

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

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SOME OTHER DAY.

THERE are wonderful things we are going to do,
Some other day;
And harbors we hope to drift into
Some other day.

With folded hands the oars that trail,
We watch and wait for a favorite gale
To fill the folds of an idle sail
Some other day.

We know we must toil if ever we win
Some other day;
But we say to ourselves, there's time to begin
Some other day:

And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon
Some other day.

And when we are old and our race is run,
Some other day,
We fret for the things that might have been done
Some other day.

We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder out of the here
Some other day.

—New York Tribune.

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PLAINFIELD N J

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

THE *Defender* for July makes the condemnation of base-ball on Sunday a prominent feature.

THE Omaha Exposition is open on Sundays, in spite of vigorous and repeated protests from various ecclesiastical bodies.

THE death of Hon. Elijah Morse, of Massachusetts, has removed from Congress and from New England an able and earnest defender of the Puritan Sunday.

WHEN the soul is in deep want, when sorrow clouds shut it in, when earnest longings are unsatisfied, no one need exhort it to pray, or teach it how to pray. Want and hunger create their own petition.

THE duties of the Editor in connection with the Associations prevented him from attending the Commencement Exercises of any of our Colleges. We hope to issue an Education Number soon, and thus compensate our readers.

THE *Defender* asks for a Prize Fund, "to stimulate the writing of short essays and stories on Sunday rest and worship. Also for prizes to be given to the pupils of our high schools who shall write the best essays on the subject of Sabbath-observance."

BALTIMORE, Md., is surrounded by summer resorts, at which revelry and dissipation reach great heights on Sundays. The *Christian Advocate* reports that these forces of evil are specially defiant of law this season, and that the representatives of the law have little or no power or wish to overcome these disorders. The ripe holiday Sunday has an abundant harvest in Baltimore.

IN our issue for June 13, mention is made of the action of the W. C. T. U. of the state of Wisconsin in regard to its "Sabbath Observance Work." A letter touching that action has been written by Mrs. S. M. I. Henry, which we trust will find an extended circulation among the Seventh-day Baptist women of the United States. To this end we have placed Mrs. Henry in communication with our Associational Secretaries. This action has been delayed by our absence from home.

REV. W. S. HUBBELL, writing in the *Evangelist*, June 23, says: "Sunday cannot be maintained on the holiday level. Its existence depends on those who keep it for the nobler purposes of the higher life." This he said at the close of a long article in which he recounted the many ways, and the rapid development, of "Sunday-recreation." Mr. Hubbell bears strong testimony in favor of the fact that loss of reverence for the Sabbath and the placing of Sunday in its stead is the source of Sunday-recreation and consequent evil.

MASSACHUSETTS Congregationalists are still seeking to secure a law "giving the right of one day of rest in seven" to each employed person in that state. At the meeting of the State Association in June it was shown that "the number of men who must work 365 days in the year is rapidly increasing." That

Sunday is so changed to a day of labor in that "Puritan Commonwealth," and that the law for rest "one day in seven" cannot be readily secured, if at all, shows how radical the transition is which is sweeping all Sunday-observance away.

CUMBERLAND Presbyterians in their General Assembly lately held advised that members of the church refrain from encouraging Sunday traffic in any way, and that the Board of Publication consider the propriety of printing a tract on the subject. Some of the speakers urged that if such reports were adopted members ought to live up to them in such matters as traveling on Sunday, receiving mail, etc. The discussion showed that the Assembly could do little more than pass general resolutions, because of the apathy concerning Sunday, and the complicity of the churches with its disregard.

PROFESSOR H. M. BEARD, D. D., LL. D., lately preached a historical discourse on the Westminster Standards, in the course of which he said:

Every genuine attempt at reformation has begun with the study of the Word of God—with a consequent recognition of the fact that the truth as therein revealed has been altered and depraved in the teachings of the church, and has need, therefore, to be purified and restored to its pristine form. Reformation has been a spontaneous movement emanating from the individual conscience, and then from the collective convictions of men, each acting for himself. It has not been imposed or enforced from without. It has been a necessary result of the spiritual forces contained in the revealed Word of God—of these, vitalized, inspired by the Holy Spirit of God.

What Professor Beard thus states will be shown to be true of Sabbath Reform when Christians study and heed what the Bible says of the Sabbath. The errors connected with Sunday and the Sabbath have come through ignoring the Bible.

THE Congregational "Ministers' Meeting" of Chicago lately discussed the question of "Sunday-observance." Dr. A. H. Plumb, of Boston, was present, "whose words were refreshing and invigorating." The opening address was made by President Blanchard, of Wheaton, Ill. According to the *Congregationalist*, this was followed by breezy remarks from several brethren, who, while agreeing in the desirability of a better observance of the day, differed somewhat as to the best means by which to secure it. President Blanchard is in favor of a Sabbath which will furnish the physical rest and the religious instruction which are so much needed. This he deems impossible if one patronize the Sunday paper. He, as well as others, thought Sunday work should be discouraged except in cases of absolute necessity. Reference was made to the unnecessary work required of post-office employees and to the demands which professedly Christian people are making for their Sunday mail.

Speaking of the same meeting, the *Advance* says:

The remarks of the brethren brought out alarming need of agitation of this subject. In one of the Sunday-schools a teacher had taken her scholars out on a Sunday bicycle picnic. Other less startling instances were mentioned, bringing out the fact that the participation of Christians in Sabbath-breaking is one of the most deplorable features of the situation.

The reader will note that it is not the RECORDER which says that the want of regard for Sunday by Christians is "one of the most deplorable features of the situation."

THE Presbyterian General Assembly, at its late meeting in Indiana, had a "breezy time" when the Sunday question was brought up by a report from the Sabbath-observance committee. The substance of the report was adopted with eight recommendations, declaring the law of the Sabbath to be a perpetual obligation upon all men; calling upon all within the church to use their influence for the biblical observance of the day by abstaining from the purchase and reading of the Sunday newspaper, from all forms of amusement and unnecessary work on the "Lord's-day"; deprecating the opening of the gates of the Omaha Exposition on Sunday; commending the American Sabbath Union and its allied societies, and recommending that each pastor preach on the subject on some "Sabbath in next October." The Board of Publication and Sabbath-school Work was requested to prepare a lesson on Sabbath-observance. A proposition to petition President McKinley to prevent the fighting of any battles on Sunday was the occasion of a great outburst of the war spirit, and the commending of Admiral Dewey, by some, for his work at Manila on Sunday. The discussion revealed the gravity of the dangers which are threatening Sunday and its observance. Superintendents of Sunday-schools were requested to use a tract on "Sabbath-observance" on Review Sunday, the 25th of next September, and pastors were requested to read the report of the committee on "Sabbath-observance" to their congregations at an early day. The serious nature of the issues connected with the observance of Sunday is set forth in the following extract from the report:

Your Committee on Sabbath-observance would respectfully report that the present condition of the Sabbath question in the United States of America is one of very serious import.

The current of Sabbath-desecration has been swollen by many rivulets into a flood that appears to be augmented year by year, especially during this last decade of the nineteenth century, and threatens to sweep away our distinctively American Sabbath.

The fourth commandment rests lightly upon the masses of the people.

The standard of Sabbath-observance has been constantly lowered, year by year, until the American Sabbath of the early part of the century has largely given place to the continental Sabbath in many parts of our land.

That which fifty years ago would have shocked and scandalized the community now receives the approbation and endorsement of, not only the non-Christian, but a large portion of the professed Christian, population.

Many of the younger generation have no knowledge or conception of the sacred character of the Sabbath as it was understood and observed during the last, and the first half of the present, century.

By many of our people at the present time the standard of Sabbath-observance, instead of being found in the Decalogue, is found in personal convenience, the interests of worldly gain and sensuous pleasure, and is one of expediency rather than of principle.

When this great and representative body of Christians speaks thus, the RECORDER does not need to frame new sentences nor present new facts to show that Sunday is being "lost." Neither are we to be charged with aiding the destruction of Sunday, because we quote what its best friends say.

THE Committee on Railroad Fares for the General Conference announce that the various Railroad Associations have granted a rate of one and one-third fare to Milton Junction and return. Full particulars later.

IRA J. ORDWAY, } Com.
D. E. TITSWORTH, }

We have attempted to give such summaries of the doings of each of the Associations as will enable our readers to know the general features of each session. This has not been an easy task. To report several sermons, essays and speeches each day in a condensed form, so as to lose nothing good, and to write them up between sessions in the midst of many other duties, is by no means an easy task. To understand each speaker at a single listening and without chance for explanations, needs more keenness of perception and quickness of comprehension than we possess. To compile figures and statistics, given off-hand by rapid speakers and readers, without error, requires more mathematical skill than we possess, especially if the facts and figures be restated in different combinations and relations. We have sought to do justice to each, but evidence that we have not always succeeded is not wanting. For our failures we must beg as lenient judgment as those whom we have imperfectly reported can grant.

Each Association has had its local and individual characteristics. The delegates to and from the various Associations did excellent work. In all the Associations the denominational spirit found prominent expression, and there were some evidences of the growth of a broader denominationalism, though the conservatism which has been characteristic of Seventh-day Baptists yet holds the balance of power. Churches and Associations which are doing most have most of healthful enthusiasm and of hopeful radicalism in denominational matters. The spirit of wise and persistent aggressiveness still lingers, and much must be gained in this direction before forward movements can go forth to conquer. Santiago could not be taken by discussing the necessity of so doing. The spirit of work actualized in deeds is the only hope of success. Seventh-day Baptists and the Sabbath have been on the defensive too long. Aggressive work alone is positive and powerful. To await attack is usually a confession of weakness. To advance and force fighting or retreat evinces both bravery and strength. From the human standpoint our denominational work is food for laughter. Thus men look at it. From the standpoint of the Bible as God's Word and an authoritative book, success awaits it.

The consideration of the need and value of spiritual life formed a prominent feature in the Associations. The nature of the program in the Eastern made that theme more prominent at Rockville than at other places, but the spiritual element was not subordinate in any of the Associations. This feature of the meetings was most gratifying. Love for God and for truth, and loyalty for both form the fountain of spiritual life. All the Christian graces, the "fruits of the spirit," flourish in the soil of love and loyalty. The individual Christian grows strong, sweet-souled and pure through such life. The individual church rises to higher life and nobler deeds through such spiritual development. The difficult and important work of our denomination cannot be done without high spiritual life.

At the various Associations the writer has urged pastors to devote the coming year in an especial sense, to cultivating higher spiritual life in the churches. We renew that plea here. Our people do not need more "Creed;"

they do not need more knowledge of truth; they do not need more instruction as to theories about what truth and duty are, so much as they need the indwelling and out-going power which vitalizes all theories and assimilates all creeds, into life and character.

"THE MODERN SABBATH."

In the *Ram's Horn* for May 7, 1898, Rev. Johnston Myers, pastor of Immanuel Baptist church, Chicago, writes of Sunday under the head given above. He says:

Our Sabbath, as a day of worship and service for Christ, is almost a thing of the past. I am narrowing the view to our own city and to the condition of affairs with which we are contending, yet what I say, for the most part, applies to every city in the land. To an overwhelming majority of people in our city the Sabbath has no more claims than any other day. They have no more regard for Sunday than they have for Monday. A minority of people, which grows less and less every year, think of it as a day of worship. Select any of the thickly populated portions of our city, and a canvass, recently made, would represent the facts. One family out of every nine visited were found to be in attendance upon any place of worship, or to have any distinctively religious life. It is a well-known fact that there is more debauchery, drunkenness and crime upon the Sabbath than upon any other day of the week. So absolutely is this true, that many of our great enterprises are paralyzed on Monday because of the influence of the Sabbath, and the Monday's docket of the police court is usually twice the length of that of any other day. Our public works and many of our great contractors are now working steadily seven days in the week. Our avenues are crowded with bicyclists, who have no more thought of the sacredness of the day than would the heathen devotee in the heart of China. The Sabbath is, virtually, lost to the church of Christ to-day.

Startling, because true, such statements overcast the future as thick, swift-rising clouds do the sky when an August thunder-storm gathers. Among the potent causes which have brought this ruin is the refusal of Baptists, like Mr. Myers, to be true to their claims of obedience to the Bible and the Sabbath of Jehovah. How long the rising ruin must impend will depend much upon how long Mr. Myers and his compeers continue to undermine Sunday, as well as the Sabbath, by false claims concerning what the Bible teaches. The last sentence in Mr. Myers' statement needs amending. It should read: The Sabbath is lost to the Christian church, and their efforts to put Sunday in its place have wrought double ruin.

"FIGURES CANNOT LIE."

Pastor Geo. W. Lewis, of Salem, W. Va., sends the following, which is written by a Christian who is not a Sabbath-keeper. The same conclusion has been reached by various scientists who have made more elaborate calculations than these by Mr. Ashburn. We are content to abide by the Inspired Record, which teaches the utter fallacy of the popular notions concerning the time of Christ's crucifixion and resurrection. But Mr. Ashburn's method may help some one else out of the fog of tradition, and hence its publication:

Christ rested the evidence of his Messiahship on his entombment for three days and three nights, Matt. 12: 38-40. If he was crucified on Friday, according to popular opinion, he lay in the grave only one night and one day; in which case the event does not fulfill the prediction, and the evidence fails.

But is the supposition that he was crucified on Friday correct? Let the unerring cycles of the spheres answer. He was crucified on the day of the preparation for the passover, which preparation was on the 14th of the lunar month, the commencement of which was nearest to the vernal equinox. I see by the almanac for the present year that there was a new moon on the 22d day of last March, at 3h. 41m. in the morning. I calculate back 23,104 lunations which brings me to March

19, A. D. 30, at 9h. 40m. in the evening. This being after sunset places that change of the moon on the 20th, according to the Jewish method of computing time, and the commencement of the month Abib, and of the sacred year, at the going down of the sun on that day. That makes the 14th day of the month to correspond with the 3d day of April. The 3d day of April of the present year occurred on Sunday. In the 1,868 years preceding there were 682,272 days, or 97,467 weeks and 3 days, which brings the 3d day of April, A. D. 30 on Wednesday. So Christ being entombed on Wednesday evening and rising on Saturday evening (Matt. 28: 1-6) makes three complete days and three complete nights, no more, no less. His prediction is fulfilled, and his Messiahship is proven.

F. J. ASHBURN.

MAY 24, 1898.

CONGREGATIONALISTS ON SUNDAY.

The *Defender* reports the action of the Massachusetts Congregational Association concerning Sunday, and "Also words of wholesome warning from two eminent ministers," as follows:

The churches fail to appreciate the efforts of those who are trying to prevent Sabbath-demoralization. This demoralization is only a sign of other forms of demoralization. There is a sad lack of reverence in worship, and of reverence for parents, a lack of purity in politics, and a lack of the old integrity in business. The Sabbath was to be a sign, according to Ezekiel 20: 12, of other and deeper things than itself. All thinking people recognize a breaking away from respect for institutions, such as the family and the church, and a reliance upon a sentimental religion,—which is a sort of jelly-fish piety.

The tendency is toward a lax observance, and a lax theory concerning the day. Some ministers in so-called orthodox pulpits ally themselves with the press (which wants its Sunday edition), to pull the day down. When will our ministers and others learn that Christianity itself will not long survive with all the institutions of Christianity gone? Here lies the trouble. My suggestion to the committee is this: prod the ministers, and make them ashamed of their sins of omission and commission as regards the Lord's-day.

If the RECORDER were to "Prod the ministers," etc., some correspondent would be sure to write charging us with want of charity and injustice. But facts are not changed by being ignored, nor are evils cured by being denied.

CHRISTIANS CONDEMNED.

The RECORDER is sometimes called to account for suggesting that Christians have secured the downfall of Sunday by their erroneous teachings concerning the Sabbath. But the friends of Sunday are not slow in calling their Christian brethren to account for the part they take in destroying regard for Sunday. Here is a bit from the *Christian Advocate*, as quoted by the *Defender* for July:

One of our bishops recently sent us a tract entitled "The Sunday Bicycle." The Sunday bicycle is in this region a disgusting exhibition of irreverence and desecration. Now let the good bishop follow up his efforts by a tract on Sunday camp-meetings, Sunday Quarterly Conferences, Sunday debt-raising, and dedications where the services are largely financial, and all other work which interferes with the sanctity and beauty of the day of God. The church is largely responsible for much of the Sunday-desecration of which we justly complain. The Sunday bicycle is by no means the only sinner in this matter. How would it do to mention just here an old parable concerning a beam and a mote?

WAR NEWS.

Our last issue went to the mail just as the most important incidents of the war in Cuba occurred. The American forces under General Shafter closed in around Santiago during the last days of June and the first two days in July. The Spanish forces were strongly intrenched. They fought bravely and desperately and under circumstances most favorable for success. Under equally unfavorable circumstances the United States forces gained steady and permanent success, but with great loss. The Spanish fleet lying in the harbor,

shelled the United States forces steadily and with most serious results. The fire from the fleet was more disastrous in many instances than the opposition of the intrenched Spanish forces on the land.

By the close of Sabbath-day, July 2, it was evident that Santiago must soon fall and that the Spanish ships in the harbor would be at the mercy of the heavy artillery from the shore. It was already known that there was space for the Spanish to pass the sunken Merrimac and so leave the harbor, but there was little or no expectation that they would attempt to do so. But on the morning of Sunday, July 3, the entire fleet steamed out of the harbor, and turned westward running near the coast in the vain hope of escaping the guns of Sampson's fleet. As soon as the Spanish ships were clear of the harbor the American vessels opened fire, and a fierce running fight began. All the Spanish ships except one were disabled and driven on shore within the first twenty miles. The Cristobal Colon, because of her great speed, ran up the coast about sixty miles before she was beached and forced to surrender. The fleet came out about 10 A. M. and the vessels were all in ruins by 2 P. M. The loss of the United States forces was one man killed, and two wounded. The following dispatch brought the official news to Washington about noon on the 4th of July:

Playa, via Hayti, Secretary Navy, 3.15 A. M., Siboney, July 3:

The fleet under my command offers the Nation, as a Fourth of July present, the destruction of the whole of Cervera's fleet. No one escaped. It attempted to escape at 9:30 A. M., and at 2 P. M., the last, the Cristobal Colon, had run ashore sixty miles west of Santiago, and has let down her colors.

The Infanta Maria Teresa, Oquendo and Vizcaya were forced ashore, burned, and blown up within twenty miles of Santiago; the Furor and Pluton were destroyed within four miles of the port. Loss, one killed and two wounded. Enemy's loss probably several hundred from gun fire, explosions and drowning. About one thousand three hundred prisoners, including Admiral Cervera. The man killed was George H. Ellis, chief yeoman of the Brooklyn.

"SAMPSON."

GRATITUDE OF THE NATION.

The following message was sent to Admiral Sampson by the President:

To Admiral Sampson, Playa del Este:

You have the gratitude and congratulations of the whole American people. Convey to your noble officers and crews through whose valor new honors have been added to the Americans, the grateful thanks and appreciation of the Nation.

"WILLIAM MCKINLEY."

THANKS FROM SECRETARY LONG.

Secretary Long sent the following dispatch in reply to Admiral Sampson:

Admiral Sampson, via Cuba:

The Secretary of the Navy sends you and every officer and man of your fleet, remembering equally your comrades in the field, grateful acknowledgment of your heroism and success. All honor to the brave. You have maintained the glory of the American Navy.

"LONG."

The extraordinary character of this victory offers a full counterpart to that of Admiral Dewey, at Manila. It demonstrates the value of coolness and skill in the handling of guns and ships, and attests the high character of the American seamen and officers. Great as is the victory, the treatment of the captured Spaniards by our men heightens its glory. Many were saved from drowning by our boats and a guard was set to protect them from the Cubans on shore. The cruelty of the Spaniards to Cuban prisoners before the coming of the

United States troops was so great that the Cubans can be restrained with difficulty from retaliating in a similar manner. If it was not that this is a war forced upon us by the demands of humanity, and a higher civilization, we would not chronicle this news. We had hoped that the war might be bloodless. But now as often in the history of the world, the way to better things lies through the dark valley.

SANTIAGO.

On Sabbath, July 3, General Shafter demanded the surrender of Santiago, and granted twenty-four hour's truce before bombardment, if surrender was refused. General Toral, the Spanish commander, refused to surrender. Later the British, Portuguese, Chinese and Norwegian Consuls united in asking that the truce be extended to 10 A. M. July 5th in order that non-combatants might leave the city, and be granted protection at Caney, and other points within our lines. On this request General Shafter extended the time until noon of July 5th. Meanwhile General Pando, with 5,000 Spanish veterans, had eluded the forces of the Cubans left to guard his line of advance, and on Sunday he entered Santiago. Thus aid came to the beleaguered city on the day when its protecting fleet was destroyed. A heavy tropical storm set in, making it impossible to bring forward the heavier siege guns. The storm also brought great privations to our troops lying in the trenches, and it was deemed best to postpone the bombardment. Such is the situation as we go to press, and we hope that the ultimate surrender of the Spanish forces will prevent further bloodshed.

IN THE PHILIPPINES.

The first fleet of reinforcements for Dewey reached Manila on the 30th of June. The arrival was delayed because the fleet stopped to capture the Ladrone Islands, which lie in the line of travel between Hawaii and the Philippines. This capture was accomplished without fighting. A garrison was left in charge and the Spanish governor was taken to Manila. The Ladrone or Mariana Islands form a chain of 15 volcanic islands. They contain 4,000 or 5,000 square miles of fertile land, and have a fine climate. Their greatest value at present is for a coaling and supply station between Hawaii and the Philippines. Probably Dewey has taken possession of Manila before this time.

FROM SPAIN.

The news of the loss of Cervera's fleet has produced great gloom in Spain, and rumors of a "Cabinet Crisis," or worse, are rife. A small fleet of war vessels has sailed by way of Suez Canal for operations against our forces at the Philippines. The project seems foolhardy beyond belief, but it is in keeping with the whole course of Spain in this wretched business.

The Powers of Europe are urging Spain, in an informal way, to sue for peace. As yet Spain seems wholly disinclined to such a course.

HAWAII IS OURS.

After full deliberation and greatly prolonged and unnecessary delay, especially in the Senate, the vote to annex Hawaii to the United States has gone through "two to one." The President has signed the Resolutions, and the Hawaiian Islands belong to the Union. This has come about in such a

manner as leaves no chance for questioning or complications. Hawaii made definite propositions for becoming a part of the United States. These propositions have been accepted. Thus Hawaii becomes a possession of the United States, but not an independent state. The President appoints a Board of Commissioners who will recommend such legislation as seems best for the new possession. Meanwhile the existing government will continue under the United States flag and constitution as provided for in the resolutions of annexation, for which we have not space here. Her treaties with foreign nations are now replaced by the treaties of the United States. We think that the whole matter has been wisely handled, and that the minor details which are in the hands of the Executive and of Congress, will be adjusted with equal wisdom. Of the value of this annexation from commercial and strategic considerations there seems to be no chance for doubt. But we hope that still greater value will appear in this permanent footing for the advancement of a better civilization among the islands of the Pacific.

TERRIBLE DISASTER AT SEA.

It is a sad duty to report one of those fearful scenes of death and destruction at sea, which are possible in spite of all precautions and improvements which modern science has provided. It is told by the *New York Tribune* in the following:

The French Line steamship, La Bourgogne, which sailed from New York last Saturday morning for Havre, crashed into the British ship Cromartyshire on the morning of July 4 at 5 o'clock, about sixty miles south of Sable Island, sustaining fearful injuries, from the effects of which she went to the bottom in less than three-quarters of an hour. Out of the 735 souls aboard the steamer only 165 were saved. There were seventy women passengers, and of these only one, Mrs. A. D. La Casse, of Plainfield, N. J., was rescued. Nearly half of the men saved were members of the crew of the steamship.

The survivors of the disaster tell well-nigh incredible tales of the panic that followed the crash, and of the frantic cowardice and cruelty displayed by the members of the crew and some of the steerage passengers, many of whom were Italians. Several witnesses agree that the majority of the passengers might have been saved if they had not been beaten away from the boats and struck off from the lifeboats by the sailors. Some of the passengers were stabbed by Italians from the steerage as they were attempting to reach the boats and the rafts. The women and children received less consideration than the men, but in spite of the awful panic the women are said to have been comparatively cool.

The accident occurred in a dense fog when La Bourgogne was rushing through the water at a high rate of speed. She struck the Cromartyshire on her starboard side. Only five of the ship's officers were saved, and the survivors say that they displayed coolness, but were unable to quell the panic. Captain Deloncle was on the bridge as the ship sank with a terrific explosion of her boilers. The Cromartyshire hove to and her crew rescued those who were saved. On Monday afternoon the Allan-State steamer Grecian was sighted and towed the Cromartyshire to Halifax.

The writer can appreciate something of the terrors of the scenes, by the memory of the fact that, in company with his wife, he was on the "City of Rome," near the place where the Bourgogne was lost, when a steamer rushed out of the fog, and a fatal collision was avoided by less than one-fourth of a ship's length. It is impossible to describe the fearful possibilities which surround a ship in the fogs on the "Banks."

JESUS CHRIST ended the miracles, he only began the parables; and it is for us to carry out those parables and multiply them according to the ever-varying color and tone of the times in which we live.—*Joseph Parker.*

NORTH-WESTERN ASSOCIATION.

The North-Western Seventh-day Baptist Association held its 52d Annual Session at Garwin, Iowa, June 16-19, 1898. President, E. A. Witter, of North Loup, Nebraska. It was opened by a praise service, led by G. H. F. Randolph, of Marlboro, N. J., central thought, "Likeness to Jesus." Pastor Leon D. Burdick, of Garwin, welcomed the Association in an appropriate address. Among other things he said: "We welcome you as loyal Seventh-day Baptists, whose coming will bring great good to us." The Introductory Sermon was preached by Pastor L. A. Platts, of Milton, Wis., Text, Psa. 137: 5. Theme, "Loyalty to the service of God." The sermon was strongly denominational and of a high character. Some leading thoughts were as follows: The worship and service of God with the Jews centered in Jerusalem and the temple. Jerusalem had been the pride of the Jewish people under David and Solomon. Its glory had departed. It lay in ruins. The remnant of the faithful were captives in a strange land where their oppressors demanded of them the "songs of Zion." Broken-hearted, they could not sing. But even then exiled and enslaved, bidden to sing the songs which had made the temple worship glorious in happier days, they remained loyal to God, and he who spoke for them in the words of the text voiced their fidelity and faith. There are few, if any, examples of loyalty and devotion which surpass that which the text sets forth. Here are lessons for us:

I. We owe loyalty and devotion to our denomination. (a) Because it is based on purely scriptural grounds. We stand on a whole Bible. Obedience to the Bible as the word of God, faith in Christ as the Son of God, and reliance on the guidance and power of the Holy Spirit are the foundations of our faith. We must be loyal to our Father thus revealed. (b) We accept the Sabbath on the authority of God's law and keep it for the reasons he gave, that we may remember him in loving obedience and sweet communion. Thus we are lifted nearer to him. (c) We accept baptism as a fundamental symbol of our entrance into eternal life in Christ, and hence have no need to invent a fiction like that of commemorating Christ by rejecting the Sabbath and placing Sunday in its stead, in lieu of the commemoration of his resurrection and of our resurrection in him through the ordinance he has commanded.

II. We ought to be loyal to our denomination because *it is ours*. No man is worthy the name and place of husband and father who is not more loyal to his wife and children than he is to others. This is an universal law, and obedience to it is the only way to success.

III. We must express our loyalty by careful and continued study of the Bible and of the truths for which we stand. We are bound to God and truth by so many cords that we must be true even if the Jerusalem of our faith seems to lie in ruins. Thus only can the walls be rebuilt. Thus only can we be blessed. The sermon sounded a key-note of great value.

AFTERNOON SESSION.

The first half of the afternoon was taken up with business: letters from churches, communications from corresponding bodies, etc. G. H. F. Randolph appeared as delegate from the Eastern Association, Madison Harry

from the Central, Geo. P. Kenyon from the Western and F. J. Ehret from the South-Eastern. At 3.30 a praise service was conducted by Chas Hull, of Chicago, after which came the "Sabbath-school Hour," conducted by Pastor S. H. Babcock, of Albion, Wis. He said, the value of the Sabbath-school makes the theme of this hour one of the most important. We must be *diligent* in teaching the Word of God, for the next generation will be molded by our teaching, or our failure to teach. We should so teach that they may stand on our shoulders and so gain higher success for truth and righteousness.

"Is there a decadence in Sabbath-school work?" was assigned to L. A. Platts. It is not possible to answer that question in a wholesale way. In the great multiplicity of organizations at this time one department of work is likely to be neglected for another which may be later and more attractive. We are in danger of failing in concentration and persistency, when demands are multiplied. Probably "Higher Criticism" has interfered in some places with Bible-school work. We must cling to the Bible and teach it as God's revealed will to us, and hold to it with the undying grasp of love. If there be decadence of interest it must be found and cured by personal inspection on the part of those who teach.

"How can methods be improved?" was assigned to A. H. Lewis. Spend little time on outlying facts, geography, statistics, descriptions, etc. Spend no time on abstract questions, on disputed doctrines; none on metaphysical hair splitting. Find the spiritual truths that touch the lives of those you teach, and teach them with direct application to their needs, duties and surroundings. The Word of God must be taught as the source of soul life. That conception will lead to right methods.

Wm. B. West, of Milton Junction, read a paper on "Teachers' meetings," their purpose, etc. Such meetings are highly necessary. All teachers should know what practical truths are taught in the lesson. This is best attained in a class. If much "normal" work is needed let there be a normal class also. Other things being equal, the pastor is the best leader. He should always be present and the school should not teach doctrines antagonistic to those taught from the pulpit. The aim of all study should be the development and the application of spiritual truth.

E. A. Witter, pastor North Loup, Neb., spoke on "Should teachers be required to attend Teachers' Meetings?" Yes, through the compulsion of obligation and of love for the work.

Geo. W. Hills spoke on, "Should the church pay the expense of the Sabbath-school?" Yes, the school is an important part of church work. It is not separate and should be held in the closest of sympathy and in constant organic touch with the church. A living church will cherish and support its school.

EVENING SESSION.

Praise service, led by C. C. VanHorn. F. J. Ehret, delegate from West Virginia, made an interesting address on the "Spiritual results of mission work in West Virginia." He reviewed the history of the state in general, and of the Seventh-day Baptist interests, religious and educational. His address showed that the advancement in West Virginia, in church and educational work, for the last thirty

years has few parallels. He paid a high tribute to Seventh-day Baptists outside of West Virginia who have aided in its development and in the establishment of Salem College.

SIXTH-DAY—MORNING SESSION.

The first half of the session was given to business, including annual reports. Among them was the report concerning the Tract Depository at Milton Junction. A good work has been done by it in the circulation of literature, and the Association ordered that the keeper of the depository should be made a permanent officer of the Association, under the appointment of the Association from year to year. At close of the business session a special prayer service was conducted by Mrs. L. D. Burdick. Following this came the

MISSIONARY HOUR,

Conducted by G. H. F. Randolph, in behalf of Secretary Whitford. In opening the hour Mr. Randolph laid down "three principles in missionary work." (a) God opens the doors for missionary work. (b) Work must not be measured by evident results, but by faith in God, and in his guidance unto success. (c) All mission work is one, and under one leader, Christ.

Pastor D. B. Coon, of Farina, spoke of "general missionaries," and their work on home fields. Ashurst in Alabama, Cottrell in Louisiana and Mississippi, Lee in Texas and Arkansas, Skaggs in Missouri and Indian Territory, Socwell in Iowa, and Loofboro in Wisconsin, and of the desire of the Board to place general missionaries in Kansas, Nebraska, Dakota, Minnesota and Oregon.

L. C. Randolph, Chicago, spoke of "missionary pastors" and their work. He urged that all pastors should go from their churches for a time in each year on evangelistic work, because of the benefit to themselves, to their churches, and to the cause in general. Mr. Randolph urged that the churches become more aggressive in denominational work of all kinds.

E. B. Saunders spoke of the work of "special evangelists." He said: The one question is how we can do the most lasting good for the souls of men, and gain the most of honor for Jesus Christ. He reviewed the evangelistic work since 1892, giving statistics and drawing the conclusions that when the special evangelistic work has been pushed, the largest results for good have come, both as to numbers, Sabbath converts, and the spiritual life of the churches. He also showed that for the last eighteen months, during which special work has been lessened for fear of debt, the decline in good results had been correspondingly great.

The leader, Randolph, spoke of the work in China, and set forth that the immediate and pressing need on that field is the enlargement of the educational facilities by a building and a teacher for the Boys' School. Much interest was evinced in the discussions of the Hour.

AFTERNOON SESSION.

After some miscellaneous business, the Woman's Hour came, conducted by Mrs. L. D. Burdick, of Garwin, in place of Mrs. Geo. W. Burdick, Associational Secretary. A report from her pen will be found on the Woman's Page.

A prayer service, led by E. B. Saunders, followed the Woman's Hour, after which came the Education Hour, conducted by President

W. C. Whitford, of Milton College. Introducing the program, he said: "The work of our schools is like seed hidden in the earth; like the lower foundation stones in a great building. It is vital and fundamental, but it does not come to the surface prominently, unless some occasion like this calls it forth." Mr. Ehret spoke of Salem College, of the high spiritual and religious atmosphere of the school, of its ability to meet the great demand for higher education in West Virginia, and of the widespread influence which it has already exerted in the brief period of ten years. President Whitford spoke tenderly of the noble men at Alfred University, Rogers and Coon, who have lately fallen at their posts, and called Geo. P. Kenyon, delegate from the Western Association, to speak of Alfred. Mr. Kenyon spoke of the noble and self-sacrificing work of the founders of Alfred University—Kenyon, Allen, and others, and of the power of its general influence for good. President Whitford then spoke of Milton College as being the surviving one of five schools started by Seventh-day Baptists in the Northwest. He said that the best colleges of a century ago graduated men with high degrees from courses of study much less valuable than those pursued at Milton. He showed that the growth of normal and high schools had restricted the field of patronage until Milton must appeal to Seventh-day Baptists for patronage more than ever before. He also spoke of the religious life and the evangelistic spirit and work which have been a prominent characteristic of Milton through all its history. The Hour closed with an address from L. A. Platts, who spoke of the need of a collegiate training as the only ground of high success in professional work, and of the comparative failure of those who rely on special courses and professional training, particularly among teachers, without the broad foundation given by collegiate education. He demonstrated that our schools offer abundant advantages for such training. The Hour was vigorous and inspiring.

The evening service, prayer and conference, was conducted by E. H. Socwell and C. C. VanHorn. In spite of the excessive heat of the day, and suggestions of cyclones, the meeting was well attended. The general theme was, "Abiding in the vine and bearing fruit the test of our Christianity." From ten to eleven o'clock the symptoms of a cyclone were prominent. The writer with others who had retired were called to prepare for going to a "cyclone cellar," a few feet from the home of Pastor Burdick. The cloud passed over without local damage. It was followed by a thunder shower. This section of Iowa has made an unusual record in the matter of cyclones this season, and "cyclone cellars" form part of a well-equipped home.

SABBATH A. M.

The morning service was under the direction of Pastor Burdick, of Garwin. Sermon by G. H. F. Randolph, delegate from the Eastern Association; text, Song of Solomon, 2: 13; theme, "Christ's call to better things." God is always calling his people up to better things and higher life. As he called Israel from Egypt and from Babylonia, he now calls us to the freedom and blessedness of higher spiritual life, to greater strength and to higher endeavor in his service. Not only his people, but all men, even the unsaved, are in-

cluded in this call. Men are hindered from heeding God's call, because they do not realize that they are called to leave only that which is evil, and to come to that which is good. They are not called to slavish service, but to a joyful life of peace. God calls his children higher that they may be more abundantly blessed. He calls as a father, tenderly, name by name. Heed his call, with responsive and loving service.

After the sermon came the Sabbath-school, under direction of W. L. VanHorn, superintendent of the Garwin school. The lesson, Matt. 28: 8-20, was taught as follows:

1. "The time of the crucifixion and resurrection of Christ," by H. D. Clarke. This was a chart exercise, showing the crucifixion on Fourth-day, and the resurrection on Sabbath evening.

2. "Carrying the good news." L. C. Randolph. The women hastened to spread the good news, though harassed by doubts, and derided by those who thought it only "an idle tale." We are commissioned to spread the story of the risen Christ, at once and always.

3. "Encouragement." Charles Hull. No one can carry this message who is not courageous. The angel promised the waiting ones that Christ would meet them in Galilee. Christ meets and helps us when we go in the way of duty bravely.

4. "Resurrection proven by Christ's enemies." A. H. Lewis. Evil bears witness to truth by its opposition. These are lessons for us. Tell the truth. Shun prejudice. Be not bribed into silence or sin, and know that God and truth cannot be bribed.

5. "The meeting in Galilee." President W. C. Whitford. Sacred places in Palestine are unknown, but great truths and facts remain. A few obeyed, believed, met Christ, received the Great Commission and went forth to conquer the world for Christ. "In his name." Great truths are always committed to the few. Seventh-day Baptists are no exceptions to this rule. Let us take courage and go forward.

SABBATH AFTERNOON.

Sermon by George P. Kenyon, delegate from the Western Association; text, John 14: 6; theme, "Importance of starting right and keeping right." Christ is the way, the path. Obedience is the first essential on our part. The way is plain, and God is patient with us if we try to follow it. Jesus is the truth. In him God's law, love and everlasting purposes center and unite. Christ is the life; our life. Dwelling in us, he destroys sin, conquers opposition and imparts eternal life. Life in Christ and with Christ insures victory. Let us abide in him.

Evening after Sabbath came a sermon from Madison Harry, delegate from the Central Association; text, Phil. 3: 8; theme, "Richness and value of the knowledge of Christ." It was much every way, more than we can comprehend, when one like Paul counted all things as loss for sake of the knowledge of Christ. We need such devotion in order to do our work. The special and peculiar work God has given cannot be done unless we come into sympathy with Paul and into possession of his spirit and purpose. The excellency of the knowledge of Christ comes when the law of God is written in our hearts. Then eternal life is begun in us, and this life becomes one of glad obedience. The profound yet

simple truth which underlies this knowledge is that God's love in Christ is redeeming the world unto him. All may gain this knowledge, and it is power. Obedience, service and suffering are the doors through which we enter into this knowledge.

FIRST-DAY.

After a business session, L. A. Platts conducted the Young People's Hour." He was assisted by E. B. Saunders, who will report the Hour in the Young People's columns of the RECORDER.

SERMON.

L. C. Randolph preached from Rev. 21st chapter; theme, "The Four Walls of Christian Character." Christ seeks to reconstruct the hearts and lives and character of men. There are four fundamental elements in this reconstruction:

1. "Conscientiousness." This lies at the bottom of all character-building. Seventh-day Baptists stand for it. It equals honesty, integrity, truthfulness, righteousness. All these, through and through, unite to build the wall of conscientiousness.

2. "Compassion." Uniting with conscience, compassion makes the corner and forms another side of the "four-square" soul. Sinai and law stand for conscience. Calvary and love unite to give compassion. This gives tenderness, watchcare, gentleness, forbearance. These rear the wall and cement it in everlasting oneness.

3. "Contentment." When law and love unite in any life, contentment comes. This is peace and satisfiedness in one. It smiles in a hovel as in a mansion. It makes life firm and glorious. Contentment is not stagnation, but, rather, satisfied and satisfying activity.

4. Last of all, closing the fourth side of the four-square life in Christ, is "Courage."

This rises above fear and feeds on doubt. In earthly warfare Dewey exemplified it when he gave orders, "Steam ahead" into the harbor of the enemy sown with death-laden mines and covered with belching ships. Courage is not noise. It is seeing and doing duty. Courage builds when all oppose. It stands when all flee. It laughs at fear and "steams ahead" straight into darkness. It makes public opinion and conquers opposition. It lives what it believes. Thus God builds and seeks a people who will build four-square lives, perfect as the Eternal City to which we are called for rest when earthly building is over. Arise and build.

Sunday afternoon was given to the "Tract Society Hour," and to closing business. In that Hour A. H. Lewis spoke of the Society as being the one and only organization in which the denominational work of the Seventh-day Baptists finds expression. He dwelt upon the SABBATH RECORDER as the bond of life and union between the people and the churches, and of the Special Monthly Number as being the most available means of reaching the world with Sabbath truth. H. D. Clarke, who was to preach in the evening, requested that he be allowed to retire, that A. H. Lewis might speak again, upon "Dangers which threaten Protestant Christianity through loss of regard for Sunday." Many not Seventh-day Baptists were present, and a deep interest was evinced in the facts presented. He urged that the only way of escape from the evils of Sabbathlessness is by a return to the observance of the Sabbath on the part of Christians, as required by the law of God and exemplified by the words and deeds of Christ. Much good came to Garwin and to Iowa through the Association. Wisconsin, Minnesota, Nebraska, Kansas and Illinois were represented.

Missions.

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

EVANGELIST E. B. SAUNDERS, after attending the Eastern, Central, Western and North-Western Associations, where he spoke many earnest words for evangelism, and met with the Christian Endeavorers planning with them for more earnest and extensive work, is now settled in his home at Milton, Wis., for a vacation and rest. This he very much needs, and it is hoped between now and Conference he may be very much refreshed, strengthened and built up physically for the fall campaign of evangelistic labor.

EVANGELIST D. W. LEATH, in a late communication, reports that he is holding meetings near the town of Winthrop, Little River County, Ark.; has been there several days. A First-day Baptist woman had accepted the Sabbath, and a man was ready to come into a church there when one was organized, he having been converted in the meetings. There are about ten persons in the community who express themselves as believers in the Sabbath, but have not yet commenced to keep it. Mr. Leath has an appointment to hold some meetings at Oxford School House, near Texarkana, Ark. After the close of these meetings he will help Bro. J. F. Shaw in a series of meetings in Texarkana, which is quite a city on the line between Arkansas and Texas. Bro. Leath expects to attend Conference.

EVANGELIST J. H. HURLEY, who is conducting the gospel tent work in South Dakota, writes that they had moved their tent from Big Springs to Viborg. After they had erected their tent and he and Bro. Pearson had put in the seats, there came a heavy rain and hail storm. It continued to rain during Friday night, Sabbath-day and a part of Sunday. The ground selected was rather low and for three days the tent was in water a foot deep. On Monday they moved the tent to higher ground and held their first meeting in the evening. Considering the dampness and cold, the attendance has been good. On Sunday evening, June 12, in the afternoon and evening they were unable to give seating room for the crowd. It being pleasant, the curtains were raised and all had a chance to see and hear. There are some evidences of a deep spiritual feeling being awakened. We cannot now tell what the results will be, but are praying for a great outpouring of the Holy Spirit and a gracious work of salvation and spiritual quickening. They will move the tent from Viborg to Smyth and from thence to Dell Rapids before the tent season closes. It is expected that these Gospel tent meetings will be a source of great good and enlargement to our Scandinavian brethren in South Dakota.

THE General Conference and the Anniversaries will soon be at hand. Many are planning and are getting ready to attend them. This Conference is expected to be a great meeting. But in what sense do we desire and expect it to be a great meeting? It is hoped its greatness will not be merely in the largeness of the attendance, or in artistic display, in stunning sermons and addresses, in elaborate and well varnished reports, or evanescent enthusiasm. In many respects it will be a crucial Conference to us as a people. There are some important questions to be settled

at this Conference, hard problems to solve, a spiritual uplift and a girding for work to be gained, for our cause to prosper and be victorious. This Conference should be a great meeting because of great spiritual life and power conferred from on High to those who attend and from them to all the people; because of great measures of wisdom bestowed, and great energy, purpose and consecration obtained, to do the work to which we are called as a denomination. There should be much praying between now and the opening of Conference for such largeness, for such endowment of the Holy Spirit. If we all go up to this yearly convocation, there praying, with humble spirits, sinking self in Christ and his cause, earnestly desiring to be just as Jesus would have us be, to do as he would have us do, and to give of ourselves and our substance as he would have us give, we shall have a great meeting which will last the whole year round.

TRUST AS A SUBSTITUTE FOR TROUBLE.

The spirit of this generation is fretted with anxieties. The age is feverish, it is not restful. It accomplishes a great deal, but its tendency is to wear itself out by mad attempts to do more than it finds itself able to do. This restlessness no doubt tends strongly to reduce the average duration of life, counteracting in some measure the gains due to a better understanding of the laws of health and a larger diffusion of physical comforts and to other causes. The uselessness of constant worry and anxiety, no intelligent man needs to have proved to him. Restlessness implies unavailing activity of mind, if not of body; fretfulness means refusal to accept the inevitable; anxiety denotes the condition of mind which takes the possible trouble of to-morrow upon the burdened spirit of to-day. In homely phrase this is equivalent to burning the candle at both ends.

There is a profound philosophy in the teaching of Christ. Take no thought for the morrow, or rather, Be not anxious for the morrow. What is the use of worrying about what may be or may not be. Man has no control over the future; that is in God's hands. No one by being anxious can make one hair white or black, or add unto his stature or change the current of events. The future is in God's control. He shapes destinies, and brings things to pass according to his divine pleasure, which is always for our good. We may be anxious over the things which are under our control—how we may best do our work and discharge the obligations resting upon us. We may take thought as to how we shall work out our own salvation; how we shall make our influence felt for God's cause; how all our powers and opportunities shall be used to the best advantage; how our helpfulness to others may be increased. Concerning these, we are bound to take thought; but as to the results it is not for us to be anxious. If we do our duty at all times in the fear of God and with all the intelligence we have, we should be able to rest in perfect content.

A great many people never know what it is to cast their care upon God. Even those who have come to him to have the burden of sin removed have not learned how to trust him. We are to trust him as we trust others. We may learn the lesson by simple observa-

tion, if we will. The farmer puts his seed in the earth. Here is an example of trust. Suppose after sowing good seed in good ground, he fell into anxiety about it. Will it sprout? will it grow? will the tender shoot find its way through the soil? Suppose it should not? If the principle of life within the seed is not strong enough to overcome all the obstacles to germination and growth, there will be no plants, and no crop, and no harvest. That will mean a total loss, and total loss will mean bankruptcy and starvation. How he might brood in imagination over coming ills! How dark the morrow might be painted! What a burden of anxiety might not roll upon his spirit! And all to no good or useful or sensible end. Instead of this he acts in consonance with the laws of God. He plants in trust, and because he has this trust he lies down at night in sweet and restful sleep; he rises in the morning refreshed and ready for the toils and burdens of the day. He works until he is weary, and finds in rest a sweet compensation. He learns that God giveth his beloved sleep.

"O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And 'giveth his beloved sleep.'"

Those who became the world's heroes by great deeds learned how to confine the labors, thoughts, anxieties, dangers of each day to that day, and not to look ahead in terrible apprehension. The great soldiers have been those who, having made every possible preparation for the morrow's battle, lay down at night like the simple, trusting farmer, and fell asleep, conscious of duty done and obligations met, and lost themselves in forgetfulness.

The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted. If he had cared nothing about us he would not have redeemed us at such a great cost. If he had been indifferent to our fate he would not have sent Christ as the pledge of his love. If he had care enough and love enough and power enough to open a way to our salvation, we may certainly trust him with all we have.

And what kind of a trust is it that is always doubtful? If we ask him to forgive our sins and blot them out of his book of remembrance, why worry about it and wonder if he has done it? If we commit our ways unto him, why disturb ourselves with fear lest he forget his charge? If he says to us, Sufficient unto the day is the evil thereof, why load ourselves down with anxiety about the possible evils of to-morrow? If he has power over the future and we have not, why waste our time, strength and courage in fretfulness?—*The Independent*.

WE are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—*Lyman Abbott*.

HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the wills of God.—*Ralph Cudworth*.

Woman's Work.

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

RESULTS OF MISSION WORK IN THE HAWAIIAN ISLANDS.

BY MISS MARY T. LYMAN.

In the year 1820, two hundred years after our God-fearing ancestors set foot on Plymouth Rock, the first ship-full of missionaries—earnest, consecrated, Christian men and women—landed on the shores of the Hawaiian Islands, where nature's touches had left only beauty, but where man's work was vile. So, for two hundred years longer than our brothers in these tropical seas has our land felt the influence of those liberty-loving, high-minded seekers after righteousness, who first gave an impulse to the laws and institutions of our country. Are they two hundred years behind us in civilization? And if not, to whom is the credit due, but to those men and women of wide Christian culture, force and wisdom, who were able to infuse so much of their own virtue into the lives of those around them? A few words in regard to the condition of the Hawaiian people when the missionaries first saw them, and, again, the glimpse of the islands as they are to-day, may serve best to show what has been accomplished there.

EARLY CONDITION.

On that memorable day in 1820, it was with throbbing hearts that that little band of Christian workers watched the naked savages clamber up onto the deck of the vessel, in which they had lived for six long, weary, seasick months. Anxiously they waited to learn whether they would be allowed to land; or, if allowed to go ashore, were they only to be met with barbarous cruelty? But God had prepared the way for them, and great was their joy when they found these savages were saying that the "taba was over and the idols were broken down." After a week's delay, though not warmly welcomed, they were allowed to go ashore and in time build their homes. Here they found an easy-going, lovable, impressionable heathen people, who had as yet found nothing to take the place of their dead faith in their idols, and whose only knowledge of civilization was gained from the beach-combers and dissolute seamen who were stranded upon their shores.

RESULTS.

The struggle between good and evil was intense from the first and has been ever since, but fortunately for the welfare of the islands the chiefs then in power lent themselves to the influence of the missionaries, and the result was the formation of a constitutional government, with treaty relations with the great Powers of the world; the apportionment of land among the common people, with increased rights and privileges; the encouragement of industry, the establishment of schools and churches all over the land, and the building up of many and many a noble Christian character.

ATTENDANT EVILS.

But with the increased prosperity and development came the attendant evils, as well as benefits, of civilization. The hope of gain alone attracted many foreigners; the opening of large sugar and rice plantations necessitated more and cheaper labor than the rapidly-decreasing Hawaiians could or would furnish, and to meet this demand thousands of Japanese, Chinese and Portuguese, and a

smaller number of Germans, were brought into the country; adventurers and schemers replaced the missionary in the council chamber of the less worthy line of kings which came upon the throne, and the corrupt court had an influence over the morals of the land which it will take long for the present upright government to counteract.

HAWAII TO-DAY.

So the present visitor to Hawaii finds in place of degradation and savagery a prosperous, cosmopolitan community, one-half of which are native Hawaiians, one-fourth Japanese, and the remaining one-fourth composed of representatives from all the nations of the globe. These people enjoy a good government, an excellent system of public schools, which compare favorably with those of our own land, in which the children of all these nationalities are taught the English language; their home is in a land "flowing with milk and honey;" but a large part of them have no real knowledge of the Christian religion.

CHRISTIAN WORK.

But you ask, What of the Christian work that is being done on these islands? This work is principally divided between three organizations: the Roman Catholic church, the English Episcopal church, and that carried on by the other Protestant denominations. We will speak only of the work of the Congregational church, as that comprises by far the greater part of the mission work on the islands. The Hawaiian Evangelical Association, organized in 1823, reorganized in 1863, has the care of the home and foreign missionary work of the churches. This Association, with the aid of the Woman's Board of Missions and the Hawaiian Mission Children's Society, which is composed of the descendants of the missionaries, collect and disburse the funds which carry on their mission schools, and help in the support of pastors among the native people. It has the direct supervision of the Hawaiian churches which are very poor and weak, with the exception of the two in Honolulu, where one-quarter of the Hawaiian population is gathered.

ITS NEEDS.

The great need of the Hawaiian churches to-day is for an educated, progressive, native ministry. But the poverty of the people renders the majority of the churches non-self-supporting, and the capable youth of the race are not willing to subject their families to the hardships of the present pastor's lot. On one of these islands a happy arrangement has been made, by which a pastor's aid society, composed of the charitable white men of the island, agrees to supplement the gifts of the poorer churches, until each pastor shall receive at least \$300 annually. On each of two of the islands a white man is employed to help, encourage and advise the native pastors, and this plan may, at some future time, be carried out on still others. Between three and four hundred of the youths are gathered into three girls' boarding-schools and two boys' industrial training-schools, where they are brought in daily contact with earnest, Christian teachers, who endeavor to give them lasting impressions of order, cleanliness, purity, honesty and industry.

(Concluded next week.)

We hand folks over to God's mercy and show none ourselves.—George Eliot.

PRESIDENT MCKINLEY ISSUES A PROCLAMATION TO THE AMERICAN PEOPLE.

Recommends that They Pray for the Return of Peace.

Although the first Sabbath after July 6 will have passed before this reaches our readers, we publish the following proclamation because it comports so fully with what we believe every Christian desires, peace with righteousness. We seek right for the wronged, and not conquest. Let us all pray that the tide of war may be stayed, and that peace may hasten.

WASHINGTON, July 6.—President McKinley at 11.40 o'clock to-night issued the following proclamation to the American people:

To the People of the United States of America:

At this time, when to the yet fresh remembrance of the unprecedented success which attended the operations of the United States fleet in the Bay of Manila on the first day of May last are added the tidings of the no less glorious achievements of the naval and military arms of our beloved country at Santiago de Cuba, it is fitting that we should pause, and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the Throne of Divine Grace and give devout praise to God, who holdeth the nations in the hollow of his hand and worketh upon them the marvels of his high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory.

I therefore ask the people of the United States upon next assembling for divine worship in their respective places of meeting to offer thanksgiving to Almighty God, who, in his inscrutable ways, now leading our hosts upon the waters to unscathed triumph, now guiding them in a strange land through the dread shadows of death to success, even though at a fearful cost, now bearing them without accident or loss to far distant climes, has watched over our cause and brought nearer to success of the right and the attainment of just and honorable peace.

With the nation's thanks let there be mingled the nation's prayers that our gallant sons may be shielded from harm alike on the battle-field and in the clash of fleets and be spared the scourge of suffering and disease while they are striving to uphold their country's honor; and withal let the nation's heart be stilled with holy awe at the thought of the noble men who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds and bonds by reason of the awful struggle.

And above all, let us pray with earnest fervor that he, the Dispenser of all good, may speedily remove from us the untold afflictions of war and bring to our dear land the blessings of restored peace and to all the domain now ravaged by the cruel strife the priceless boon of security and tranquility.

WILLIAM MCKINLEY.

EXECUTIVE MANSION, Washington, July 6, 1898.

TRUTH HIGHER THAN DOGMA.

The following from the *New York Tribune*, of May 4 (Weekly), is pertinent and pungent. Many people, like "B. T.," think that facts and truth can be killed by suppression or evasion. As well try to evade God by ignoring him.

B. T. (Waterloo, Ohio): In your answer to J. M., of February 23, under the heading "Seventh-day," you give facts calculated to shake people's belief in the sacredness of Sunday. Would it not be wiser to hide these facts, however true they be, for the sake of religion?

Your suggestion reminds us of the story of a Brahman, who was talking with a European of his religion, and among other dogmas mentioned the scrupulous respect paid to animal life. "The law," said he, "not only forbids doing evil voluntarily to the smallest creature even for the purpose of supplying one's self with food, but it urges walking with downcast eyes, so that one may avoid trampling under foot even the humblest insect." Without argument to refute this naive faith, the European handed the speaker a microscope. The Brahman looked through the instrument and saw that on everything around him, on the fruits that he was about to eat, in the beverage that he was about to drink, everywhere that he might put his hand or foot, there were multitudes of minute living animals, of whose existence he had never dreamed; creatures that he had totally left out of account. Stupefied, he handed the microscope back to the European. "I give it to you," said the latter. The Brahman joyfully took it and dashed it to the ground, breaking it to pieces. Then he departed satisfied, as if by that stroke he had destroyed the truth and saved his faith.

TESTIMONY FROM EPISCOPALIAN SOURCES, SHOWING THE LOSS OF REGARD FOR SUNDAY.

Inasmuch as the Church of England, and its American counterpart, the Protestant Episcopal Church, never adopted Puritan views concerning Sunday, the adherents of that communion have not been as much affected by the decay of regard for Sunday as Puritan Protestants have. Nevertheless, there is testimony from Episcopalian sources which is important.

Our Diocesan Work, Richmond, Va., June, 1883, contained a number of pointed utterances concerning the question of Sunday-observance. We extract part of the report of the "Committee on the state of the church":

"The matter of Sunday-observance is one that involves increasing peril to the cause of morals and religion, and your committee earnestly recommend that it be made a more frequent subject of exhortation and instruction from the pulpit. We notice a looseness in the observance of this holy day, a disposition to make it a day chiefly of carnal recreation and enjoyment, that quite prepares us to expect along with it a doubt or denial of the divine obligation of the law of the Sabbath as one of the fundamental moral laws of the divine government. When *Sabbath-breaker* has ceased to be a term of obloquy, or designates only a violation of the civil regulations concerning the day of rest, thus reducing a divine ordinance to a human, we are no longer surprised to find a similar disregard of other moral restraints and obtuseness of conscience to other divine ordinances. We rejoice to see, therefore, in the International Sabbath Association, evidence that Christian society is becoming alarmed at the prevalence of this non-observance of the holy day, and are moving unitedly toward a correction of this evil. We must fully recognize this truth, and emphasize it, that attendance on divine worship once a day, and refraining from customary secular occupations, does not fill out the full measure of the injunction to 'remember the Sabbath-day to keep it holy.' . . . We earnestly press upon our clergy and laity the duty of doing what in them lies to form a healthy public sentiment against this evil, and to insist upon the great principle that the Sabbath being made for man, man is entitled, and all men should be free, to enjoy the Sabbath."

St. Marks Messenger, of Cincinnati, Ohio, in 1885, said: "The pass to which we have come in the violation of all Sabbath law, both human and divine, in this city is appalling to contemplate. It is a disgrace to our boasted civilization, and has justly given St. Louis a fame for wickedness all over the land. On the Sabbath the city virtually is in the hands of the godless and lawless. To thousands, many of them young men, the day is not even a day of physical rest, but of dissipation, waste and crime. Every right sense is violated, every principle that conserves the good of society is overthrown, and every force that has for its object the regeneration of human nature and the ennobling of human life, is scoffed and set at naught by the Sabbath-breaker. The Christian who can look upon this state of things and read what is to come of it in the history of the past without pain, may well question the character of his faith. Surely he is not a witness for the truth of his Master."

The *Episcopal Recorder* of April 21, 1882, said: "Sunday-desecration is one of the great

and growing sins of the present day, and the church of Christ should wake up on the subject, and as Christians, who love the cause of the Redeemer, and desire to see his kingdom hastened, and as citizens who desire the prosperity of our country, stand by it, and plead for it, and demand that that law which is of divine appointment, and which was written by God upon tables of stone on the cloud-capped summit of Mount Sinai, and brought down to his people by his servant Moses, be observed, and that at the Columbian Exhibition 'the Sabbath-day be remembered and kept holy.'"

But the most important testimony, and that which will pay for re-reading, is from the pen of Rev. S. D. McConnell, D. D., Rector of Holy Trinity Church, Brooklyn, N. Y. It appeared in the *Outlook* for January 15, 1898, over the title, "The Church in Modern Society." Here is the article entire. All that it says is germane to the question of the decay of regard for Sunday. The writer takes a broad survey of the field involved in Protestant history. Mr. McConnell says:

"It begins to be evident that the church has entered upon a new epoch. The place and function in society which have been accorded her for a long time are rapidly undergoing a radical change. Of course, for the purposes of this paper I use the word church in its widest sense. Possibly 'the churches' would be a better phrase, but I do not like it. What I have in mind is to call attention to some broad facts which concern alike all organized Christianity. The fortunes of Anglican, Reformed and Roman are all involved in the same issues.

"It will be agreed on all hands that the characteristic action of Christianity as an institution is its public worship in church on the Lord's-day. One can conceive the existence of a church which had no formulated creed, or no machinery for beneficence, or which should leave much to be desired in the personal lives of its members, but one cannot imagine a church which does not attempt to bring its people together on Sunday for public prayer, sacraments and teaching.

"Now, it is clear to any one who will look that people do not go to church as generally as they once did. The percentage of non-church-goers in the community has been steadily increasing for more than a generation, and within the last ten years we have seen something which looks like "the letting out of waters." Speaking broadly, the churches are but meagerly attended. There are exceptions, of course. The Roman Catholic churches have not yet been seriously affected by the change, but even they have not been without their warning. There are in the new New York about twelve hundred places of public worship. Not one-sixth of them are filled; not one-half of them are half filled at the Sunday service during the winter months, while during summer one-third of them are practically closed, and, with the exception of the Roman Catholic, the rest are practically empty. Nor is this peculiar to the metropolis. In an average New England country town, or a Kansas or California village, less than one-half of the people are to be found in church on Sunday.

"Society is coming, if it has not already come, to look upon the Christian church in a way which has not been known for fifteen centuries. It is not hostile; it is indifferent.

But few realize what a new thing historically this temper is. That it is a new thing will appear upon a very little reflection. The United States is the only country in the world wherein organized society takes no account of organized religion. Elsewhere, throughout Christendom, the church is either established, endowed, subsidized, or recognized in concordat or treaty. Here, and here alone, she is left to one side by the social order. But this is only because we are a little further along in the direction of movement than are the other countries. All are coming to this point; but we have reached it.

"But what a profound reversal of social habit this is! In the fifth century Christianity became the religion of the empire, and the state began by one method and another to build churches, to maintain them, and to constrain people to attend them. By the Middle Ages this had come to be regarded as the natural and divine order of things. The force of statute, the resources of taxation, the power of common law, could all be appealed to in the interest of the church. This condition of things continued through fourteen hundred years. It survived even in theory till about the beginning of the nineteenth century. It continued practically up to our own generation. Now it is gone. The church can no longer lean upon secular society. Coercion in every form has been abandoned. Civil society does not regard the church as it did in the time of Constantine, Charlemagne, Laud, or Cotton Mather. It is possible that society is more Christian, but it surely is less churchly. Do the leaders of the church at all realize what a revolution has occurred?

"But a practice which lasted through so many generations could not but leave its impress upon the habits and customs of society. The provision in our constitution that 'Congress shall make no law concerning religion' did not immediately change the situation. From sheer force of habit people continued for a long time to act much as they had acted while secular society upheld the church. A sort of social constraint took the place of legal coercion. In the earlier new settlements of this county the people built their own churches, and built them almost as soon as they did their houses, and before they built their school-houses and town halls. It was rare to find a family which had no 'church connection.' Such a family was looked at askance, and was deemed to be in some vague way lacking in respectability. This condition of things still survives in some measure in outlying communities and some small towns and cities, but, taking the country throughout, it has passed away. The new settlements in the west and the new suburbs in the cities are not forward in building themselves churches. They make their homes, then their school-houses, then their public buildings, and the church comes last, and usually does not come at all until some missionary from an older community arrives to press the duty, and until money comes from an older community to help pay for it. Nor does a family lose caste from lack of church affiliation. In a word, the social constraint which used to operate in the church's interest has become feeble where it has not entirely disappeared. Do the leaders of the church realize what a powerful ally they have lost?

"Furthermore, we are at the point where 'the Sabbath tradition' is passing out of

sight. While it is true that our own church has never given her assent to the Puritan or Hebrew tradition of the Sabbath-day, we have, nevertheless, lived in a country where we have sucked from that tradition no small advantage. It may fairly be said to have been an American tradition. Even when it has not affected belief it has controlled conduct. Our church bells have during a century rung out upon the still air of succeeding Sundays, and have caught the ear of multitudes who would not have heard or heeded except for the Puritan tradition. Business has been suspended and amusement tabooed because it was 'the Sabbath-day,' and people had been taught that to work or to play on that day was blasphemy. But the passing of time, the immigration of populations which had no Sabbath tradition, the discovery that the Puritan Sabbath did not actually rest upon either Holy Scripture or good history—all these things have resulted in bringing in a profound change in the way of regarding Sunday. A change in social custom has followed. It followed slowly, and for a long while attracted little attention. But barriers of social habit give way as do those which dam waters. At first a tiny stream escapes, and looks innocent enough, then another and another, and at last all goes with a rush. We are near the time when the social sanctity which has for so long hedged in Sunday will be swept away. Indeed, a revolution has already occurred, but it has occurred so silently that it has transformed society without our notice. Contrast the Sunday situation of New York or Philadelphia of even ten years ago with that of to-day. Even then on Sunday it seemed as though active secular life had stopped within the city and a wall had been built around it. Few could escape the city limits even if they had wished. In summer a few excursion trains ran to the seashore, and that was about all. Places of amusement within the city were closed, and the recreations which now engage tens of thousands were not invented. People went to church, if for no better reason, because there was nothing else to do. They grew tired of walking about the streets by day and sitting in their houses all evening. A 'popular preacher' was a godsend; a 'musical service' was an escape from *ennui*. There is such a thing as following a multitude to do good as well as to do evil. Now, how the situation is changed! Trolley lines run out into the country in every direction. Good roads have been built, and now glisten and radiate in every direction as the straight threads of a new spider-web shine in the morning dew. It is probably speaking within bounds to say that between May and November a million people go out of New York every Sunday, by rail, trolley, pleasure-boat and wheel. Ten years ago the number was hardly one-tenth so great. It is no doubt true that many thousands of these did not go to church then, but it is equally true that tens of thousands of them did. But what is far more significant is that those who went out to play on Sunday at the earlier date did so with the vague consciousness that they were in some way doing wrong, or that at least they were going against the best public opinion. Those who go to-day do not, as a rule, have any such feeling. All idea of wrongdoing has disappeared from such action. The day is spent in pleasure—of course I

speaking only of those pleasures which are intrinsically innocent—without any sense of violence done to their consciences. The amusements are announced and entered upon quite openly. On a Saturday column after column is given by the newspapers to notices of the 'Sunday runs' of the following day. Not long ago a single bicycle club left New York on Sunday morning for a day in the country, seven hundred strong. There were not a hundred churches in the city whose congregations that same morning averaged as many.

"The whole situation is new. It is one which the church has not confronted for fourteen centuries. From this time forward she is called upon to do her work in the midst of a society whose habits, whose prepossessions, whose very conscience differs profoundly from that which she has known so long. As members of Christ's church we have now been brought face to face with a situation whose gravity cannot be exaggerated. There is a sort of obstinate skepticism which will lead many good churchmen to doubt that so changed a condition of things could come in so suddenly. They will accuse of fancy and exaggeration any one who describes things as they are. The reply is, it has not been sudden, save as all new phases of nature or society are sudden. The new phase always appears suddenly, because the causes of it have been long at work. When the cry of 'separation between church and state' was raised four centuries ago, neither party had much conception of what such separation would imply. Now society wakes up to see that on that principle it has no obligation to the church as such; and the church is reminded that as such she has no claim upon society.

"We are being pushed, or led, back to the position of the primitive church. That was a voluntary association of the followers of Jesus, living and acting in the midst of a society which took no account of it or its rules, except as they were won, one at a time, to voluntarily submit themselves to her discipline. That is what we have nearly come to again. The pressure of public opinion, the force of use and wont, the instinct of long-established custom, can no longer be counted upon to constrain people to keep Sunday or to go to church. Under these new conditions, what is the church to say and to do? Shall she lift up her voice to the multitude who are idling or playing on the Lord's-day, and rebuke them for 'desecrating the Sabbath day'? Their retort is unanswerable; they say, 'You Christians are quite at liberty to make what regulations you please for the observance of this day by your own members, but you have no warrant of your Master to impose them upon us.' 'Shall she urge them to go to church as a matter of natural and universal duty? Scarcely; she may offer it as a universal privilege, but as a universal obligation, no. Shall she say with the church at Rome, 'Except you come to the church you will be eternally damned'? Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we can get anybody to believe it. But it is the peculiarity of that cry that it fails of all effect if there be the smallest hesitation or doubtfulness in the tone of the messenger.

"What shall we say? What shall the Christian father say to his well-grown son when he sees him getting ready to go to the country for the Sunday on his wheel? What shall the mother say to her daughter who has been at church in the morning and who has been invited to join a sailing party in the afternoon? The question takes a thousand phases, but essentially it is this: How shall the Christian church adjust her discipline and her methods to modern society? The old adjustment, the one which Constantine arranged for, is about to disappear. What shall take its place? How shall she fit her services, her missionary appeal, her discipline, her customs, to the changed conditions of modern life? Compared with this, the things with which the churches are concerning themselves sometimes seem paltry indeed. We are disputing among ourselves like a lot of Roman pedants while the barbarians are at the gates. We are contending that our doctrinal formularies shall be accurately framed, that our liturgies or our rejection of liturgy shall be such as will best serve for the united worship of the great congregation, that our orders or our contempt of orders shall express our belief concerning the ministry. These things are all important enough. But it is more important that we should have a congregation than that we should have a book of common prayer, that there should be a church than that there should be a creed, that there should be a people than that there should be a ministry."

If any of our readers have been accustomed to think that the question of the decay of regard for Sunday is unimportant they cannot rise from the reading of Mr. McConnell's words without the conviction that they have been in error. The issues which are involved in the present situation concerning Sunday, include the authority of the Bible, the perpetuation of public worship, and the spiritual life and development of the churches.

HOW SOME NAMES ORIGINATED.

Surnames were introduced into England by the Normans, and were adopted by the nobility about 1100. The old Normans used Fitz, which signifies son, as Fitzherbert. The Irish used O for grandson—O'Neal, O'Donnell. The Scottish Highlanders used Mac, as Macdonald, son of Donald. The Welsh used Ap, as Ap Rhys, the son of Rhys, Ap Richard. The prefix Ap eventually was combined with the name of the father—hence Prys, Pritchard, etc. The northern nations added the word son to the father's name, as Williamson. Many of the most common surnames, such as Johnson, Wilson, Dyson, Nicholson, etc., were taken by Brabanters and others, Flemings, who were naturalized in the reign of Henry VI, 1435.

THE largest fruit-plantations in the world are in Jamaica. They are owned and operated by an American company, the area of whose fruit-farm is 44,000 acres. They own 28,000 acres, and the other 16,000 acres are held by them under lease. Their principal crops are bananas and cocoanuts, and last year they shipped 3,000,000 bunches of bananas and 5,000,000 cocoanuts, besides other fruits, to America and elsewhere.

HEAVEN is. Already its atmosphere touches this lower firmament, already the heavenly-minded breathe its air. The same love throbs in their hearts that stirs in the souls of those who have passed on beyond all mortal hindrances. A little while, and the realities in which they both live will be fully unveiled.—*Lucy Larcom.*

Young People's Work

ENTHUSIASTIC SERVICE.

Read by Miss Ida B. Green, at Young People's Hour of the Central Association, Adams Centre, N. Y.

The world has always been in need of earnest, enthusiastic, sincere Christian men and women. The disciples were sincere and inspired. Luther was earnest and enthusiastic, and bold Erasmus was intelligent and skilled. All were true to their principles and their God, and for that reason they were influential in establishing, extending and reforming the visible powers of Christ's church on earth.

Enthusiastic service should be the highest aim of every Christian. Talent, ability, influence, all are to be used in service. Can any one who professes to be a Christian seek place, or power, or preferment? There can be but one answer for him who would follow God and serve. Men are weak. Christians are weak. Christ has instituted a standard, and it will be a lifelong struggle if we reach it.

Who is greatest? The servants are greatest. Greatness becomes greater when it serves. Wisdom becomes wiser; goodness becomes better, and wealth becomes truer riches. The Prince of Wales has inscribed on his coat of arms, "I serve," and the Son of man came not to be ministered unto, but to minister. But do we believe all this? Do we act on it? Do we not often despise service? Look at the false ideas of many Christian people to-day. Our Lord's kingdom will never come in this world except we recognize his principles. If the pastor were to propose to the business men the Golden Rule in business life, they would laugh at him as impracticable. Christ teaches the surrender of the stronger to the weaker. Only the Golden Rule can bring the golden age. People say, "O, you can't make things different!" People who are fortunate don't care to make things different. Look at Lady Isabelle Somerset, one of England's greatest society ladies, who has had the moral courage to dare and do, and give up the world for the cause of Christ.

If we only can once see Jesus Christ in what he attempts to do, we shall beg of God to destroy the demon which takes away our desire to do good. There is many a place where the Master wants men to lift this world toward him. This is an age that calls for heroes as much as any age in the history of the church, and "the Holy Grail" may lie right at our own door.

"The holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three:
Himself, his hungering neighbor, and me."

Young men and women, our Societies are Christian, and in them is no place for selfishness; "no life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby." Some one may be waiting until you have done your duty before beginning his. Be sure that yours is done promptly and conscientiously. Every time we perform a duty it is easier for some one else to do his; and—would that it were not so—every time we neglect a duty it is easier for those observing us to fail.

Socrates was once asked how he who was not eloquent could make others so. He said, "Just as a whetstone cannot cut, yet it will sharpen knives for that purpose." So, per-

haps, we may influence some one who will take up a greater work than we ourselves could do. The little ant, when formed into a trust with several millions of his brothers, sisters and other relations, becomes a surprising power.

What then can we not accomplish with our aim for Christ and the church, and the strength that comes from the knowledge that "we are laborers together with God." So let us follow in his footsteps, remembering, "they serve God well who serve his creatures." When we have found our hands, and our hands have found their work, we should look above for the will and strength to do it. Thus only can we perform cheerful, enthusiastic service; cheerful, because we have the will; enthusiastic, because we have the strength. True enthusiasm is enthusiasm tempered by reason. It is not a spasmodic wave, all fire and heat for a time, but soon burning itself out, but a steadfast enthusiasm, one that can stand the summer's heat and the winter's cold.

Dr. Pierson defines enthusiasm as probably taken from the two Greek words, *en* and *Theos*, meaning, God in us. What a beautiful idea for every Christian worker to cherish: God in us; and is it not what is absolutely necessary to make more earnest our Christian life?

Our opportunities, as we have said, are great. They are constantly appearing to us, but they do not last. They are *now*. "Do not delay, the golden moments fly." Welcome the stranger. Speak kind words. Call on the sick. The occasion will be past if you wait for a more convenient season. It has been said the want of success in life is more due to neglected opportunities than to deficient equipment. Cotton Mather at the age of sixteen years adopted the maxim, "An opportunity to do good implies a positive duty to do it." This was the ruling principle of the rest of his life.

Our Young People's Societies should be training schools for the young in Christian service, and valued as such by the pastors. The timid should be made self-reliant and given courage to make a beginning in the work. Some one has said that ninety-nine per cent of enthusiastic ambition to try and one per cent of talent is all that is necessary to success in life. If "C. E." stands for consecrated enthusiasm, every Christian Endeavorer's face should be bright as the sun, for you can't be enthusiastic over a thing and look stupid or purposeless; and young people who are filled with enthusiasm are bound to carry all obstacles before them like the resistless sea. Do you remember Victor Hugo's portrait of Mademoiselle Baptistine? Her whole life, which had been a succession of good works, had produced upon her a kind of transparent whiteness, and in growing old she had acquired the beauty of goodness. And that is what we should all strive for, the beauty of goodness, that only comes to those whose life has been filled with service for the Master.

Could you begin to count his mercies, could you measure his love toward you? Then, inasmuch as we are professed followers of him, we must be out-giving. I am glad that I have not got to make the wrong go right, but only to discover and to do with a cheerful heart the work God appoints. Long, long ago, God said to the children of Israel

by the mouth of Nehemiah, "Neither be ye sorry, for the Lord is your strength." That is God's promise. What better word of encouragement could we have. Life is a constant warfare, but we need never fear failure, with Christ the great Captain of our salvation, under whose banner we fight. So we must be honest, earnest, joyful soldiers of our Lord.

GROWTH OF CHRISTIAN ENDEAVOR WORK.

The following are some summaries from the Annual Report of Secretary Baer, presented at Nashville on the 7th of July, 1898:

"In its native land Christian Endeavor still moves forward. There are now, within the borders of the United States, 41,222 Societies. Pennsylvania with 3,679 Societies, New York with 3,117, Ohio with 2,450, Illinois with 2,072, Indiana with 1,414, Iowa with 1,358, and Michigan with 1,072, are the states at the head of the procession, and in the order named. These figures do not include the Junior, Intermediate, and other societies."

"So far as we know, Russia is the only country in the world without its Christian Endeavor Society. England has 4,647; Canada, 3,456; Australia, 2,284; Scotland, 535; India, 433; Wales, 331; Ireland, 213; China, 139; Africa, 110. The list is too long to be reported fully here and at this time. The total enrollment from without the United States is 11,775 Societies. The increase in South Africa, India, China, Germany, and throughout Great Britain has been large."

"The constitution for local Christian Endeavor Societies has been translated and printed in thirty-seven different languages."

"The total enrollment of world-wide Christian Endeavor is 54,191 Societies, with an individual membership of more than three and one quarter millions."

"The Junior Societies continue to increase rapidly. There are now nearly fourteen thousand Societies in the world. One thousand of these are to be found in foreign lands."

"Of those in the United States we mention Pennsylvania's 1,535; New York's, 1,391; Illinois', 1,046; Ohio's, 992; Indiana's, 590; California's and Iowa's, 552; Massachusetts, 525, as being in the list of states each with an enrollment of more than five hundred Junior Societies. During the past year 27,686 Juniors have become members of the church. From the Intermediate Societies 1,518 have joined their home churches, and 196,550 from the Young Peoples' Societies, making a total reinforcement of church membership during the year amounting to 225,754."

Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

LET us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

LET us take time to hear the Word of God. Its treasures will last when we shall have ceased to care for the war of political parties, and rise and fall of stocks, or the petty happenings of the day.

LET us take time to know God. The hour is coming swiftly, for us all, when one touch of his hand in the darkness will mean more than all that is written in the day-book and ledger, or in the record of our little social world.—*Ex.*

THE "JEWISH" SABBATH.

The following poetry is not remarkable for its literary merit, but its logic is trenchant:

When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified his day of rest,
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man,
"It's Jewish."

Though not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,
"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument,—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day;" this answers all—
"It's Jewish."

The gospel teacher's plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

O, ye who thus God's day abuse
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse—
He's Jewish.

The Scriptures, then, may we expect,
For the same reason you'll reject,
If you but stop to recollect
They're Jewish.

Thus the apostles, too, must fall:
For Andrew, Peter, James and Paul,
And Thomas, Matthew, John and all,
Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
"Salvation" surely you'll decline, because
"It's Jewish."

FROM W. C. DALAND.

LONDON, 22d June, 1898.

To the Editor of the SABBATH RECORDER:

Religion is quite to the front over here just now; it is cutting a considerable figure even in Parliament, so that a large amount of ignorance and information in respect of theology and ecclesiastical affairs has been exhibited by the members.

The occasion of this has been the increase of late in ritualistic practices in the Church of England, practices which are illegal in the church, since the services in the Established church are regulated by act of Parliament. The ritualistic party is clearly gaining over here as it is in the United States, but the bulk of the English people is quite decidedly Protestant, and there have been protests against the "Popish innovations" which are so prevalent now. Of course, with you at home every church can do as it pleases, and while we are sorry to see this Romeward tendency, we would never think of making trouble about it. Here, where religion is prescribed by law, the case is different.

The bishops, who have the control of things, are more than suspected of leanings toward these illegal ritual observances. English people are averse to making a fuss till they have to, and as long as they are happy they let others go their own way. Accordingly the bishops have found it easier to let the illegal services go on than to get the law changed so as to allow them. They have thus been permitting the clergy to break the laws of the land, while they, whose position is assured by the same legal authority, have aided and abetted the ritualistic clergy in their doings. This year, especially, services in Latin, the use of holy water, the celebration of masses

and the offering of prayers for the dead have been much more prominent than ever before, with the result that they have somewhat aroused popular ire.

It is well known that the English do not take kindly to a foreign tongue; they like everything in plain English. Much more, therefore, they want their worship conducted in a tongue "understood of the people." Now the ritualists began by drawing the words of the service till nobody could understand what they were saying, and then they slipped in the Latin, which got thoroughly under way before people noticed it. At first they sprinkled their holy water very gently, but now they scatter it with a brush far and wide, giving the congregation a regular shower bath. Their prayers for the dead were at first only a slight hint, but now they pray for those fallen in battle, and make use of occurrences of considerable national import to show what they believe in this regard. The result has been some very disgraceful scenes in the churches, the climax being reached when in the police court disturbers were prosecuted for interfering with the services, and then they preferred a counter charge against the clergymen for assault; namely, scattering water on members of the congregation—they did not appreciate the virtues of "holy" water.

The result of all this has been that the bishops have had their hands full in trying to settle things, and Parliament has had to take a turn at it. The effect seems likely to turn a good many evangelical churchmen from the Conservative party to the Liberal side. They begin to see which party offers the most hope for the safeguarding of Protestantism and of individual rights and liberties. Several other matters, such as the recent report in Parliament in regard to the schools, made by one quite on the Conservative and church side, but which shows in so plain a light the evil of the "parson in the school," seem likely to be to the advantage of Liberal politics, especially as affected by religious questions. Though not an English politician, I cannot but rejoice at any tendency which looks toward an approximation here to those principles which are so universally acknowledged in our republic at home.

It will be a long time yet, though, before I am able thoroughly to understand and appreciate the religious tone of the English people, particularly of the Nonconformists. An opinion, even after two years of some little association with the people, is hardly mature enough for expression. At first the impression made upon me was that here denominational lines were more tightly drawn than at home, and also that the rank and file of the people were more stiffly "orthodox" here than in the United States. I also thought that religion did not go so deeply into their life as with Americans, but was more a matter for argument and discussion than a real, spiritual power. I find that in this last I misjudged them, and I now believe that the wider my acquaintance might become, the more I should find to admire and approve in the general piety of the English people.

It also seems that in the other points as well my first impression was erroneous. The reason why I thought denominational lines were so tightly drawn, was because of the fierceness with which Englishmen conduct religious discussions. But they have a

way of fighting quite like the bitterest enemies on religion, and then embracing like brethren directly after, in a manner impossible to Americans. But as a matter of fact, the lines are *not* so tightly drawn. Ministers especially move about among the denominations, and those which in the United States keep the fences up have well nigh obliterated them here. Consequently, federation is more easily accomplished here than on your side of the water. For example, the Baptists here are such only in name. At first, I thought it was only the General Baptists who admitted unbaptized persons to membership, but I find that now many churches, if not the most, admit persons to membership who have not been immersed. This is true of Dr. Clifford's church and very many others. In fact, one Baptist minister of my acquaintance, who received his education in the United States, a graduate of Colgate University and some time pastor in Providence and Albany, but now pastor of a Congregational church in London, told me that he entered the Congregational ministry on coming to England, not because he was any the less a Baptist than when in the States, but because in England he might just as well be in the Congregational as in the Baptist denomination; the difference was merely in the *proportion* of Baptist sentiment. In his Congregational church there are perhaps one-third who are really Baptists in opinion, and many have been immersed. In a Baptist church it would have simply been the other way about; the larger part would have been Baptists and the rest unbaptized Congregationalists. In fact, very few Baptist churches here now insist on immersion as a condition in order to membership.

As to orthodoxy, it is largely here a matter of culture (?) as it is also with you; but here I think the belief in the "larger hope" of Tennyson, begotten of

"The wish, that of the living whole
No life may fail beyond the grave,"

is wider spread than at home. But they more than "faintly trust" this hope. Indeed, one may say that for the large majority of people of culture over here the question of the future was settled some time ago in favor of the restoration of all. It is only the "lower classes" (!) or the ignorant (?) or the bigoted few (!?) who cling to the old view. To put it briefly, what you at home would call "Universalism" is much more prevalent in the different denominations here than I think it is at home. And it is the same with many other so-called "liberal" views. The result is that the defenders of orthodoxy make more noise here, which I suppose is what at first made me think the English more stiffly orthodox. But I now think the leaven has worked the other way, and it is as I used to hear stated, namely, that in "advanced views" England is twenty-five years in "advance" of the United States.

FLOORS OF PAPER.—In Germany, it is said, paper floors are well liked because, having no joints, they are more easily kept clean, they are poor conductors of heat and sound, and they cost less than hard wood floors. They are put down in the form of a paste, which is smoothed with rollers, and after it has hardened, painted of any desired color or pattern.

THE longest word in the English language is "Proantitransubstantiationist," a joined word of 28 letters. "Transubstantiationable-ness" is the next longest.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

THIRD QUARTER.

July 2.	The Kingdom Divided.....	1 Kings 12: 16-25
July 9.	Elijah the Prophet.....	1 Kings 17: 1-16
July 16.	Elijah on Carmel.....	1 Kings 18: 30-39
July 23.	Elijah's Flight and Encouragement.....	1 Kings 19: 1-16
July 30.	Naboth's Vineyard.....	1 Kings 21: 4-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 6-15
Aug. 13.	The Shunammite's Son.....	2 Kings 4: 25-37
Aug. 20.	Naaman Healed.....	2 Kings 5: 1-14
Aug. 27.	Elisha at Dothan.....	2 Kings 6: 8-18
Sept. 3.	The Death of Elisha.....	2 Kings 13: 14-25
Sept. 10.	Sinful Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

LESSON IV.—ELIJAH'S FLIGHT AND ENCOURAGEMENT.

For Sabbath-day, July 23, 1898.

LESSON TEXT.—1 Kings 19: 1-16.

GOLDEN TEXT.—Rest in the Lord and wait patiently for him. Psal. 37: 7.

INTRODUCTION.

Elijah followed up his success in the contest at Carmel by putting to death the eight hundred and fifty priests of Baal and of Asherah. We may infer that he was acting under the direction of Jehovah and that this was their due and necessary punishment. Then Elijah went up into the mountain to pray for rain, while Ahab and the people sat down to the feast which was a usual accompaniment of sacrifices in those days. We may, at first thought, wonder that he should pray for rain when he had told Ahab that there was the sound of abundance of rain. He prayed in confidence and not in vain. At the seventh time his servant looked, there was a little cloud to be seen. He sent word to Ahab to hasten home lest he be stopped by a tempest; and the prophet having girded himself ran before the king for twelve miles to the gate of Jezreel. This seemingly curious behavior, on the part of Elijah, was probably in token of reverence for the king. Although Ahab had been defeated and put to shame on Carmel, it was not God's purpose at present to thrust him out from being king over his people.

NOTES.

1. *And Ahab told Jezebel.* It is very evident that Jezebel was not present at the meeting at Carmel. *All that Elijah had done.* She thought of these events as the doings of Elijah rather than as the work of God. *And withal how he had slain all the prophets with the sword.* We need not necessarily suppose that all these were killed by Elijah with his own hand. The people, enthusiastic for Jehovah from the scene they had witnessed, were doubtless ready to help.

2. *And Jezebel sent a message unto Elijah.* Why didn't she send an executioner? It is probable in that day of Elijah's triumph that there was no officer in whom she could trust for such a service. The messenger may have been one of her own countrymen. We wonder that she sent a messenger. She may have been so beside herself with wrath that she did not stop to consider that forewarned is forearmed. She doubtless did not deem it probable that Elijah could escape. *So let the gods do to me and more also.* A very usual form for an oath, or solemn imprecation. Compare 1 Kings 20: 10; 2 Kings 6: 31, and other passages. An Israelite would of course say, "God" instead of "gods." The Hebrew word is the same אלהים but the different reference is shown by the construction. The meaning of the expression is, May the gods bring a yet greater evil upon me if I fail in executing the vengeance upon you that I threaten.

3. *And when he saw that.* The Septuagint has instead "And he was afraid," evidently reading the same consonants as in the Hebrew text, with different vowels. Either rendering "saw" or "feared" makes good sense. The words "when" and "that" are not in the original; and the passage presents a clear meaning without them, "And he saw and arose and went." *And came to Beersheba.* Not only outside of Ahab's dominions, but at the extreme southern limit of the kingdom of Judah. We are surprised at Elijah's fear and flight. He who confronted Ahab before all the people flees before Jezebel. Elijah no doubt thought that after that day on Carmel all the people would return to Jehovah and that no one would longer cling to Baal. The message of Jezebel deceives him on that point; his mind turns to the other extreme; he concludes that the cause he represents is entirely lost. *And left his servant there.* It was a time of spiritual despondency with him, and he wished to be entirely alone.

4. *A day's journey.* From the nature of the case an indefinite measure of distance; probably about twenty miles. *Into the wilderness.* The same in which the children of Israel had wandered. *A juniper tree.* Better a

broom-bush, a white blossomed shrub or small tree, offering shade to the weary traveler. *And he requested for himself that he might die.* He had fled for his life, and now he desires to die. What reason to prolong his days now that his efforts were utterly fruitless?

5. God does not immediately rebuke his servant, but ministers through an angel to his physical nature in order that he may be prepared for the future admonition and for the revelation of God's ways of working.

6. We need not hesitate to explain this as a miraculous provision.

7. *Arise and eat, because the journey is too great for thee.* Elijah had come thus far by his own purpose. It is fair to infer that God was sending him to Horeb.

8. *Meat, that is food. Forty days and forty nights.* We are not told explicitly that he fasted; but others, Moses and our Lord, fasted forty days in times of great spiritual excitement. Some have wondered that he did not reach Horeb in less time, as it is not more than two hundred miles from Beersheba. He was in meditation and communion with God. *The mount of God.* So-called because of the manifestation of God's presence there at the giving of the law to the children of Israel when they came out from Egypt.

9. *Unto a cave.* In the original there is the definite article, "the cave." It is very likely that this refers to the cleft in the rock in which Moses stood. Ex. 33: 22. *What doest thou hear, Elijah?* Why hast thou fled from the land of Israel instead of remaining there as the representative of God?

10. *I have been very jealous for the Lord God of hosts.* The word "jealous" should be replaced by "zealous." "Very" is emphatic. Elijah says, I have done my best, but it is of no use. The word "hosts" is often used as a part of the proper name of God. *Thy covenant.* The agreement was that they should be his people and he should be their God. They were to keep his law and he was to care for them. See Josh. 24; Ex. 20: 3. *Thine altars.* Implying that there were many sacred places in which Jehovah might be served. *Slain thy prophets with the sword.* Compare 18: 4a. It seems that the people were assenting to the acts of Jezebel. *Even I only.* No doubt Elijah was sincere in this opinion.

11-13. These verses describe a remarkable theophany which may be compared with that to Moses. Ex. 33: 17-23. *Go forth and stand upon the mount before the Lord.* This command was obeyed by Elijah as we are told in verse 13. *And behold the Lord passed by.* Much better, "and behold the Lord will pass by," as a part of the preceding sentence. The hurricane, the earthquake and the fire in which God was not, and the sound of gentle stillness [R. V. margin] in which was the manifestation of God, are to teach Elijah that true greatness is not shown so much in the pomp of outward power as in the inward might and real majesty. Jehovah is the real God of Israel in spite of the fact that Ahab and Jezebel are on the throne and are leading the people to reject God and break his covenant. Baal is nothing in spite of the number of his priests and devotees. The narrator does not mean to say that God has nothing to do with hurricanes and earthquakes in general; but, not through such means did God deem it appropriate to reveal himself unto his prophet. With the seeming paradox of "a still small voice." Compare Job 4: 16.

13. *Wrapped his face in his mantle.* Doubtless he was afraid, as was Moses, to look upon God. With the repetition of the question, *What doest thou here?* there may be implied an inquiry as to whether he understood the revelation given to him here. The repetition in verse 14 of his former reply indicates, upon this view, that the prophet did not as yet understand.

15. Elijah is given something definite to do. *Go, return on thy way to the wilderness of Damascus.* This is not exactly clear. The R. V. margin gives "return on thy way by the wilderness to Damascus." The former is the more literal translation, but the latter is the easier reading. For, from the following context, we learn that Elijah went first to Abel-meholah which is on the west of the Jordan, probably going back by the wilderness through which he had come. *Anoint Hazael to be king over Syria.* We have no record that Elijah ever actually anointed Hazael, or indeed that he anointed Elisha. Jehu was anointed by a messenger of Elisha. The word "anoint" may be used here figuratively. Assure these people that they are ordained of God for the offices mentioned. Concerning Hazael, see 2 Kings 8: 28, 29, 10: 32, 33, 13: 3, 22, etc. He was God's instrument to punish Israel.

16. Concerning Jehu read 2 Kings 9 and 10. In 2 Kings 9: 2, Nimshi is represented as grandfather of Jehu. *Prophet in thy room.* This implies that Elisha was to be his successor, not that he was immediately to supersede Elijah.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

PLAINFIELD, N. J.—Our people have begun to go away for their vacations, as the size of the congregation shows. Sunday, the 3d inst., was a record breaker for heat, the thermometer reaching 101°. PASTOR MAIN.

FARINA, ILL.—In a former letter we spoke of its being cold and backward here, but it has got over it now, so that the mercury stands almost daily at from 85 to 100 degrees above zero in the shade. Our strawberry crop was a light one and we are to have but a very light crop of any kind of fruit, apples being almost a total failure. The wheat crop is fair what there is of it, but there is but little of it raised here and that has all been cut for some time.

We are rejoicing in the return of our Pastor from the tour of the Associations. He gave us a very interesting account, from the pulpit, of what he saw and heard, not reported in the RECORDER.

The young people of this place have again opened meetings in the school-house three miles east and the first night there was one who make public start for reformation, and others rose for prayers. Thus we can see that the good seed sown by them last year has not been wasted.

The prayers of Christians are asked for the efforts of our young people. C. H. WEST.

JULY 3, 1898.

TRACT SOCIETY.

Receipts in June, 1898.

Churches:	
Pawcatuck, Westerly, R. I.....	\$ 87 70
Nortonville, Kas.....	50 00
Adams Centre, N. Y.....	20 00
New York City.....	20 72
Plainfield, N. J.....	33 02
First Brookfield, Leonardsville, N. Y.....	19 83
First Alfred, Alfred, N. Y.....	20 11
Milton, Wis.....	17 66
Chicago, Ill.....	\$10 84
" Peculiar People.....	1 75
Farina, Ill.....	7 12
Independence, N. Y.....	8 00
Dodge Centre, Minn.....	6 00
Walworth, Wis.....	7 50
First Genesee, Little Genesee, N. Y.....	5 74
Hartsville, N. Y.....	5 00
DeRuyter, N. Y.....	2 50
Portville, N. Y.....	2 16
Jackson Centre, Ohio.....	80
Sabbath-schools:	
Farina, Ill.....	5 00
Saleenville, Pa.....	1 75
Plainfield, N. J.....	\$7 51
" Boodschapper".....	4 25
Y. P. S. C. E., New Market, N. J.....	11 76
Young People's Permanent Com.....	5 00
" Dr. Lewis' work.....	\$67 47
Woman's Board.....	10 50
Collections:	69 52
Eastern Association.....	47 90
Central Association.....	27 50
Western Association.....	22 40
North-Western Association.....	12 52
S. W. Maxson, Adams Centre, N. Y., to make Holly W. Maxson life member.....	25 00
Mrs. H. Alice Fisher, Northboro, Mass.....	10 00
Mr. and Mrs. W. E. Witter, Oneida, N. Y.....	25 00
Wm. A. Langworthy, New York City.....	35 00
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y.....	15 00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.,	8 00
Wm. L. Clarke, Ashaway, R. I.....	5 00
Henry V. Dunham, Dunellen, N. J.....	5 00
S. S. Clarke, Independence, N. Y.....	5 00
O. DeGrasse Greene, Adams Centre, N. Y.....	5 00
Mrs. Harriet S. Rogers, Preston, N. Y.....	5 00
Mrs. B. W. Bentley, Westerly, R. I.....	5 00
Andrew J. Green, Adams Centre, N. Y.....	5 00
Mrs. Comfort Kenyon, Olean, N. Y.....	1 00
Mrs. S. L. C. Burdick, Ashaway, R. I.....	1 00
H. D. Clarke, Dodge Centre, Minn.....	50
C. H. Burdick, Hebron, Pa., thank-offering.....	25
Estate of Wm. A. Rogers.....	50 00
" " Ezra Crandall, Milton, Wis.....	25 00
" " David E. Bliss, Bequest.....	555 64
Income, Interest.....	15 00
Total.....	\$1,409 16

E. & O. E. J. D. SPICER, Treasurer.
PLAINFIELD, N. J., July 6, 1898.

Popular Science.

BY H. H. BAKER.

Intense Light.

The United States are evidently in advance of every other nation in the world in the scientific manipulation of light, in manufacturing the largest and most perfect lens for telescopic or microscopic purposes, and collecting and throwing forward to greater distance beams of light, as search lights now being used with such telling effect by our warships.

In this field of discovery the United States Lighthouse Board is employing scientific experts, who are attempting, and with favorable results, to secure the most far-reaching and powerful search light in existence. To accomplish this a valve lens is made nine feet in diameter, capable of throwing a beam of light a hundred miles, and by reflection illuminating a ship distinctly to persons in the vicinity.

Carbons for producing this light are made of various sizes, and are interchangeable, according to the intensity of the light desired and the condition of the atmosphere. A carbon of one inch in diameter is said to give a light equaling from 8,000 to 10,000 candles. When all this light is gathered into one stream by this nine-foot lens, it is estimated that the intensity reaches as high as 90,000,000 candles, or 10,000,000 candles for every foot of the diameter of the lens.

The lamps and lens are so constructed as to flash a light in any direction every ten seconds, thus illuminating the entire horizon in a very short space of time. This light can be reflected from the clouds to a distance far greater than one hundred miles.

If the earth had no convexity and was a plane, these strong beams of light could be thrown to an immense distance, and as light travels about 160,000 miles in a second of time, and in vacuum about 186,000 miles, a very large territory could be scanned in a very few moments.

To construct quite a powerful lens, and at the same time have a shade for the eyes, take a glass globe that will hold at least two quarts of water, suspend this globe and place a lamp behind it a little above its centre, when the rays of light will be collected by the water forming the lens, and a beam of light thrown forward and downward covering a very small space, thus causing it to become brilliant. Experiments with a lens of this kind, some years ago, aided me very much at night on work in which I was then engaged.

Sir Isaac Newton defined light as consisting of minute particles emitted by a luminous body, and traveling in all directions with immense velocity. Newton's theory of light is now abandoned by scientists, and the undulatory theory is generally accepted, light traveling in waves of different lengths, constituting what is called "radiant energy."

Maxwell supposes light to be an electromagnetic disturbance, propagated by vibrations at right angles to the direction of the ray, being the same motion which serves to propagate electro-magnetic induction.

However all this may be, the prism and the spectroscope reveal astonishing results as to the composition of light, or rather what may be found in it that reveals the colors and beautiful tints of the rainbow.—We are of the opinion that science has but just entered upon

the analytical exposition of the wonderful element that was produced in a moment, when God said, "Let there be light, and there was light;" or "Light be." "Light was."

BE CONSISTENT.

I am reminded of a home where I am sometimes a guest. It contains a little fellow with a mind of his own. He has two spoons, both of peculiar shape and style; he is very fond of them. One morning his mother reached her hand toward one of them.

"Lend it to me, Bobby," she said.

But Bobby, instead, seized upon it with the words: "Bobby needs it, mamma;" and began eagerly to eat his bread and milk with two spoons, one in each hand. His mother laughed amusedly. "Why, Bobby!" she said, "you do not need two spoons, do you? You have not two mouths."

But Bobby gravely and skillfully continued his new method of eating. He looked very funny, and not only mother but the others of the family laughed at the sight. The mother, who really did not care for the spoon, let it pass.

Two mornings later there chanced not to be spoons enough for immediate use, and again the mother reached forth for Bobby's; the child immediately appropriated it in the same way he had before, and was not only angry, but very much surprised to receive the stern command: "Bobby, give me that spoon this instant! You are a naughty, selfish boy!"

Within his puzzled and indignant little heart the question was struggling: "Why did mamma laugh yesterday over what she scolds me for to-day?"

Why, indeed? Was not the reason that on the previous morning she felt good-natured and willing to be amused, even by an exhibition of selfishness? And the next morning she had a headache and felt nervous and irritable. As a matter of fact, Bobby was not one whit naughtier the second morning than the first.

The moral is plain enough. So many of us laugh at one time over what we severely reprove at another. Perhaps with no other fault are we more likely to do this than with queer little exhibitions of baby selfishness. When the fault takes a form that is not funny we are irritated and reprove; if it is funny, we laugh.

"He looks out for number one, you see," said a laughing father as he watched little Ned with an apple in each tiny fist, two apples under each arm, and a big apple bursting out from each wee pocket, while his envious little friend looked on sorrowfully, and had not one. The very next day that laughing father said sternly, "Give your sister one of those oranges, sir, this minute! I am ashamed of you!"

What lesson did the child learn from all this?—*Pansy, in Trained Motherhood.*

THE DEADLY CIGARETTE.

There is a terrible evil undermining the health of the rising generation. This evil, prolific of direful results, is the habit of cigarette-smoking. It is impossible to walk very far without seeing boys of tender years puffing away their lives in nauseating smoke. The army surgeons have rejected many otherwise desirable young men who have, by persistent use of cigarettes, contracted the "tobacco heart," and it is almost useless to try

to reform many of these juvenile smokers. If prevented by parents, or guardians, from openly indulging in the pernicious practice, yet the more eagerly will they frequent out of the way places to gratify their infatuation for the deadly thing. Only a few years ago a nephew of mine learned the habit, and nothing would keep him from the suicidal indulgence. I used the strongest language and arguments I could conceive of, but all was of no avail. He lived only two years after he began to smoke. He was by no means a weak or sickly lad, but rather robust than otherwise. The baneful smoke poisoned his lungs so that he soon became a victim of quick consumption. The millions upon millions of the small life-destroyers manufactured is awful to think of. No remedy appears in sight and the deadly habit goes on increasingly. Fathers and mothers have a great responsibility in guarding their dear ones from this frightful indulgence. Must it go on from bad to worse permanently? Let us hope the youth of the land will accept these awful warnings promulgated broadcast, and throw aside the filthy thing forever.—*Alexander Macauley, in Advance.*

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

☞ 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 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. CHARLES D. COON, 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.

☞ The Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,

461 West 155th Street.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the 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.
Hall's Family Pills are the best.

MARRIAGES.

FENTON—PAULLIN.—At Shiloh, N. J., June 20, 1898, at the church, by Rev. I. L. Cottrell, Mr. William Fenton, Jr., of Wallaston, Mass., and Miss Anna Elizabeth Paullin, of Shiloh.

SMITH—WILLIAMS.—In Independence, N. Y., July 5, 1898, by Eld. J. Kenyon, at his home, Fenimore C. Smith, of Genesee, Pa., and Miss Mattie A. Williams, of Hickox, Pa.

BATES—HIBBARD.—North Loup, Neb., June 22, 1898, at the home of the bride's mother, by Dr. F. O. Burdick, Mr. Alvia A. Bates, of Miles City, Mont., and Miss Carrie Viola Hibbard, of North Loup, Nebraska.

SLADE—CLARKE.—At the home of the bride's parents, Mr. and Mrs. O. G. Clarke, Independence, N. Y., by Rev. W. L. Burdick, assisted by Rev. J. L. Perry, Mr. Howard W. Slade, of Whitesville, N. Y., and Miss Carrie M. Clarke.

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.

CORRECTION.—In obituary notice of Mrs. Electa Burdick Truman, RECORDER June 20, the name of Mrs. Emma J. Young, of Otselic, N. Y., should be substituted for that of Mrs. Sheppard, of Wellsville. B. C. D.

BLAND.—In Salem, W. Va., June 8, 1898, of Typhoid fever, Mrs. Jettie Sutton Bland, in the 20th year of her age.

Relatives state that she died trusting in her Saviour. Services were held at the church, conducted by the writer. G. W. L.

DAVIS.—Near Salem, W. Va., June 28, 1898, of Bright's disease, Harvey Davis, aged 19 years and 5 months.

This young brother was converted in our meeting at Buckeye last March. His affliction became more aggravating each day, till soon he felt too weak for baptism, hoping however to be stronger soon. But he never rallied so as to attend to the service, but gave good evidence of acceptance with God. Services were conducted at the church, by the pastor. G. W. L.

EDWARDS.—In Providence, R. I., June 29, 1898, Leonard E. Edwards, aged 32 years, 6 months and 22 days.

Deceased was a young man greatly beloved by the community in which he lived. He was the youngest son of the late James R. Edwards, of Canonchet, R. I., and leaves four brothers and two sisters with the aged mother to mourn their severe bereavement. When quite a young man he gave his heart to Christ and united with the Seventh-day Baptist church in Rockville, being esteemed by his brethren as a pure-minded Christian young man. His death is greatly lamented by the church and community. A. M. C. L.

SAUNDERS.—At Westerly, R. I., June 30, 1898, Elisha Clarke Saunders, aged 69 years.

He was born in Hopkinton, May 5, 1829, being the eldest son of Elisha and Basheba Saunders. In early life he accepted Christ and united with the First Hopkinton Seventh-day Baptist church. Later on, removing to Westerly, he transferred his membership to the Pawcatuck church, where he remained a faithful member till his death. He peacefully passed to his rest in full confidence and hope for the future. His widow, three sons, two daughters and a large circle of relatives and friends, deeply mourn his loss. S. H. D.

WILSON.—Mrs. Mary L. Willson, wife of B. C. Willson, and daughter of the late Rev. James C. Rogers, died at her home in Edgerton, Wis., June 3, 1898.

She was born in Edgerton, Sept. 7, 1860, where the greater portion of her life was spent. She was highly esteemed

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by a large circle of acquaintances. She was a member in good standing of the Milton Junction Seventh-day Baptist church, and was loyal to the principles of the denomination. She was a regular attendant at the Congregational church of Edgerton, whose pastor, assisted by the pastor of the Milton Junction church, conducted the funeral services at the home in Edgerton. Of her immediate family there remains her husband, two daughters, her mother, a sister and brother to mourn their loss. G. W. B.

WILSON.—In Edgerton, Wis., June 9, 1898, only six days after the death of his mother, Earle, son and the oldest of the three children of Benjamin C. and Mary L. Willson, in the 14th year of his age.

Typhoid pneumonia, complicated with other diseases, following measles, baffled the skill of attending physicians, and notwithstanding all that could be done, gave death his prey. Earle was a bright and promising boy. He was deeply interested in temperance and religious work, and was well advanced in his studies. He was beloved by his associates and respected by all who knew him. Their double affliction was a crushing blow to the father and sisters. G. W. B.

TODD.—Lewis Todd was born in 1847 and died in Brookfield, June 23, 1898.

The subject of this sketch went to live with his Uncle, Eld. Julius M. Todd, when but eight years of age, and continued to make that his home until he founded one for himself. In 1858 he moved to Brookfield, N. Y., from Berlin, Wis. About 1865, he was baptized by Eld. Todd and united with the Second Brookfield church. He was of a mechanical turn of mind and took an apprenticeship in the cabinet shop of Jared Clarke. About 22 years ago he was married to Azelia Satterly. About 1886 he moved to North Loup, Neb., residing there about ten years, and in Albion and Milton, Wis., another year, when on account of ill health he returned to Brookfield. He had passed through two very severe attacks of Rheumatism which left him with weakened heart, the cause of his death. He was a good boy, and a good man, and much respected in the community. He leaves a faithful wife and three sons to mourn his loss. C. A. B.

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MINING GOLD IN THE PHILIPPINES.

There is no doubt but our new possessions, the Philippines, are rich in gold, and that the world has heretofore known nothing of this is largely due to native primitive methods still in force.

Mr. James Hilton, mining engineer, who visited Luzon in 1890-91, and Mr. Geo. Simpson, a ballart gold-mining captain, who arrived there in 1892, give in their reports interesting details regarding native mining methods, some of which are worth mentioning. Mr. Hilton says: The occurrence of valuable mineral deposits in the Philippine islands is well known, and it might be supposed that the colonists would endeavor to profit by the wealth which nature has placed at their disposal, the more so as the mining laws of the land are liberal, the taxes the reverse of onerous, and the conditions generally favorable. Nevertheless, as a matter of fact, mining, as the skillfully and intelligently conducted industry that we know elsewhere, does not exist in the Philippine islands. I was taken to see a vein of gold quartz, but found the shaft full of water and ascertained the only means of draining it was by a posse of seventeen natives, who, forming a chain, handed palm-leaf buckets from water level to surface. The only means of crushing the gold quartz was a ponderous stone moved by buffaloes. Amalgamation is not known. The stuff is washed in wooden bowls, and it takes at least 400 of them to deal with a ton. Describing the working of a mine at Mambulao, in the island of Luzon, Mr. Simpson observes, "the Indian miners' mode of operations was based on sound engineering principles, in so far as draining is concerned, as shown by their putting in the, to them, very costly adit from the creek at the foot of the hills on which the mines are situated. They bailed out the water with small buckets, holding from two to two and a half gallons each, and by literally filling the various shafts with men, who passed the buckets from one to another, they managed without either powder or dynamite, or any other explosive, to realize some gold. This is the barbarous method adopted."

WHAT IS THE SUN?

In connection with the eclipse of the sun of Jan. 22, 1898, the London *Daily News* gave a fine description of what the sun really is. It affirmed that the sun is a blue star 860,000 miles in diameter, and hotter than the hottest furnace. Apparently he is made up of several concentric shells, like an onion. His liquid kernel is probably as dense as pitch. It is surrounded by the "photosphere," a jacket of incandescent clouds or vapors of iron, manganese, and other heavy elements

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which have a granular or flocculent aspect in the telescope. This luminous veil is what we ordinarily see, and if we even catch a glimpse of his fiery heart it is only through the "sun-spots," which are probably immense gaps in the clouds made by outbursts of heated gas. Above the photosphere comes a layer of cooler vapors and light gases—namely, hydrogen and helium. This is the chromosphere; and stupendous jets of blazing hydrogen are seen to burst through the photosphere into it. These are the famous "red flames" or "prominences" which hem the black disc of the moon during a total eclipse with a fringe of rosy fire. Some of these flames rush to a height of nearly 100,000 miles in fifteen or twenty minutes. Higher still is the "corona," an aureole of silvery light not unlike the nimbus of a saint, and streaming for hundreds of thousands, perhaps millions, of miles beyond the solar sphere. It seems to consist of meteoric stones illuminated by the sunlight and the glowing vapors of "coronium," a very light element unknown on the earth, and perhaps also of electrical discharges. Were it not that our atmosphere absorbs the blue rays of light better than the red, the corona, like the orb of the sun, would probably appear less white.

THE WHIP FOR WIFE BEATERS.

The views expressed by Judge Stowe of Pennsylvania the other day, on the subject of wife beating and wife beaters, will find a responsive echo in the breasts of decent people everywhere. He said, in substance, that if he could have his way with these brutes he would administer the lash to them instead of giving them a term in jail, where they are fed at the expense of taxpayers. Other judges of the same state have recently expressed views of the same character. The whipping post is generally condemned by penologists as a relic of barbarism, but so is wife beating, and why not put one up against the other? We are free to say that we believe the tendency of the day is to show altogether too much leniency toward incorrigible criminals and the perpetrators of fiendish and beastly outrages upon the helpless and the innocent. The "terrors of the law" has come to be almost an empty phrase. For wife beaters in particular, there is no punishment that so nearly "fits the crime" as a dose of the whipping post, with the lashes well laid on.—*Christian Work.*

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