pledged to pay ten cents a month, and children under twelve years of age, five cents. Others joined from time to time but were largely non-resident members. The Secretary collecting dues quarterly or yearly through correspondence, would send them to the Woman's Board.

In the year 1894, the Society had its first business meeting. While the number of non-resident members has been decreasing by removals to other localities and by joining other societies, the local membership has been increasing, so that an occasional tea and social has been given, charging five cents a person, getting a little sum, varying from fifty cents to two dollars. In their season strawberries and ice cream have been served, charging ten cents. Proceeds from five to ten dollars. We have had a few literary entertainments by asking and receiving the help from neighbors and friends outside the society. After the rendering of the program, Miss Luverne Richmond's excellent home-made candy has been passed and enjoyed by all candy lovers. We were highly favored at a recent effort of this kind by having our program interspersed with excellent songs and recitations, and a reading from Milton College students, who were on their way to Fish Lake in evangelistic work. We express our

sincere thanks and hope we may be so fortunate again. Our programs and candy always seem to take well. Proceeds from seven to twelve dollars.

Inasmuch as the membership has consisted almost entirely of local members for a year or two, we began last September to consider seriously some change in our constitution and by-laws, better adapted to our needs and conditions. After correspondence with the Secretary of the Woman's Board, we re-organized and adopted the original constitution of the Woman's Board Auxillary, with a few slight changes in it, December 29, 1896.

We have only eight members, two of whom are never able to meet with us, but we can almost always depend upon five at our meetings, and we always can depend upon several First-day women. Our time of meeting is the first Tuesday of each month, excepting as business calls us together oftener. We have met together every two weeks since January 5, 1897, either for dinner or tea, and have had some work to do for some one besides ourselves. Twice our candy socials, spoken of previously, were substituted. We frequently receive invitations from First-day ladies to meet with them for tea or dinner. We meet next Tuesday with an excellent woman, though not a Christian, and work at a quilt begun for the Christmas box. We hope to do more for the support of the various branches of work under the Woman's Board, and in paying up some of the delinquencies on the salary of our pastor. We trust ways of work and doing good may be opened to us in the right way.

MRS. ALICE S. BURDICK.

THE PROMISES OF GOD.

The Bible, which we all believe to be the Word of God and his message to his people, abounds in very precious promises from a loving heavenly Father to us, his children. All who have been adopted into his family know the precious consolation of reading these promises and of casting all cares and sorrows upon him who has promised to sustain by his grace. We can daily and hourly realize how ready and willing Jesus is to listen when we call. He who wept at the grave of Lazarus pities us in the afflictions which are ever sent in love.

Christians may ever rejoice that each moment they can draw fresh blessings of grace, and experience more and more of his love and the great salvation which is free for all. Our great Shepherd has said: "I will never leave thee nor forsake thee." "So that we may boldly say, The Lord is my helper."

We have a promise of peace and rest: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

"Come unto me, all ye that labor and are heavy laden and I will give you rest." And best of all, the promise: "Lo, I am with you alway, even unto the end of the world."

C. E. B.

POTTER HILL, R. I.

It is at once our privilege and our duty to try and win souls for Christ. We are expected to do it; we ought to do it; we must do it. It's the only way in which we can keep our hearts warm and loving; it's the only way in which Christ can be pleased and his Father glorified; it's the only way in which the world can be won for Christ.—*Parish and Home.*

For the Shut-Ins:

A PRAYER.

BY MARY F. WHITFORD.

Keep me, O Lord, from ever doubting thee,
Though rough the path in which thou ledest me,
Yes, give to me a strong, unfaltering trust
E'en when my dearest hopes lie low in dust;
When all my prayers for aid seem long deferred,
With not a sign that thou hast even heard,
With not a single ray to pierce the gloom,
While like a timid child in darkened room,
I stand in awe, nor turn me here, nor there,
Because I dread the unseen dangers, everywhere,
And long so for my Father's hand to lead the way,
And steadfast faith to cheer me while I pray.
This is the boon, O Father, now I crave from thee,
Because all other prayers seem to come back to me
Unanswered, and my wavering faith grows weak
With waiting for the things I daily seek.
Dear Father, let me not at this rebel,
But trusting still, feel all that comes is well.

THE HABBIT OF INTERRUPTING.

My attention has been called several times of late to the prevalence of the habit of interrupting another person when speaking. It is not only noticed among the ordinary people with whom we associate, but is said to be found among the best educated people of our favored land. That this habit grows upon one, the same as anything else in which we allow ourselves to indulge, is self-evident.

No one who has had the experience will deny that it is unpleasant to be interrupted in an earnest train of thought, no matter how pertinent the remark may be. One author speaks of the subject as "side-tracking a train of thought upon which the listeners are all riding into some station of wisdom, not only confusing the speaker but producing discomfort to all." This is a most fitting description.

The discovery of a fault should lead us to look about to see how the same may be remedied. An excellent rule to use in trying to overcome this tendency is the golden one of our Saviour, for if we consider how unpleasant it is to be interrupted ourselves, we will be less likely to show this lack of courtesy to others.

Mothers can do much for their families in teaching true politeness within the home circle, both by precept and example, and particularly the latter. If a mother allows herself the liberty of interrupting her children in anything they wish to say, she will find that they will use the same liberty with others outside the home. Thus a habit formed unconsciously in childhood becomes an annoyance to one's friends in later life. Let us be careful how we influence the younger generation in this respect, and also strive to avoid the fault of little discourtesies to our most intimate friends.

WESTERLY, R. I.

"THE GRUMBLE FAMILY."

Did you ever hear of this family? O, so many belong to it! They are all over the world, and you can tell them just as soon as you see them.

They travel a good deal, too, on steamboats and cars; yes, and they stop in hotels. The big family are all the time on the watch for something to grumble about. You can't suit them any way, no matter how hard you try.

Don't grow up to be grumbly children; you will never be liked if you do, and the family is too large already.

Look bright and cheerful and happy, satisfied with everything that is done for you. Join the other large company, the "happy family," and so bring comfort and cheer to everybody about you.—*Observer.*

A PLEA FOR THE REVISED VERSION OF THE BIBLE.*

BY PROFESSOR WILLIAM C. WHITFORD (ALFRED).

There is no more important subject of study in this world than the Holy Scriptures. What can be of greater advantage to man than that he shall understand his relation to the Almighty? In this physical existence nothing can be more profitable than to comprehend the way of eternal life. God spoke to his servants of old at sundry times and in divers manners, and the record of these words, together with histories and other writings which holy men bequeathed to us through the direction of our heavenly Father, have been preserved for us in that collection of books which we call the Bible, the Book of books. By the study of this book we may learn how we ought to live in this life in order to fulfil the end for which we were created. We shall learn how to attain happiness. We shall learn to appropriate for ourselves the gift of gifts, eternal life by the redemption wrought through Jesus Christ our Lord. We may learn to become acquainted with our God and Father. The Bible is a book from which profit may be obtained by casual reading. Its treasures cannot be exhausted by the most profound study. The little child may find teachings suited to its comprehension; and men of the greatest intellectual ability need not turn away to other books for mental discipline or deep lessons. Nor can any theologian say that the teachings of the Bible are entirely within his comprehension.

The Bible is, however, a human book, as well as a divine book. It was written by men such as we are; it was written upon perishable materials. Even if we hold that the original writers were preserved by the Holy Spirit from all error (which is not at all likely), we have to admit that there must be many errors in the transmission to us of the original autographs. Over and over again the manuscript had to be copied.

The Bible also was written in human languages. The divine message to us is thus hampered to a certain extent, because it must be declared in the forms of expression possible to the languages used. The Hebrew, the Aramaic and the Greek are well-fitted for the use to which they have been put, through the direction of the Holy Spirit.

Since the Bible was written in human languages, it is very evident that these languages must be studied in their grammar, philology and usages, in order that we may comprehend the message of the books. For any one who has the time and opportunity, no argument can be presented against the study of the Bible in the original tongues.

But the great majority of Christians have not this opportunity. The Bible must be translated for them and presented to them in the language with which they are most familiar. This is one of the fundamental principles of Protestantism—the Bible in his own vernacular in the hands of every Christian. To-day the Holy Scriptures are printed in over 300 languages and dialects, and almost every man in the world who is able to read may find the message of God in his own tongue. There are many times more copies of the Bible in the world than of any other book.

That which is most to be desired in a trans-

lation is that it shall be true to its original. A slavishly literal translation may sometimes transfer the words with accuracy and miss the inner thought. What is wanted is an idiomatic translation, that shall express the thought of the writer in the language of the people who shall use the translation. This thought, however, must be expressed by the translator as nearly as possible in the words of the author, or else the translator will become an interpreter, rather than a translator. Especially in a translation of the Bible do we want the original thought of the author, with as little interpretation as may be consistent with our idiom and with accuracy. For it is the privilege of every Christian to be his own interpreter of the oracles of God.

The Bible which the great majority of English-speaking Christians study and read is a translation dedicated to King James I. of England, and made but fourteen years less than three centuries ago. The question has forced itself upon us, is this translation sufficient for us? Is it right for us to depend upon this book for our information about God and his will toward us?

I would not say that the Authorized Version is unable to direct the inquirer in the way of truth unto salvation, for its use for these centuries has proved that. I would also be far from denying that a house could be lighted by tallow or wax candles. But what family of this age of the world is content with the light of candles? What farmer of to-day is willing to plow his land with a crooked stick? What man wishing to move a ton's weight of merchandise from New York to Buffalo, at the end of the nineteenth century, will put it upon a lumber wagon and start with a yoke of oxen?

My comparisons may seem to you exaggerations; but the more I study this subject, the more thoroughly I am convinced that no Christian ought to be content with King James' Version. Years ago one might have said, It is the best we can get, and we might as well be satisfied with it. But now for sixteen years a Revised Version of the New Testament, and for twelve years a revision also of the Old Testament, have been easily procurable.

Why has not the newer and better translation supplanted the older and poorer? One reason is that, although the Revised Version is vastly better than the Authorized Version, it is not as good as it ought to be. This is especially true of the Old Testament. The revision of the Hebrew books of our Bible cannot compare with that of Greek. One of the most serious defects in the work of the Old Testament committee was in their slavish adherence to the Massoretic text, from which they acknowledge in their preface they have departed but 15 times in all the books of the Old Testament. While we have to say by way of excuse for them that the textual criticism of the Old Testament is half a century behind that of the New, and that the oldest Hebrew MSS. are about six centuries younger than the oldest Greek MSS., yet there are many passages which might be critically emended, in view of the aid of the Septuagint and other ancient versions, to say nothing of the parallel passages in the Old Testament itself. There are other passages in which the mistake of the copyist seems so apparent that presumption amounts almost to certainty. For instance, in 2

Samuel 8: 13, it is obvious that אֲדָמִי Syrian, has been substituted for אֲדָמִי Edomite. (Compare 1 Chron. 18: 12 and Psa. 60, title.) A very striking error in our translation, perpetuated by the Revisers, is the frequent substitution of the words, "the LORD" and "God," for "Jehovah." In the list of changes which the American Committee would make in the English work, this is put first of all. Jehovah is a proper name, and ought never to be confounded with the titles, "the Lord," or "God," for these are both but common nouns elevated to the rank of designation of deity and, therefore, spelled with capital letters. The error of this style of translating is especially noticed in Ex. 5: 1-3, where Moses says, "Thus saith the LORD, the God of Israel, Let my people go;" and Pharaoh replies, "Who is the Lord?" and, "I know not the Lord." When we substitute the word "Jehovah" for "the LORD," the meaning of the conversation is very evident. Moses spoke of God by a name which Pharaoh had never heard before, and his question and declaration are appropriate.

The Revisers also have not been as consistent as they should, in the removal of archaism, that is, words and expressions which were well understood in 1611, but have passed out of use before this date.

In the New Testament the Revisers have clung to the titles of the books as they were found in King James' Version. As they stand they are really no part of Holy Scripture, and one is particularly misleading—that of the Epistle to the Hebrews.

I have spoken thus frankly of the faults of the Revised Version that you may see that I do not claim perfection for it. But its mistakes are fewer by far than those of the Authorized Version. They ought not to count therefore as a valid reason for its non-acceptance.

Another reason for clinging to the Old Version is simply sentiment. For old associations' sake we cannot bear to part with the Old Bible. The Holy Book of our fathers is good enough for their children. The music of its cadences is dear to our hearts. Many of its passages are in our memory. It is difficult for us to disassociate the idea of the Bible itself from the dress in which it appears. It is to be admitted that this argument is one of great weight. But who is willing to let sentiment stand between him and a more perfect knowledge of God's Word?

It must be remembered also that this Revised Version is not strictly speaking a new version. The revision committee were instructed to make as few changes in the Authorized Version of King James as would be consistent with accuracy. At least two-thirds of the committee must be in favor of any proposed change. One more than one third of the committee could retain a reading as it stood, even if scholarly exactness suggested an alteration.

Again the committee were instructed to preserve the language and style of King James' Version so far as possible. If a Greek word was found to be wrongly translated, an English equivalent was sought for it elsewhere in the Bible. If none was found in the Bible the revisers sought for a word in use by reputable writers contemporary with the translators of 1611.

This procedure is, of course, in the eyes of some another demerit in the work of the

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translators; for we ought to have a translation of the Holy Scriptures absolutely the best that the scholarship of the age could produce and presented in the language of the present day.

But these objections to the Revised Version have scarcely any weight when they are compared with the manifold objections which may be urged against the Authorized Version.

I. In the first place the very fact of its age would lead us to expect that this version would be unsuitable for this generation. The language of a people develops along with the people itself. New words and expressions are constantly being introduced; and others are becoming obsolete. In the course of a few generations the usage of the best authors has materially changed. Now it is true that King James' Version, being indeed an English classic, had a steadying effect upon the language used by it. A word that found a place in the Bible was less likely to go out of ordinary use. In spite of this influence many words and expressions in our Bible have passed entirely out of use, and some of these are really unintelligible to nine people out of ten. Such as "leasing" for lying, "neesings" for sneezings, "rereward" for rearguard, "fray" for frighten, and many other similarly inappropriate words, a part of which, I am sorry to say, are retained in the Revision. In 2 Cor. 8: 1 the Authorized Version makes Paul to say "We do you to wit of the grace of God," while the Revised Version makes a very obscure passage plain by reading "we make known to you the grace of God."

In the Authorized Version, 1 Cor. 4: 4, Paul is made to say, "I know nothing by myself, yet I am not hereby justified." This seems rather incongruous until we are taught that "to know by oneself" used to mean to know no charge against oneself. The Revised Version reads plainly, "I know nothing against myself."

In the graphic account of the circumstances leading to the death of John the Baptist, as recorded by Mark, we find this peculiar expression in the mouth of the daughter of Herodias, Mark 6: 25: "I will that thou give me by and by, in a charger, the head of John the Baptist." From the expression "by and by" we would infer that she was in no great haste. But in the Revised Version we find the word "forthwith" instead; and this is practically equivalent to the old English "by and by." As for the "charger" which makes us think of a war horse, I am sorry that the revision has not replaced it by the word plate or an equivalent. The Authorized Version is full of these archaisms.

Another reason calling for a Revised Version is, as I have already intimated, that our language contains new words which seem to us very necessary, and which help to make our language more perspicuous. For example the possessive of the third person, singular, neuter pronoun does not at all occur in the Authorized Version. This little word "its" replaces "his" many times in the Revised Version, and adds greatly to the clearness. This word was, I believe, used by Shakespeare a few times, and it seems strange that it should not have found place in the Authorized Version. Another word, "peoples" the plural of people was just coming into use in the time of King James' translators. It occurs twice in the book of Revelation in the Authorized Version. The revisers

have found many places to substitute it for the singular people, and it often relieves ambiguity. For example, in Isaiah 55: 4, in the Authorized Version we read, "Behold I have given him for a witness to the people, a leader and commander to the people." The Revised Version substitutes "peoples," and thus we are relieved from the impression that only Israel is meant.

II. Besides this archaic use of language there are several ways in which the version of 1611 was far from perfect even for its own age in the world. There are passages for instance the translation of which is simply erroneous. 2 Tim. 4: 14 reads in the Authorized Version, "Alexander, the coppersmith, did me much evil; the Lord reward him according to his works." But Paul is not so vindictive as this seems to imply, for the Revised Version reads better: "Alexander, the coppersmith, did much evil; the Lord will reward him according to his works." In Daniel 7: 9 we find in the Authorized Version, "I beheld until thrones were cast down," while the Revised Version reads "I beheld until thrones were placed," that is, *set up*, the exact opposite of the former translation. In Gen. 12: 6, "Plain of Moreh" should read "Oaks of Moreh." Gen. 22: 1 has been a stumbling-block to many Christians, for the Authorized Version makes it read, "And it came to pass after these things that God did tempt Abraham." The Revised Version relieves the difficulty by substituting "prove" for "tempt." It is possible that tempt may have meant prove in the time of James I.; but the mistake in Ex. 3: 22 and 11: 2, where "borrow" is used for "ask" seems almost beyond excuse.

How many a youthful Christian has remarked upon the doubtful honesty taught when God is represented as instructing the children of Israel through Moses, saying, (Ex. 11: 2) "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold."

The Revised Version removes all difficulty. Now was the time to demand payment for their forced service.

We must notice also the words of Agrippa in reply to Paul's address before him, for it is said that in this passage is the greatest difference in translation between the two versions of the New Testament. The A. V. reads in Acts 26: 28, "Then Agrippa said to Paul almost thou persuadest me to be a Christian." And this passage has furnished a text for many sermons. But the R. V. reads, "And Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian," (that is, see the impudence of the man, he is not so much defending himself, as trying by slight arguments to convert me to Christianity.)

(b) The translators of King James' time were also in one direction intentionally inconsistent. They had in mind the fact to which I have alluded that a translation of the Bible widely adopted would have a tendency to make the language stable and preserve in good usage the words therein employed. In their anxiety not to discriminate against any good English word, they were led into the habit of translating the same Greek word even when it was used in exactly the same sense by several different English words. As for example, the Greek word

ευθεως so common in the gospel according to Mark is translated "straightway," "immediately," "forthwith," "anon" and "by and by." In Acts 12: 4 the Authorized Version translates the same Greek word Easter, which is so often elsewhere translated Passover, and properly so. This is the only time that the word Easter occurs in our English Bible; and in this case as you see, it is not there by right. In Matt. 25: 46 of the A. V. we read, "And these shall go away into everlasting punishment; but the righteous into life eternal." The word which is translated "everlasting" is the same word that is translated "eternal." Although we are not able to distinguish a great difference between the words "eternal" and "everlasting," it is the right of the English reader to know that our Lord used the same word in both clauses.

(c) Those who object to the Revised Version on the ground that it is simply a revision and not a new translation must remember that the Authorized Version itself is but a revision. The translators were instructed to follow the wording of the Bishops' Bible as closely as the original would permit, and when they could not use the Bishops' Bible they were to employ if possible the language of the other versions current in the sixteenth century, Tyndale's, Coverdale's, Matthew's [Rogers'] Whitechurch's [Cranmer's], Geneva. Another rule especially required that old ecclesiastical words should be retained, as the word *church*, not to be translated by *congregation*.

King James' Version did not meet with ready acceptance at first and had to win its way, like the Revised Version in these years. It was not till 1661, that the text of King James' Bible replaced that of the Bishops' Bible in the gospel and the epistles of the Prayer Book; and to this day the Psalms remain printed in the older version.

King James' Version, although it is commonly known as the Authorized Version, and perhaps obtains some prestige from the fact, never was authorized by king, council or parliament. King James made promises very favorable to the forthcoming translation, but we have no record of their fulfilment. The words upon the title page, "Appointed to be read in churches," were probably an insertion of early editor or printer.

Another defect in the older translation is in the spelling of proper names, and especially in the New Testament. While the committee used great freedom in such very familiar names as John and James, they so closely followed the Greek spelling as to present some of the Old Testament heroes in almost unrecognizable form as Elijah and Isaiah and others.

The old version is also particularly unfortunate in its chapter and verse divisions. Although we may know better we can scarcely keep ourselves from the error of thinking that the thought of each one of these little paragraphs is complete in itself. You can imagine the effect if a standard literary or scientific work of to-day were cut up into small pieces in such a manner. We must bear in mind that this verse division was no part of the original MSS., but has been adopted in later years. The work for the New Testament was done in 1551, by Robert Stephens, while on a horseback journey in France. The verse division of the Old Testament was made by the Massorites, probably about 500 A. D.

The origin of chapter divisions is in some obscurity. One tradition assigns the invention of the chapters in both Old and New Testaments to Cardinal Hugo de Sancto Caro in 1240, others to Stephen Langton, Archbishop of Canterbury, about the same time. The chapters are not true logical divisions and must be condemned along with the verses. The reason for the invention of chapter and verse divisions is certainly a laudable one, that is, that concordances may be made useful and that references may be easily made. This use may be still maintained as in the Revised Version by printing numbers of the chapter and verses in the margin.

III. We now come to another argument in favor of a new version of the Holy Scriptures which would be amply sufficient even if all the other reasons which I have mentioned should be esteemed trifling. That is we have in this age greater critical facilities in every way for reproducing the words and thought of the original writers.

1. The scholars of to-day have a much more complete mastery of the Hebrew and Greek languages. The study of comparative philology has enabled students to translate with a fair presumption of accuracy words which occur even once only in the Hebrew MSS. These three centuries have surely not counted for nothing in linguistic studies.

2. The extensive researches in the East and especially the excavations in the ruins of ancient cities have been of immense value in bringing to light contemporary history and the manners and customs of the people in Bible times and thus affording material whereby we may better understand and so translate better the statements of Holy Scripture.

3. But most of all have our critical facilities been increased by the discovery of many valuable and ancient MSS. of the New Testament.

By a superficial comparison of the two versions one might find many passages in which he would suppose that the older translators had been grievously at fault in their rendering, but the true explanation is oftentimes that the two versions were based upon different readings of the Greek text. Not only in 1611 were there much fewer Greek manuscripts known to exist, but the best of those that were known were not used. The earliest printers of the Greek text seemed to think that any MSS. was good enough, and gave themselves no pains in searching for the approved reading.

In this century not only have many ancient MSS. been discovered, as I have said, but scholars have spent whole life times of study in editing these MSS. and obtaining the best possible text. There are known to-day about 1,700 MSS., dating from the fourth to the fifteenth century. Those written from the fourth to ninth century are called uncials, from the fact that their letters are all capitals and written in large hand. Of these there are, according to Dr. Scrivener, eighty-three. The others are called cursives, because they are written in running hand like our script. Of course in this multitude of MSS. there are many variations, some say 150,000. Concerning these variations Dr. Schaff says: "Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are

really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching." We need not be alarmed at the many differences but rather rejoice that with such a multitude of evidence the true text can with greater certainty be established.

The Authorized Version lacking this modern critical apparatus must of a necessity from this cause also present to us many erroneous passages. The passage in the New Testament which has the least authority of all, being supported only by a few late Latin versions and two late Greek MSS. of no critical authority is that found in 1 John 5:7, 8, "In heaven the Father and the Word and the Holy Ghost: and these three are one, and there are three that bear witness in earth."

In the Acts the baptismal formula, 8:37, is omitted by the best MSS.; in John's gospel, chapter 5, the latter part of verse 3, and all of verse 4 concerning the angel troubling the waters.

In the parallel accounts of miracles, etc., in the gospels, many insertions are made by copyists having in mind the other accounts. While these may do no great harm, it is of advantage that we should know exactly what each evangelist said. The text from which the Authorized Version was made is slightly at fault in hundreds, if not thousands, of other places. Why should not the proper corrections be made in the translation which we have to use?

In conclusion let me beg of you to revere the Word of God. Do not neglect its study. If you have the opportunity study the Bible in the original tongues, and this I say, not only to students who have the ministry of the gospel in view, but to every one. If your English Version is not the best procurable, do not spend your money for another book until you buy a Revised Version. Why should we be content with knowing nearly what the holy men of old wrote, when we can know very much nearer?

ELD. J. N. BELTON, DEAD!

It is even so, called away in the prime of his manhood and in the vigor of health. This soldier of Christ falls in battle as he stands at his post, leading the forces at his command into position for combat, but not at the hands of an enemy. No, Satan can claim no victory over this man of God, at least in his final struggle in life's battle. The facts are, "He is not, for God took him." Why? I do not know. He has said, "What I do thou knowest not now, but thou shalt know hereafter." So you will have to wait a little later to know why. But his face was toward the front, and his purpose true.

Yes, brethren, Bro. Belton has gone. He and your correspondent were erecting a gospel tent at Attalla, Ala., his home. It had been arranged that he and I should conduct a series of meetings in this tent. We were raising the center-pole by hands picked up here and there, and by some awkward movements on the part of some who held the ropes, the pole, which was a large one, fell. Bro. Belton was directly under it, propping it up with a piece of timber, as it was being drawn up by the ropes, was caught under it and crushed.

He supposed his injuries to be fatal from the first, and as I went to his side to minister to him in some way, he looked at me very earnestly and said, "Bro. Ashurst, I may not be able to speak to you after a little while, so I will say to you now, do not let this work

stop, carry it on, brother. I may not be here to help you, but carry it on." There was at this time a bright smile playing upon his face as he said, pointing to his heart, "Bro. Ashurst, it is all well with me here."

Bro. Belton had not only the confidence, but the love and esteem of the best citizens of this entire community. Many will mourn his loss who were not of our peculiar faith. By the courtesy of Bro. Culberson, the pastor of the First Baptist church, the funeral services were conducted at that church. The writer conducted the services, assisted by the pastor of the First Baptist church, and by Bro. Wilson, the pastor of the Attalla Seventh-day Baptist church.

The text was from 1 John 5:4. "And this is the victory that overcometh the world, even our faith." The church was filled with the citizens of the town, and many from the country adjacent; there were also prominent ministers from Gadsden, an adjoining city, friends of the deceased.

Bro. Belton stood in the front ranks of all religious movements in this section. He was liberal in his views, but firm and loyal to his principles. He was the general missionary, in Alabama, of the Seventh-day Baptist Missionary Society. He was Chairman of the Temperance Association of this county, and a leader in Sabbath and Sunday-school work in this community. His ability was recognized by all religious workers, so that he usually worked in the fore-front. He was an humble man, entirely unpretentious, generous, charitable and courteous to all. I can truly say that he excelled in these qualities. He was also Chairman of the Building Committee, who are now putting material on the grounds for the first Seventh-day Baptist church building in Attalla. This will be also the first Seventh-day Baptist church building in the state of Alabama.

It would help those who have not known this man of God to appreciate the esteem with which he is held in North Alabama, to state that the pastors in adjacent cities and towns frequently had this brother to fill their pulpits. He was one of the most earnest, zealous men in this section.

Bro. Belton leaves a wife and two little children (two little girls), the oldest about twelve years of age. I listened with wonder and amazement at the child offering condolence to her disconsolate mother, when she knew her husband could not live, in such words as these, "Mother, do not cry, God will take care of us, for he said he would," "I will pray for you, mother," "Sister Gracy and I used to quarrel sometimes, mother, but we won't do it any more, we will just think of papa and be good little girls." Religion was not a profession, merely, in this home. The children were brought up in the nurture and fear of the Lord.

I hope to carry on the work, although my loss is great; my bravest co-laborer has fallen, but my trust is in God. Brethren and sisters, pray for me. Remember that I am on the outer posts; there are no reserves upon which I may call, but the Captain of the hosts is in command; the panoply of heaven is at my service; the promises of God, which cannot be broken, sustain me.

My fellow-soldier, farewell; you have gone to be with Christ, "which is far better." You shall stand before him with that multitude which came out of tribulation, and having washed your robes in the blood of the Lamb, you, too, brother, shall join the victors in their song, as they sing, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen." A. P. ASHURST.

ATTALLA, Ala., June 25, 1897.

Children's Page.

THREE LITTLE KITTENS.

Three little kittens soft as silk,
Lapping the cream from a pan of milk;
One old woman runs to see
"What on earth the matter can be?"
How they scamper, how they run!
Aren't they having lots of fun?
Company came, but no one knew
What made the cream so thin and blue.
Three little kittens playing in
A great big barn, in the old corn bin;
Three little mousies run to see
"What on earth the matter can be?"
How they scamper, how they run!
Aren't they having lots of fun?
Mice and kittens run pell mell
Where are the mice now: who can tell?
Three little kittens, fast asleep,
Close by the fence, where the hop-vines creep;
A big dog barks at the garden gate.
What is the matter? But the kittens can't wait.
How they scamper, how they run!
Aren't they having lots of fun?
Each little kitten is now up a tree,
Its tail twice as big as it ought to be.
—Mrs. Fora T. Bennett, in *Dumb Animal's Friend*.

A PRICKLY PREACHER.

"Sister, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadfully stupid not to understand such a simple thing as that," Marian answered, as she took the slate impatiently out of the child's hand. "Now, if I have to stop and fuss with your old arithmetic, I shan't have any time to practice."

"Never mind," said Nellie, meekly.

"Oh, you needn't go away. I suppose I can spare the time somehow."

And very clearly, though in a disagreeable manner, Marian explained the puzzling example, so Nellie found out where her mistake had been.

"Marian," called her mother from the kitchen; "I am afraid Tom forgot to stop at the grocer's and order the peaches. Did you remind him again before he went?"

"No'm; I thought he ought to remember for once without being reminded all the time," Marian answered, pettishly. "I suppose I shall have to go and order them."

"You need not, if you are busy," her mother answered. "I can manage to wait for them until this afternoon when Tom comes home."

"No; that isn't worth while. I'll go."

And Marian put on her hat and executed the errand.

It was a warm morning, and when Marian returned from her walk she went out on the porch to cool off.

A green, prickly chestnut burr had dropped from the tree in front of the house, and grandfather pushed it meditatively about with his cane, saying, "It's too bad that anything with as good a heart as a chestnut burr should have such prickly, sharp covering, isn't it?"

"Yes; I'd rather go without the chestnut than hurt my hand opening such a prickly burr," answered Marian, fanning herself with her broad-brimmed hat.

"Yet it's only on the outside that it is sharp," said grandfather. "It has a velvet lining to its prickly exterior, and there are no sweeter nuts anywhere than the brown, polished beauties which nestle in their soft hiding place. That chestnut burr makes me think of some one I know."

"Who?" asked Marian with interest.

"A little friend of mine, who has the kindest heart possible. She is always ready to do a kindness for any one, and she never refuses

to grant a favor; but she is always so ungracious about her kind deeds, and says so many sharp, irritating things, that one is tempted to forget the warm heart underneath, and remember only the prickly burr. If she would only do her kind deeds in a kindly way they would be doubly appreciated."

Marian blushed.

"I suppose you mean me, grandfather," she said, after a little pause. "I didn't think it mattered much if I do grumble a little, so long as I always do what I am asked."

"It makes one feel sometimes as if it was hardly worth while to get their fingers pricked for the sake of the nut," grandfather answered.

"Let this prickly preacher preach you a sermon, dear, and learn to do good deeds kindly."—*Religious Intelligencer*.

BUYING A PAPER.

"Here, boy, let me have a *Sun*."

"Can't nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the City Hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does it matter? Come now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper on this here block, mister, cos it b'longs to Limpy. He's just up the funder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see it's a good run on 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on and thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're a goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse an opportunity to sell their wares in order to give a weak, halting brother a chance in a clear field.—*Emma J. Lente, in Christian Intelligencer*.

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons. "Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it; and he dropped all his pennies into his tin savings bank.

One day Uncle Harris took Dick and Joe into town with him. While he went to buy some lumber, they went to a store where there were toys of every kind.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't got a cent," said Dick.

"I have fifty cents," said Joe; "and I think that I will buy that bird kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies, and did not open my bank until this morning."—*Children's Visitor*.

A BOY'S COMPOSITION.

In a public school in New England the teacher thought she would give out natural history subjects as subjects for composition. In this way she teaches them orthography and natural history all at once. The subject of "Ants" was given to a bright boy who said he knew all about it. This is the result of his efforts:

"There are many kinds of ants My ant Mary Jane is one of these kind. She is gently good natured and when she comes to see My Mother she brings me 5 cents worth penuts and sez Why James how you've grown but when I go and see her and don't only just-waulk on the carpet without cleaning my boots she gits orfly mad.

"Ants like to give you Advice and scold at you like everything but their Heart is in the Wright Plaice and once I found a Ants nest in the woods I poked it with a stick and a million Ants ran out after and Crawled up Inside my pants and Bit me like Sixty.

"Ants nests are gook Things not to poke with a stick Ant are industrious in Steeling Shugar,

"I forgot to say my ant Martha lives in Main she has a boy of Just my Aige and he can stand on his Hed Five minits and how do you suppose he can Do all This.

"I do not think of anything more about ants At present."

A CHILD'S VICTORY.

A coal cart was delivering an order in Clinton Place the other day, and the horse made two or three great efforts to back the heavily-loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eye, and the onlookers were chary about interfering.

"I pity the horse, but I don't want to get in a row," remarked one.

"I am satisfied that I could do him up with the gloves on, but he wouldn't fight that way," added the second.

"I'm not in the least afraid to tackle him," put in a young man, "but about the time I get him down along would come a policeman."

The driver was beating the horse, and nothing done about it, when a little girl eight years old approached and said: "Please, mister."

"Well, what ye want?"

"If you'll only stop, I'd get all the children round here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way, but meeting with only pleasant looks, he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*Unknown*.

Home News.

New York.

SYRACUSE.—It was a glad day, June 27, when we administered the holy ordinance of Baptism to so many young people, as the fruits of our mission work at Sherman Park. Three of our good helpers, Merton, May and Maud Parslow, son and daughters of Joseph and Nancy Parslow, and own cousin of Rev. Leon D. Burdick, and also Frankie and Jennie, children of brother and sister Broderick, of Pompey Hill, one of our families on the way to Syracuse. These five were baptized amid a great company of witnesses and received into the fellowship of the DeRuyter church, at the water's side, by the pastor. It was, indeed, a glad day to parents and friends to see two sisters and their brother go down into the water together, and then the other brother and sister follow in this holy ordinance.

L. R. S.

Wisconsin.

COLOMA.—The semi-annual meeting of the churches of Berlin, Coloma and Marquette was held with the church of Coloma June 5 and 6. Eld. S. L. Maxson, of Walworth, was with us, and being the only minister present preached six very earnest and helpful sermons to appreciative audiences. The delegation from the other churches was not as large as we had hoped for. And sickness prevented some of the brethren from Fish Lake from attending who would otherwise have come.

The meeting opened with a good degree of interest, which continued and increased with each session; and those who had the privilege of listening to Eld. Maxson on that occasion will remember it with pleasure and will be greatly benefited.

This field is at present without a pastor, Bro. D. B. Coon having accepted a call to the church of Farina, Ill. We have, however, voted a call to Bro. Eli Loofboro to labor on this field one year, commencing Aug. 1. It is hoped that Bro. Loofboro may be able to come, as we greatly need an under shepherd.

E. D. RICHMOND, *Clerk.*

Minnesota.

DODGE CENTRE.—A growing time at present. The attendants at our late North-Western Association have returned from New Auburn, feeling that we had a great feast of good things. Others will "write this up." Sufficient now to report that one of our young men said that the Education Hour was full pay for all the journey there and back.

Dodge Centre has just had some distinguished visitors and speakers. The Second Minnesota District of W. C. T. U.'s held the Tenth Annual Convention, from June 22 to 24, in the Seventh-day Baptist church, which was beautifully decorated with banners, flags and flowers. Miss Ella J. Cook, of the city of Austin, presided over the Convention. The principal attraction was Mrs. A. S. Benjamin, President Michigan W. C. T. U., who conducted several parliamentary drills, and gave general addresses. On the evening of June 24, the famous John G. Woolley addressed a large audience in the Opera House on Christian Citizenship. The writer had the honor of introducing the speaker in a two-minute speech on the question of "Laying the axe at the root of the trees," and then expected to hear something about the desecration of Sunday and all sorts of things under the head

of Christian Citizenship from Mr. Woolley. But there was no reference to such questions. The speaker was certainly sweet, tender, convincing, powerful and winning. Men of all parties declared it the greatest speech ever made in Dodge Centre, even though they did not agree, politically, with the speaker. If a man can vote for a license system, or license party, after hearing John G. Woolley, he is constituted differently from your unworthy servant, the writer. The writer had also the pleasure of private visits with these great workers, and they were glad to be informed of the views of Seventh-day Baptists in regard to doctrine, and their attitude toward the prevailing question of Sunday legislation, also the difference between us and our Seventh-day Adventist brethren. The writer is still more convinced that the majority of Sunday advocates are ignorant of our real position, as also of the real issue involved in Sunday legislation, and would greatly modify their plans and opinions if rightly informed. The masses are led by a very few of the Craft's School or such leaders in the movement. Seventh-day Baptists, let your light shine, send out your publications, and talk sweetly and boldly and kindly to all these people. The masses, and even a large percentage of public speakers, know not what is really involved in the present issues, and are not well informed as to our position.

H. D. CLARKE.

"A SABBATH-SCHOOL SPECIALIST."

To the Editor of the SABBATH RECORDER:

I heartily endorse the suggestion contained in a recent editorial paragraph in the SABBATH RECORDER relative to the employment of a specialist for the preparation of our Sabbath-school helps. We need and ought to have work done on our *Helping Hand* of just as high a grade as can be found in any lesson helps, and should not be satisfied until this end is attained. Credit is due the brethren who have gratuitously prepared our lesson helps, but it is impossible to have such work done as we need by busy pastors and busy workers in other callings.

The employment of a competent person to prepare our Sabbath-school literature who should be paid for his time and work, would have many advantages over the present plan.

1. He would have time at his disposal for a broader field of reading and study along his line of work than a person busy in other employment can enter upon. And just as in the work of preaching his sermons will be richest in matter who has the largest general fund of knowledge to draw upon. So that lesson writer's work will be richest in instruction, other things being equal, who has the richest general fund of knowledge in his line to draw upon.

2. He would be able to become so well acquainted with the several books of the Bible from which the lessons are selected that he could give brief and clear analyses of their general character and purpose, which would be helpful to the teacher and scholar.

3. He would make a forecast of the course of lessons so as to secure a unity in the plan of treatment, and a connected course of instruction that would be impossible to secure under the present plan. This would be especially true of the chronological treatment of the lessons.

4. He would have time for a more deliberate and careful study of the text of the lessons,

both in the original languages and in the translations which would make his expositions of the lessons more accurate and reliable than would be possible in the hurried work of the occasional lesson writer.

5. Another and an important advantage he would have who is paid for his work in being able to provide himself with books and other materials in the line of his work which the occasional and gratuitous lesson writer could not afford to buy.

With these and other advantages a paid specialist could give us a grade of Sabbath-school literature which would stand on a par with the best helps that other papers and journals give to teacher and scholar. If our people could be assured of this, and that we should by this plan have an accuracy and trustworthiness in the exposition of the lessons equal to that in the best of lesson helps I think there would be little difficulty in raising the money necessary to carry out the proposed plan.

C. A. BURDICK.

FARINA, June 25, 1897.

A PROMISE WELL KEPT.

A life saved by Bible reading is an incident narrated in the *Pittsburg Commercial Gazette*. It states that Colonel Pat Donan, the Western orator, owes his life to keeping a promise. Some years ago, during a journey by steamer from New Orleans to St. Louis, he was invited to make one of a party of card players in the cabin. It was Sunday morning, and the Colonel, though making no profession of religion, objected. To cut off further pressure, he went to his stateroom. Feeling dull, he looked around for something to read. Suddenly he remembered he had received a present of a Bible from a cousin in New Orleans, and had promised to read it. This was a good opportunity, and he searched for and found the volume. He opened it almost at random, and was soon absorbed in its pages. He soon forgot the poker-players, and read on for some time. How long he sat there he does not know, but he was aroused by a terrific explosion. Hurrying on deck, he found that the explosion had occurred just under the forward part of the cabin, where the card party was gathered, and every one of them was killed. The steamer was sinking, but Colonel Donan succeeded in getting on board one of the boats, with other passengers, and they were picked up three miles below. There are probably few persons who owe to their reading the Bible the saving of their lives, but there must be an incalculable number who owe to it the saving of their souls, which is a still more important matter. John 5:39. *Christian Herald*.

MARVELOUS MECHANISM OF THE HUMAN BODY.

The human body is an epitome in nature of all mechanics, all hydraulics, all architecture, all machinery of every kind. There are more than three hundred and ten mechanical movements known to mechanics to-day, and all of these are but modifications of those found in the human body. Here are found all the bars, levers, joints, pulleys, pumps, pipes, wheels and axles, ball and socket movements, beams, girders, buffers, trusses, arches, columns, cables and supports known to science. At every point man's best mechanical work can be shown to be but adaptations of processes of the human body, a revelation of first principles used in nature.—*Ladie's Home Journal*.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 3.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

LESSON III.—PAUL AT THESSALONICA AND BEREA.

For Sabbath-day, July 17, 1897.

LESSON TEXT.—Acts 17: 1-12.

GOLDEN TEXT.—They received the word with all readiness of mind and searched the scriptures daily. Acts 17: 11.

INTRODUCTION.

On the morning after the jailer's conversion, the magistrates sent sergeants to bid the jailer set Paul and Silas at liberty. But they refused after a public beating without trial to be privately dismissed, and let it be known that they were Romans. In great haste and terror the magistrates came to the prison, personally brought them out and begged them to leave the city. So they came to the house of Lydia, called in the brethren, and when they had comforted and strengthened them, they pursued their journey.

EXPLANATORY.

I. Thessalonian Church Founded. 1-4.

1. *They.* Luke seems to have remained at Philippi. *Amphipolis.* In Paul's day a great military center, 33 miles southwest of Philippi, in one of the principle thoroughfares. *Appolonia.* Thirty miles farther on, in the same general direction, an unimportant city. *Thessalonica.* The capital of the province of Macedonia, a city of great commercial importance. With all the varied fortunes politically, it has always retained a goodly Christian population and a large Jewish colony. Its modern name is Salonika, and was frequently mentioned during the recent Greeco-Turkish "unpleasantness."

2. *As his manner was.* See Acts 13: 5, 14; 14: 1, etc. *Three Sabbath-days.* "Of course the Jews would assemble on that day in greater numbers and for the other days of the week be less accessible."—*Cambridge Bible.* The same old Sabbath still in force and observed by Paul. His stay in the city seems to have been much longer. 1 Thess. 1: 2; Phil. 4: 16. *The Scriptures.* The Old Testament of course, particularly the prophets.

3. *Opening.* Making plain. *Alleging.* Reasoning. The teaching was two-fold, just exposition of the Scriptures bearing upon the Messiah, then when these were understood, arguing how Christ perfectly fulfilled them. *Suffer.* As foretold in Isa. 53. *Rise.* Prophesied in Psa. 16: 10. *Jesus . . . Christ.* The only preaching of any power in that or any other generation.

4. *Consorted.* Lit., cast in their lot. Their theoretical acceptance of the truth was evidenced by their joining the Christian community in full. *Devout Greeks.* Possibly Jewish proselytes. Or Paul may have done special work among the Gentiles during the week. *Chief women.* Woman occupied a more exalted position here than in most parts of the heathen world. Some of these were of very high standing.

II. Paul Driven From the City. 5-10.

5. *Envy.* Jealousy. *Lewd fellows of the baser sort.* More nearly "vile fellows of the lower classes." Chicago would call them "thugs." *Company.* Mob. *Jason.* Greek form of Joseph or Joshua. The host of Paul and his company. *Bring them out to the people.* Get them where the infuriated mob might wreck vengeance upon them.

6. *Drew Jason.* Lit., Dragged. Balked in their main purpose of killing the apostles, they still sought to stop the propagation of the gospel. *Rules of the city.* The word thus translated, "is found nowhere in literature but in this chapter. But an inscription connected with this very city has been preserved on an arch which spans a street of the modern city. It contains some names which appear as Paul's converts . . . a striking confirmation of the truth of the narrative before us."—*Cambridge Bible.* *Turned the world upside down.* What a tribute to the power of these men, coming from their enemies.

7. *Decrees of Caesar.* The very strictest laws concerning insurrection. *Another king, one Jesus.* When we remember how slow the disciples were to grasp the

thought of a spiritual kingdom, we can easily understand how the heathen Gentiles and formal Jews could misinterpret the teachings of Paul into gross treason.

8. *Troubled.* The rabble might easily be wrought upon. The more evenly balanced rulers might also be greatly perplexed, finding cause of action, yet know that if they did nothing they too might be charged with treachery by the excited populace.

9. *Security.* A pledge as to the good conduct of the apostles, any violation of which might be punishable by forfeiture of life or property.

10. *By night.* Secretly as the minds of the rabble were still doubtless much inflamed. *Berea.* A city of which little is known, sixty miles southwest of Thessalonica. Its modern name is Verria.

III. The Berean Church Founded. 10-12.

10. *Synagogue.* Always to the Jews first.

11. *These.* These Jews. *Readiness of mind.* Without the prejudice usually encountered among their brethren. They were willing to be convinced. *Searched the Scriptures.* As a lawyer sifts evidence, ascertains the strength of a case. They listened to the apostles but the final decision rested on the Word of God itself.

12. *Therefore.* The only possible result of such condition and action was conviction and conversion. *Also.* Greeks, etc. Work among the Gentiles was done as at Thessalonica and with equally good results.

TOBACCO-USING MINISTERS.

Most tobacco-using ministers would be astonished if they knew to how many in their congregations their stench of person renders them offensive; how many housekeepers open their doors and windows, to air their rooms after their pastor's social call; how many persons shrink from the nauseating odors of the tobacco-perfumed study, when desiring religious counsel. For, be it remembered, that it is not his person alone which the use of tobacco renders offensive; his smoking-room and his whole house suffers similarly. Curtains, carpets, furniture, pictures and books, all reek alike with the foul residuum of stale tobacco smoke. There is no such thing as a clean room where tobacco is used. Said a gentleman recently: "I had a smoking clergyman at my house for some weeks. He smoked in the room which he used as a study; he has been away from us now five months. We have done everything in our power to cleanse that room; but on a damp day, when the air is heavy, the smell of old tobacco smoke is distinctly perceptible there."

How would Paul and Peter and John look, standing up now among the people in the house of God, with quids of tobacco in their mouths, with its juices defiling their lips, spitting the stuff in every direction; spending ten or twenty dollars every year on this besotting, enslaving sin, and preaching the doctrine of self-denial, crucifixion of the flesh, pecuniary economy, and liberal support of the Lord's treasury?—*The Christian.*

WHY NOT?

As President of the Sabbath-school Board, I wish to make an earnest appeal for *Our Sabbath Visitor.* Bro. and Sister Bliss, at great sacrifice, started this beautiful children's paper and in the spirit of Christ offered it to our denomination. For years we have been taking, enjoying and profiting by this paper in our Sabbath-schools and in our homes. But during these years of financial depression the subscription list has been falling off seriously, yet Bro. Bliss, at an increasing expense, has been making the paper, as we think, better and better. Now, why should not all our people come to the rescue and help bear this burden, and make *Our Sabbath Visitor* still better and better.

Too poor—yes, too poor. So said one of our ministers when asked by another if he

was going to Conference. But the reply came with a smile: "I used to think I was too poor to go to Conference, too, but I soon got *too poor to stay at home*, and then I started, and now I am getting along much better." Yes, beloved brethren, we must rally and help Bro. Bliss in this beautiful paper, for our own sake, as well as for the cause.

Why, now, cannot more of our Sabbath-schools make a heroic effort to take it? Why cannot more of our families pay for and read it? Why cannot all pay for it promptly and gladly? L. R. SWINNEY.

WHAT A KISS DID.

The power of Christian kindness over the young is well illustrated in the following incident, related by a mission worker:

"I had been making one of my regular visits among the poor and distressed, and on leaving was followed to the door by a young girl, little more than a child.

"Unconsciously, or perhaps rather as a matter of course, I put my arm around her and, kissing her, took my leave, and thought no more of the incident.

"A few weeks later this girl arose in a testimony meeting at our mission, and in a voice trembling with emotion said:

"I love the Lord, and want to tell you how I came to be a Christian. One day a lady came to where I live and talked about Jesus. It wasn't so much what she said, but as she was going she kissed me! It had been so long since anyone had given me a kiss or a kind word—the first time since mother died—and somehow it seemed to soften my heart, and I felt that this lady must have something that makes her feel different from the other folks that haven't cared anything about me, and the more I thought about it the more I wanted it myself. And so I came to God and asked him to forgive my sins for Jesus' sake, and I know that I am saved. But O, in the first place, it was the dear lady's kind look and touch and the kiss that did it!"—*Christian Herald.*

PASTORAL VISITS.

Last week appeared in the columns of the *Star* an article, "Why the Pastor Resigned," in favor of judicious pastoral visitation. We entirely agree with the sentiment of it. The pastor, who goes from home to home among his people, will, other things being equal, have a church-going people. But there is, of course, a limitation to these calls. The pastor has many other duties, and he must not neglect to show by his study that he is a man approved of God and capable of instructing his people. And there is quite as much danger that the people will unduly criticize their pastor as that he will neglect a part of his duty. Censure comes too easy to the mouth of some. It is easier to blame the pastor than to cooperate with him in soul-saving. This is not true of all, but, alas, of too many. Churches have need to ask the question, "What do we want a minister for?"—*Morning Star.*

LET us bow in shame before the awful truth: *The liquor traffic lives because the children of God let it live.* When they say, "Go," the mouth of the pit will open quickly to receive back again this child of its own.

A MAN should empty his pockets of tobacco before he sings:

"Make and keep me pure within."

Popular Science.

BY H. H. BAKER.

Pipes Galore.

One of the most numerous articles manufactured throughout the world is manufactured in a hilly, mountainous region in Central Germany, in and around the small town of Ruhla, (having only a trifle over 5,000 inhabitants) in Thuringia, lying partly in Saxe-Weimar-Eisenach and partly in Saxe-Coburg-Gotha. This industry is no less than the manufacture of pipes, and in numbers it probably exceeds Gloversville in gloves, or even Troy in collars and cuffs. The pipes made here are exported to all parts of the world, and are to be found, more or less, in nearly every tobacco store throughout the entire globe.

To give some idea of this industry, the works at Ruhla have, for some years, manufactured simply the bowls of no less than 540,000 real meerschaums, 5,500,000 imitation meerschaums, and bowls made of wood to the amount of 5,000,000 more. The true meerschaum bowl is made from a hydrated silicate of magnesium, found in white clay, which, when dry, will float on water. It is found in various countries, but chiefly in Asia Minor. When first taken out it is soft, and will make lather like soap. While plastic it is shaped into bowls, and after being carved or turned they are baked to dry and harden. Then they are boiled in milk, polished and finished, by being boiled in oil or wax. Artificial meerschaum is made from the cuttings and waste which is made solid by pressure, and then formed anew. Imitation meerschaum is made of plaster of Paris, treated with paraffin, and colored with gamboge and dragon's blood. The true meerschaums are valued for their taking a rich brown color from the oil of tobacco, being gradually absorbed into the material.

The total pipe bowls made of wood is not far from 5,000,000. Another variety of pipe, that is called the china pipe, and has become very popular, reaches the prodigious number of over 12,000,000; of these about 9,000,000 are what we would call common porcelain, the balance are of finer quality, yet, after all that has been spoken of, there are some 15,000,000 of pipes made of other materials, which are too numerous to mention. Connected with this wonderful industry here, there is manufactured not less than 15,000,000 stems, for these pipes, out of first quality of material, and the various kinds, to compare with the different forms and sizes of the bowls.

There is also manufactured here several millions of different appendages, such as chains, flexible stems, stoppers of all kinds and shapes, and various other articles of paraphernalia.

There are other places where pipes are manufactured, but on a smaller scale, as in Livadia, and the island of Euboca, also a few places in the United States where species of meerschaums are found. I learned, not long ago, that a factory was started near here, at Dunellen, for manufacturing the bowls for pipes out of corn cobs, and, that such was the demand, that very soon all the stock attainable was worked up. We would, therefore, advise that young man, using the words of Horace Greely, "Young man, go West."

Herein is a remarkable industry, furnishing

to thousands on thousands of people, of both sexes, a simple article for holding tobacco, opium, or other drugs containing nicotine, while burning, thus furnishing a smoke to be taken into the mouth and blown out so as to be seen to be enjoyed, fraught with a poison creating exhilarating, stimulating, stupefying and deleterious results. This, however, is but as a drop in the bucket compared with the manufacture of cigars, cigarettes and other forms of tobacco, mixed with opium, sugar, honey, whisky and other ingredients, to produce a certain flavor, taste or peculiar sensation, all of which manipulation is to form a habit, and complete a longing for the same sensation, until that particular brand must be had.

Tobacco, in its various forms of use, stands next by the side of whiskey in producing appalling conditions that affect the human family, both in regard to health and happiness. We know of more than one family wading through poverty, for no other reason than a certain amount of tobacco, at any cost, must somehow be had, and smoked or chewed in a day. We know of more than one young man, under twenty-four years of age, whose head now rests on the single pillow in the lone grave, from no other cause than the deadly cigarette.

I cannot speak from experience as to the effect of tobacco, for the simple reason that I never put a cigar between my lips in my life, nor smoked a meerschaum, or used tobacco in any form whatever. I therefore speak from observation, and the reports of others given me. Many a man has told me, while smoking or chewing, that if they had never seen tobacco they would have been far better off, and wished they never had. Our advice is, leave all such abominable nastiness alone.

"DEAD LANGUAGES."

"The expression 'dead language' is almost constantly used in a misleading connection," says Prof. Arthur Dutton. "There are doubtless hundreds of dead languages, of which none but antiquarians have any knowledge, but the dead languages taught in our universities and colleges have a good deal of life left in them yet. The name is almost universally applied to Greek, Hebrew and Latin. A quarter of a century ago it certainly looked as though Greek was dying out of existence altogether, but since modern Greece has surprised even its best friends by the new life it has taken up, the purest Greek is being spoken in and around Athens. It is quite a mistake to suggest that modern Greek differs so much from that of the former rulers of the world that the man who knows one cannot understand the other. The tendency of modern times has been rather to bridge over the differences, and the Greek now spoken is very pure. Not only is Latin in use now among church dignitaries and others, with scarcely any variation since the days of Virgil and Cæsar, but there are thousands of people in Europe who use it in every-day life, although it is not at all like the language of the Italians. As to Hebrew, it has always been maintained in its purity, and cannot by any stretch of reasoning be regarded as a dead language."

There is no race who speak Latin as their vernacular. They learn Latin from books and teachers. But Hebrew and Greek, the languages in which God has spoken to men,

have never died. There never has been a day since God's thoughts were embodied in human speech, when there have not been men on earth who have known Hebrew and Greek from childhood, and who could read and interpret the sacred books. When God fills a language with his living Word it does not die.

RESOLUTIONS OF SYMPATHY.

WHEREAS, God in his infinite wisdom has called to a higher life our dear sister and co-worker, Effie Hevener, Resolved, That the members of the Roanoke Y. P. S. C. E. do express their love for her and appreciation of her faithfulness and sincerity in working for the Master.

Resolved, That we strive so to live that when the hour of death comes it may find us as willing to go as it did this member of our little band.

Resolved, That these resolutions be spread upon our Minutes, that a copy be sent to the family of the deceased, and that a copy be sent to the SABBATH RECORDER for publication.

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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 constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
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Special Notices.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE next Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches, will be held on Cuyler Hill, July 31. Morning service commencing at 11 o'clock. We hope all the churches will be largely represented. O. S. MILLS, Pres.

A NUMBER of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is Ashaway, R. I. Prompt remittances will be thankfully received. WM. C. WHITFORD, Treas.

ASHAWAY, R. I., July 1, 1897.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

MARRIAGES.

WILCOX-FELTON.—At the residence of the bride's parents, in West Edmeston, N. Y. June 23, 1897, by Eld. M. Harry, Mr. Clifton H. Wilcox, of West Winfield, N. Y., and Miss Luella Sherman Felton, of West Edmeston, N. Y.

RANDOLPH-CARPENTER.—In Ashaway, R. I., June 23, 1897, by Rev. L. F. Randolph, assisted by Rev. G. J. Crandall, Mr. Curtis F. Randolph, of Hopkinton, and Miss F. Adelle Carpenter, of Ashaway.

MYLOD-BURDICK.—In Rockville, R. I., June 24, 1897, by Rev. A. McLearn, D. D., Mr. George Warren Mylod, of Boston, Mass., and Miss Ida May Burdick, of Rockville, R. I.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

WHITFORD.—In New Market, N. J., June 3, 1897, of Cerebral meningitis, Dorothy Whitford, daughter of Dr. M. J. and Minnie A. Whitford, aged 1 year, 2 months and 19 days.

BELTON.—At his home, in Attalla, Ala., June 23, 1897, Rev. J. N. Belton, General Missionary of the Seventh-day Baptist Missionary Society in Alabama.

His death was accidental. Full particulars will be found in the letter from Bro. Ashurst in this issue.

SAUNDERS.—Near Davis' Corners, Adams Co., Wis., June 18, 1897, of quick consumption, Egbert Saunders, in the 28th year of his age.

He was married March 5, 1895, to Mrs. Annie Marr, who the second time is left to mourn the loss of a kind husband. He was converted to Christ during a series of meetings held by Eld. Geo. Hills, and others, and died trusting in Jesus.

DAGGETT.—In Ashland township, near Dodge Centre, Minn., Ira, infant son of Mr. and Mrs. R. U. Daggett.

"Is it well with the child?" "It is well." Through the gateway of death his little spirit ascended to him who gave it. No such spirit is too young, or has existence on earth too short to enjoy the glory of heaven. He is now in possession of eternal life, with grand capacities and possibilities opened to him. "The streets of the city shall be full of boys and girls playing in the streets thereof." Brief funeral services were conducted by the pastor, H. D. Clarke.

MOORE.—At Shiloh, N. J., June 15, 1897, Lewis H. Moore, aged 50 years and 13 days.

He was born near Shiloh, and spent all his life in the vicinity of his birth-place. In 1875 he was married to Mrs. Sarah M. Hummel, who is left in sad bereavement. In 1874 he was baptized and united with the Marlboro Seventh-day Baptist church, of which he remained a worthy member until called up higher. During his sickness, which has lasted several months, Bro. Moore has shown very strong faith in God, perfect resignation to his will, and has enjoyed many precious hours in fellowship with Christian friends, and in communion with his blessed Master. He departed this life in the glad hope of eternal joys, which seemed to meet even his mortal vision.

G. H. F. R.

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Literary Notes.

THE *Treasury of Religious Thought* for July, 1897, has for frontispiece an excellent portrait of the distinguished pastor and evangelist, Rev. Dr. A. C. Dixon, of the Hanson Place Baptist church, Brooklyn, who contributes an able sermon on "Talking with Doubt-ers." There is also a fine view of Dr. Dixon's church, and an interesting account of both church and pastor. There are also outlines of sermons by Rev. H. W. Bolton, D. D., and by Rev. W. H. Bancroft, M. D. In the series of denominational papers the fourth, given in this number is by the venerable and distinguished Rev. T. L. Cuyler, D. D., LL. D., with the title, "Why Am I a Presbyterian?" There is an able article entitled, "The Unvarying Beauty of Truth;" Rev. M. W. Hissy treats of "The Minister's Training of Himself;" the Hon. C. R. Skinner, New York State Superintendent of Schools, writes on "The Mission of the Teacher;" and the Rev. D. Southerland on "Drummond as an Evangelist." There is also a "Timely Occasion" paper on "The Fourth of July," which includes a history of the Declaration of Independence and sketches of Jefferson.

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COLLEGE EDUCATION AND LIFE.

Inevitably at this time of the year, when all through the country young men and women are being graduated from school and college, the mind of the elderly person gravitates toward a discussion of a problem which crops up as regularly as the weeds of a country way-side. "How well does a college education fit the individual for the real issues of life?" the elderly person asks, whenever a newspaper column is open to him or a listening ear is presented.

Because he sees no direct result to be obtained from a knowledge of Greek roots when a knowledge of nursing-bottles is required, he decries the knowledge of Greek roots, and he does this often so wittily that his arguments are remembered when the common-sense of the other side is forgotten.

And yet the common-sense is so palpable! The education of the young, as has many times been pointed out, is meant for development; but most of all it is meant for making the young familiar with ground already gone over by previous generations, so that when the peculiar genius of the individual begins to be felt, opportunity for its free expression may be found at once, and no time lost in useless experiments. A college education gives a young girl the possibility for many opportunities, which she exercises or not, as inclination prompts.

She may not be trained for the nursery by it, but then neither does home life train her for it, unless she has young sisters and brothers in whose care she takes a share.

But it does broaden her mind, enlarge her sympathies, widen her perceptions, and increase her knowledge of human nature, and all these things mean the possibility of her being a more potent factor in the home over which she may be called to preside. It does not mean greater sweetness and love in her; neither does it mean less. College education neither creates nor destroys qualities that are integral parts of individual character.

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But the best part of college training, both for men and women, is that the ideal which belongs peculiarly to certain institutions is cultivated. The ideal of honor and of truth-telling fostered at the West Point Academy, for instance, has had its influence on every graduate, and kept our army, whatever its shortcomings may have been, in point of honor above reproach. The ideal of a college moulds its members to it; and this, after all, when the ideal is a good one, seems, for men and women, alike, as good a preparation for life as practical training in the various arts.—*Harper's Bazar.*

ECCENTRIC MILLIONAIRES.

Mere money-making seems not to have satisfied Barney Barnato. He wanted to have the fun of spending money, too, and to enjoy everything that it would buy. His taste in this particular is in vivid contrast to that of the late Mr. Joseph Richardson, of New York, who died June 8, leaving a fortune estimated at thirty millions. He was about eighty-three years old, and his long life had apparently been passed very much to his satisfaction. He was a contractor of great energy and diligence, and laid the foundations of his fortune in that calling. He was a millionaire when the Civil War began, and as long as he lived he kept on earning more money, and investing his gains with excellent judgment. He built water-works, railroads, and many great buildings, and was very proud of some of his professional exploits, but the work for which he was most famous was the erection of a four story house on a five-foot strip of land at the northwest corner of Lexington Avenue and Eighty-second Street. He happened to own that little strip of land. A man who had planned to build a block adjoining it offered him \$1,000 for his holding. He wanted \$5,000, and failing to get it, concluded to build himself a house, which he did very ingeniously, and lived in it for fifteen years. He had a summer place at Bridgeport, Connecticut,

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but the five-foot house was his home for half the year.

Mr. Richardson's ideas were somewhat peculiar, and recall those of the late Mr. Fayerweather, who left so much money to colleges; but we cannot deny him the measure of respect which is due to a man who lives out his life according to his own preferences, instead of patterning after some one else. He liked to make money, and he made a great deal; he liked to save money, and he saved nearly all he made; he did not enjoy spending money, so he spent little. By his will he left \$50,000 to a clergyman, \$17,500 to the Central Park Baptist church, and the rest of his fortune to his wife and two children.—*Harper's Weekly.*

SOME TESTED RECIPES.

SALLY LUNN.—One quart of flour, four eggs, one-half cupful of melted butter, one cupful of warm milk, one cupful of warm water, four tablespoonfuls of yeast, one teaspoonful of salt, and one-half teaspoonful of soda dissolved in hot water. Beat the eggs to a stiff froth, add the milk, water, butter, soda, and salt. Stir in the flour, gradually, so as to prevent lumps, and beat in the yeast. Set to rise in a buttered dish for six hours. Bake steadily for three-quarters of an hour and serve hot without turning it out from baking dish.

AMBER RICE PUDDING.—Boil one-fourth of a pound of rice until tender in plenty of salted boiling water. Drain and press into a well-greased border mold while hot. Let it stand until perfectly cold. Drain a can of peaches from their liquor and press through a sieve, add one teaspoonful of lemon juice and one cup of cream whipped to a stiff froth. Turn the rice out on a flat dish and pour over it a syrup made from one-fourth of a pound of sugar and one-half of a cup of water, flavored with lemon juice. Put the peach mixture in the center of the rice border and serve with or without the garnish of candied fruits or nuts.

"It is recorded of Louis Napoleon that, having announced to the Emperor of Russia that he was seated on the throne of France, and having received from Czar Nicholas a reply addressed not to 'Mon frere,' as is usual between crowned heads, but 'Mon ami,' Napoleon the Third remarked: 'This is most flattering. We choose our friends; we cannot choose our relations.'"

A PARSON wrote to his bishop asking him to come and hold a "quiet day." The bishop declined, saying, "Your parish does not need a quiet day, but an earthquake."

MRS. ELMORE: "I wonder how many stops that new organ of De Smyth's has got?" Elmore: "Only three, I should judge. One for each meal."

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