

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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SEVERAL interesting items touching Sabbath Reform and Sunday-observance are laid over for want of space. We call attention to the article on the responsibility of Christians for the loss of regard for Sunday. The reader will note that the RECORDER does not bring the accusation, except upon the testimony of Christians concerning their brethren. We place before you what the friends of Sunday say about the part which Christians are taking in the destruction of Sunday. The quotations which we make are from the most conservative and devoted friends of Sunday. We aim, by brief comments, to show that the cause of this state of things is found in the error of Christians in rejecting the Sabbath. The final fruit of all error is evil. The best intentions of good men cannot prevent this. That the worst results of error do not appear at once, does not make the final harvest any better, but rather worse.

The historical article from the *Jewish Quarterly Review*, of London, continued from last week, is of double value, because it is written by one not a Seventh-day Baptist. Add to the facts there presented, and yet to follow, the history of Seventh-day Baptists in America, and the latest developments in connection with the failure of regard for Sunday, because of the lack of conscience on the part of Christians, and the conclusion is clear that a reaction in favor of the Sabbath, and of Christ's teachings concerning it, offers the only escape from the ruin of Sabbathlessness. It is equally apparent that the reaction must commence with Christians, and in the churches.

\$2.00 A YEAR

BABCOCK BUILDING

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.

Is your Pastor going to Conference? Have you done all you can to secure his going? He and your church will lose help and blessing if he does not go. How much of the responsibility for that loss are you willing to bear?

ALMOST every day brings some new illustration of the truth which lies back of Sherman's rough definition: "War is hell." But James Russell Lowell also told the truth when he said:

"Not but what abstract war is horrid:  
I sign to that with all my heart,—  
But civilization *does* get forrid  
Sometimes upon a powder cart."

THE Young Men's Bible Class, the Young Ladies' Class for Bible Study, the Young Ladies' Bible Class, Class in the Greek New Testament, and the Young People's Society of the Fifth Avenue Baptist Church, 4 to 8 West 46th Street (Rev. Wm. H. P. Faunce, D. D., Pastor), at this vacation season invites all young people who may be strangers in New York to their sessions and privileges.

COMMON every day heroism is worthy of recognition and reward. Such heroism comes out under stress of circumstances in rich abundance. All crises, like our present war, all accidents and emergencies find quick response in heroic hearts. The American people are rich in latent heroism, Dewey, Sampson, Schley, Phillips, on the quarter deck, however brave, must fail unless equal bravery and fidelity find place in the men who work with desperation in the killing heat of the engine rooms, and in the stifling smoke and appalling danger of the gun service. In church work, in home life, everywhere common heroism finds place, and ought to find recognition and reward.

God works through countless agencies. Truth comes to us in almost endless forms and phases. Philosophy brings it. Theology explains and enforces it. Science reveals it, that experiment may apply it. He who walks the paths of life, open-eyed and alert, will find truth everywhere. He who studies God's Book, with responsive soul, will be overwhelmed with truth. Some of our richest experiences have come when we could not read a half dozen verses at a time because of the floods of truth that pour forth like waters from a pent-up fountain. No man can fail because truth is not revealed. But he must fail and starve, who, surrounded by truth, tramps carelessly on without heeding its demands.

WE sorrow for the man who does not believe that God grants help and inspiration for common work. Every sermon that truly touches men, every poem which brings help and uplifting to longing and stricken lives, is the product of inspiration. The sweet ministrations which loving hearts prompt willing hands to do for the sick and suffering are inspired by the Holy Spirit. Let others speculate and question about "kinds of inspiration," or whether inspiration ceased at one point or another in the world's history. We discard all such speculations. God always stands waiting to help his children in

common tasks by the inbreathing of divine love and strength. If your words and deeds seem cold and unhelpful, go away with God, open your soul, even in agony over your failures, and wrestle with yourself—you do not need to wrestle with God—until your soul opens that God may inspire you for common work and every-day service.

THE *American Sabbath*, a 24-page Quarterly, appears again as the organ of the "American Sabbath Union." No. 1 is dated May, 1898. It will be remembered that the Union was organized in 1888 under the presidency of Col. E. F. Shepard. He died in 1893 and the society passed into comparative inactivity until its revival last year with Dr. Geo. S. Mott as president, and Dr. I. W. Hathaway as general secretary. The president, secretary and Rev. H. W. Hathaway are the editors of the new Quarterly. Maryland, Pennsylvania and New York have associations for promoting Sunday-observance which are auxiliary to the American Sabbath Union. The leading articles in the present number of the Quarterly have appeared in print before, essentially as now, and have been noticed in our columns.

LEARN to wait for some things. As much as it is possible to know, much will remain unrevealed from day to day, and still more will be shut out from this earthly life. The horizon which bounds complete vision is not far away. But faith knows that the horizon is not the end. We had a peculiar sensation once, in sailing toward Scotland in the N. E. Atlantic. For the last three days of the voyage the ship seemed to be climbing an immense mountain, trying to get on top of the continent. Wind and fog fought us. We crept into the river Clyde, slowly, and in fear. The fog lifted. The sun laughed at our fears. The trees waved us welcome. The steamer shook out her flags. The land birds serenaded us from the shores. Climbing and fog-fighting and rock-dreading were all past. "Bonnie Scotland" waited to welcome us. Climbing, and fog-fighting and rock-dreading had brought abundant reward. So God will reward those who "wait patiently for him." "Learn to labor and to wait."

### MORE INCORRECT WRITING ABOUT SUNDAY.

This time it is the *Outlook*, a paper which makes high claims to accuracy and breadth. In the issue for July 23, 1898, p. 748, is the following:

Dr. Abbott says in last week's *Outlook* that the resurrection of Christ is the "best attested fact in history." Will he not kindly give the readers of the *Outlook* a brief outline of the proofs upon which he relies in making this statement?  
INQUIRER.

1. It was long ago admitted by Strauss that the church would not have survived and spread but for belief in Jesus' resurrection. 2. The disciples, dispirited and cowed by Jesus's crucifixion, appear immediately afterward inspired with the highest enthusiasm and courage. Something remarkable must have occurred meanwhile. 3. Sunday, previously undistinguished, obtains in the apostolic times the character of a memorial day (Acts 20: 7; 1 Cor. 16: 1), called "the Lord's-day" (Rev. 1: 10). On this day, as Pliny, the Governor of Bithynia, wrote, the Christians were wont to hold two meetings, and sing hymns to Christ as a God. Such a memorial day can be accounted for only by the fact of Jesus's reappearance on the Sunday after his death, as stated in the Gospels.

All of our readers who are also students of the Bible know that the passages of Scripture referred to say nothing of Sunday as a "memorial day." There are no such passages in the Bible anywhere. The absolute in-

correctness of the assertion about what Pliny wrote will be seen by comparing the words on record with the loose statement made by the *Outlook*, which does not venture to quote either Scripture or the words of Pliny. This is what Pliny said, as governor of Bythynia. He was reporting to the Emperor Trajan (about 107 A. D.) his experience with those in his territory who were charged with the crime of being Christians. He said:

An information was presented to me without any name subscribed, containing a charge against several persons, who upon examination denied they were Christians, or ever had been. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue (which for this purpose I had ordered to be brought, together with those of the gods), and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians, into a compliance with any of these articles; I thought proper, therefore, to discharge them. Some among those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; while the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) forsaken that error. They all worshiped your statue and the images of the gods, throwing out imprecations at the same time against the name of Christ.

They affirmed that the whole of their guilt or error was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. Pliny's Letters, Epistle 97.

The historian of the *Outlook* must have been on his vacation when the paper fell into so great and misleading error. There is nothing in the text or the context in Pliny's letter to show what the "stated day" was, but many excellent authorities believe it to have been the Sabbath (See my History of the Sabbath and the Sunday, pp. 47-51, also Dr. Augustus Hesse, Sunday, p. 280, and Robert Cox, Sabbath Literature, Vol. 1, p. 297). Second-rate Sunday-school writers abound in similar inaccuracies. The *Outlook* cannot afford to be thus careless and misleading.

### WAR NEWS.

Since our last issue the progress of the army of the United States in Porto Rico has been steady and phenomenally successful. The Porto Ricans have welcomed General Miles and his soldiers with great demonstrations of joy. They accept the passing of their island under the control of the United States as a foregone conclusion, and as a "consummation devoutly to be wished." There has been little fighting. The Spanish forces have retreated toward San Juan, where a final stand will be made, unless peace comes soon, as we trust it will. Little has been done in Manila, although General Merritt has reached there and troops are constantly arriving. The attitude of Aguinaldo, leader of the insurgents, has become defiant, and serious trouble seems to be imminent at this time. The semi-barbarous character of the insurgent forces, and their hatred of the monks and of the Spanish government, make them bloodthirsty and revengeful. They have been struggling long for release. Unless the American forces interfere, Manila seems to be at their mercy. Should it fall under their

attacks, and they be unrestrained, scenes of cruelty and plunder would be likely to occur which would shame the century. It is possible that General Merritt, Admiral Dewey and the foreign war vessels at Manila may be forced to combine against the insurgents in the interest of such humane results as those for which we were compelled to go to war. It is certain that the present situation at Manila is very grave. The final settlement of the Eastern question will undoubtedly be left until after a treaty of peace is ratified. But whatever it may involve, the United States cannot leave the Philippines to return to Spanish rule, as in former times. If the bulk of the islands are finally returned to Spain it must be with the absolute guarantee of such reforms as are demanded by Christianity and the twentieth century. It is well, therefore, that the complete solution of the situation there be left for longer consideration, while peace is proclaimed.

With the fate of the islands left for future decision, public opinion will have opportunity to declare itself on the moral question and concerning our commercial interests and the policy of retaining what has been brought potentially under our control. But such discussion implies and requires an absolutely free hand on the part of our government to reach a decision which will be accepted by Spain, whether she has to cede a coaling station or the whole group of islands.

### THINGS WORTH KNOWING.

THE National "Weather Service" is to be extended to the West Indies and the Caribbean Sea. Probably the central station will be at Santiago. The service is expected to do valuable work for the business interests in connection with the tornadoes which prevail during August.

CAREFUL consultation is going on among mission-work leaders, looking to systematic work in the new fields opened up by the war. The Caroline and Ladrone Islands ought to be turned over to the Congregationalists, as the American Board is already established at the Carolines.

CHICAGO is struggling over changes in her educational system. An elaborate report has been made by a commission presided over by President Harper, of the Chicago University. A proposition to lessen the wages of female teachers meets with much popular disfavor. Kindergarten and manual training met with great favor.

ARRANGEMENTS for the Quebec Conference, to consider outstanding matters of dispute between the United States and Canada, have been completed by the President's appointment of Commissioners to represent our government. Senator Charles F. Fairbanks, of Indiana; Senator George Gray, of Delaware; Representative Nelson Dingley, of Maine; the Hon. John A. Kasson and the Hon. John W. Foster, will have charge of American interests. Lord Herschell, Lord Chancellor in Mr. Gladstone's last two administrations, Sir Wilfrid Laurier, Sir Richard Cartwright, Sir Louis Davies, and Mr. John Charlton will represent Canadian interests.

THE correspondent of the Baltimore *Sun* in Manila, writes thus: "I have mentioned Admiral Dewey's ability as an administrator

and diplomat. While maintaining a most vigorous blockade, he willingly gave permission to a delegation of British and German merchants to remove their families to Cavite. He ordered that place to be made sanitary, and placed Consul Williams in charge. The consequence is that wealthy Manila families, like that of the Cortes, have placed all their houses in Cavite at Dewey's disposal. He has made himself exceedingly popular among the British shipmasters. Instead of carrying on with the absolutism of a conqueror, he had aided and facilitated their business as long as it did not interfere with his duties. His praise is sounded in every port in the far East, and when he was in need of coal these shipmasters readily sold him three thousand tons, so that he was well supplied."

It is difficult for any but an expert to understand the costliness of a naval engagement between modern warships. Here are the figures showing the cost of fighting our chief battleship, the Oregon, for one hour: In one hour each of the big guns would be discharged about twenty times. That is the average number. Each time the sixteen big rifles of the Oregon were discharged it would cost the government \$12,000. In the course of sixty minutes they would belch forth \$240,000 worth of shot and shell. Four of her guns cost \$600 each every time they are discharged, four of them \$1,000 each, and eight of them \$700 each. Besides these, she carries two Gatling guns. Their capacity is 1,200 shots a minute. To operate each gun \$300 worth of cartridges must be provided every minute. It is not probable that they would be fired for more than fifteen minutes, but even that brief time would mean an expense of \$4,500 for each gun, or \$9,000 for both. That would bring the total expense of an hour's engagement up to \$249,000, or \$4,150 a minute, or a little more than \$69 a second.

EVERY year three Conferences are held by the Young Women's Christian Associations in different parts of the country—one at Ashville, N. C., one at Lake Geneva, Wis., and one at Northfield, Mass. The last one, at Northfield, closed Thursday evening, July 21. All three Conferences have been more largely attended this year than ever before. Both the Ashville and Geneva Conferences were marked by great interest in Bible study and missions. At Northfield, the idea of the Christian Student Movement in our own country, and also in the world, seemed to take hold of the young women with especial force. The Young Women's Associations in America have joined the World's Student Christian Federation. There are 302 college Associations and 59 city Associations. At Northfield there were fifty-two colleges represented, covering the territory from Boston University to Colorado College, and from McGill University, Montreal, to Randolph Macon Woman's College in Virginia. The largest delegation was from Smith—numbering forty young women. There were twenty-one city Associations also represented. The total attendance was over four hundred.

### PEACE NEWS.

It is with joy that we are able to announce that progress toward peace is well begun. Early in the week the Spanish government, through the French minister at Washington, M. Cambon, asked, with slight indirection,

on what terms the United States would consider the question of peace. President McKinley set about formulating an answer which would form a working basis for a prompt consideration of the question.

The anxiety of Spain to consider the question has been strongly marked. The reply from Washington was received at Madrid on Sunday evening and communicated immediately to the Queen Regent by Duke Almodovar de Rio, the Foreign Minister, who subsequently paid Senor Sagasta a midnight visit. At 8 o'clock on Monday morning the Premier telephoned his colleagues to assemble in council at 10 o'clock. When the Council rose, at midday, the main questions had been decided in principle, but a full reply could not be prepared because one or two points in the American note required explanation, and a supplementary note had been received from M. Cambon, containing a new condition. The view from Madrid was shown by the Gibraltar correspondent of *The Daily News*, who, telegraphing Monday night, said:

"The censorship is daily becoming more severe, and little is known beyond the fact that peace is assured."

"It is understood that the note from America asks only part of the Philippines, and that Senor Sagasta having replied that the terms will be accepted, hostilities are consequently suspended."

"A commission will be appointed to determine the bases of peace. The chief difficulty, it is asserted in official circles, is as to the date and manner of the evacuation of the Spanish possessions."

"There is also the question of the disposal of the war material in Cuba. Senor Sagasta, if he has a chance, will probably represent a restitution of the material as a diplomatic victory."

"It has just been asserted here that the Premier has succeeded in obtaining slightly improved terms."

"The treaty will not be signed before September."

On the 3d of August, while the Administration had received no official information that the Spanish government had accepted the peace terms of the United States, the President was unofficially informed that the Spanish Minister had yielded to the demands of this country. This unofficial advice reached the President in the shape of press dispatches, and private dispatches from confidential agents of the government. While slight changes may be made, the terms may be accepted, to be that Spain shall relinquish all claims of sovereignty over Cuba and immediately evacuate that island, cede Porto Rico absolutely to the United States, similarly cede one of the Marianne Islands, and surrender to the United States the city and bay of Manila pending a conclusion of a treaty of peace, which shall prescribe the final disposition of the Philippines.—All other matters are to be referred to a commission, composed of representatives of the Spanish and American governments, which shall negotiate the final treaty of peace. Such is the offer. With its requirements no possible fault is to be found. That concerning Cuba is a mere fulfillment of one of the prime objects of the war. That concerning Porto Rico is dictated by ordinary prudence, by the custom of nations and by the manifest desire of the Porto Ricans themselves. Nor is there in either of the others anything in the least degree unusual in international practice.

With Spain accepting these terms, hostilities will be suspended, for Cuba, Porto Rico and Manila, the present scenes of conflict, will be surrendered into our hands, and from at least the first two the Spanish forces will be withdrawn. It is to be assumed that the

commission will then be immediately appointed, and will do its work with all possible expedition. What its conclusions will be may not yet be foreshadowed. But from the vantage-ground of accomplished and acknowledged victory the United States should certainly be able to negotiate a treaty which, whether or not it may "leave us amazed at our own moderation," will secure the objects for which the war has been waged, and satisfy the requirements of justice and righteousness. For such results we hope and pray.

On Friday, August 5, the negotiations concerning peace are reported as being delayed by continued consultation in Spain. This appears to be due to the purpose of preventing complications between various parties in the government. But such reports as can be secured from Madrid indicate that our terms will be accepted after a moderate delay, perhaps as early as the date of this issue. There seems to be no good ground for thinking that the delay at Madrid will defeat the attainment of peace, for which we so much wish.

A sad and shameful fact is reported in the news of August 5, from San Juan de Porto Rico, by way of Madrid, namely, that Colonel San Martin, who surrendered the garrison at Ponce, Porto Rico, without resistance, has been court martialed and shot. Lieutenant-Colonel Puiz, who was second in command, has committed suicide. It is no wonder that Spain is hated by her colonies, and unbeloved by her own best subjects, when such things are done.

In sanitary matters two excellent movements have been instituted: one, the abandonment of Camp Alger, near Washington, where typhoid fever has become epidemic; the other the removal of our troops at Santiago, to the North, at the earliest hour possible. Yellow fever is not yet epidemic there, but malarial fever is. The troops are much reduced in strength, and an epidemic of yellow fever would add horror to dread. The army commanders, at Santiago, have demanded this change for their men, with great earnestness.

POWER IN PREACHING.

Edward W. Gilman, D. D., writes in *Christian Work*, on "Pulpit Power." Among other things he says the following, which we commend to those who preach and those who criticise them:

An effectual shot requires some power back of it, and the power of a sermon depends very much upon the preacher and his aim. If he speaks under the conviction that he is a servant of God, charged with a message which he must deliver then and there, he is not likely to complain of indifference on the part of his audience; but if he doubts whether his discourse, prepared for some other occasion, is "appropriate," if he is himself dissatisfied and wishes he had made a different selection, it will be strange if he produces any effect. If it is an essay, and not a speech, it must meet the fate of an essay, and may or may not succeed; but great skill is required to combine in one address instruction and stimulus. There is good sense in what Glory Quale wrote to her father:

"I begin to think the real difference between preachers is the difference of the fire beneath the crust. In some it burns so low that it does not even warm the surface, and you couldn't get up enough puff to boil the kitchen kettle; but in others, look out! It is a volcano, and the lava is coming down with a rush."

Dr. Spinning told at the General Assembly of a Missionary, who having been invited to preach in Brooklyn, was reminded in advance that it was a great thing to preach in Henry Ward Beecher's pulpit. He began: "Your deacons have cautioned me not to be frightened, but go ahead and preach as I would to my own people. I want you to understand that if any one in this house is scared, he isn't on this platform, for I have a message from my Master to deliver to you, and I intend to deliver it in the fear of God." With such an exordium, no doubt he had a hearing.

It is the misfortune of preachers generally that they lack what Dr. Deems calls "the healthy influence of in-

stantaneous criticism." How apt his criticisms were may be learned from the brotherly counsel he gave a preacher who was long in getting warmed up to his work, "to begin in the basement, hold forth for about three-quarters of an hour, and then go up preaching into the pulpit, and carry everything before him."

Some men's usefulness is hampered by their too great facility of speech. Prof. Phelps used to tell of a minister who had a "fatal gift of gab which eventually destroyed his reverence for the truth."

If it be nothing more, a sermon is at least a proclamation of one man's belief, and the announcement of a conviction is like the dropping into the soul of an acorn from which an oak may grow. The confidence of a believer is confirmed by having the articles of his faith reasserted and proven, and even the unbeliever listens the more attentively if he is sure the speaker is firmly persuaded. Said Joseph Hume, when rallied for going to hear a famous preacher, "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ was just at his elbow."

The RECORDER believes that more men fail, as preachers, for want of deep convictions on practical questions, than for any other similar cause. The weakest period in the history of preaching in England, since the Reformation, is called the "Moral Essay Period." It was a time for theological and moral "treatises" in the pulpit. The average man cares little for a "treatise" on any question which does not treat him. Wise sayings and learned essays which generalize without local and personal pointedness are of little value in the pulpit. It is better that men should be tempted to hate a truth because it probes therein than that they should grow indifferent to it because it is pointless and abstract.

SCAPEGOATS.

The following is from the *Advance*, and need not be monopolized by any one church or denomination. We hope no Seventh-day Baptist churches will need the rebuke. H. C.

It is a part of human weakness to want a scapegoat. The great poet has told us that men will go even to the sun, moon and stars in search of one. But generally he is found nearer home. There is reason to suspect that church members sometimes used their minister for this purpose. Preaching ceases to be interesting. It is the minister. Prayer-meetings drag. It is the minister. Finances are hard to raise. It is the minister. Appeals from all quarters pour in thick and fast. It is the minister; he is always begging. Fashionable people do not come to church. It is the minister. Laboring people do not come. It is the minister. The church does not grow. It is the minister.

Not being employed to be a scapegoat for everybody and everything, the minister gets jaded, tired out, breaks down and goes. Then a new man comes. Nobody is depraved or malicious enough to use him at once as a scapegoat, and he steps along lightly and briskly. Everybody for the time being bears his own sins, and puts away his shortcomings, and things go. Those who had lost interest in the old pastor's sermons, because they had lost interest in preaching itself, are interested for a little while in a new voice; and that class of people who did not give because they did not want to part with their money, loosen up a little, or slip in with the crowd. The people capable at least of only short spasms of goodness, usually have their spasms when the new man comes. And so for a time the situation is felicitous. But habit is strong as death, and the habit of hunting for a scapegoat gets under way again, and keeps up its work until another man is loaded down and sent into the wilderness of candidating churches.

But instead of killing off the ministers, why not kill off the habit? If the preaching services, prayer-meetings and all other services are dull, why not put to ourselves the searching question: Have I not lost interest in religious things? If the young people got away, why not intelligently, carefully, and prayerfully search for the cause in the multifarious influences which produce such a result? If the church does not grow, why not see the reason of it, as so often may be done, in the card parties, the general worldliness of the members? If there are divisions, why not hold pugnacious tempers, gossiping tongues and malicious criticism accountable for the trouble? When Christ took upon himself the sins of the world, and thus dispensed with the Old Testament scapegoat, he called to his following those who seek not to lay their shortcomings upon others, but to bring them to him, to be redeemed and made kind and loving. What many restless and dissatisfied churches need far more than a change of pastors is a change of heart.

TREASURER'S REPORT.

For the Month of July, 1898.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury July 1, 1898.....	\$2,900 38
S. C. Maxson, Utica, N. Y.....	5 00
Income from Permanent Funds, by A. L. Chester, chairman.....	227 22
M. Sindall, Verona Mills, N. Y.....	5 00
C. H. Barber, London, Eng.....	10 00
Estate of Ezra Crandall, Milton, Wis.....	25 00
Fusebia Stillman, Mapes, N. Y.....	4 00
Ladies' Mite Society, Shiloh, N. J.....	31 04
John Congdon, Newport, R. I.....	10 00
Orin Kabin, Talent, Ore.....	10 00
N. H. Hurley, Talent, Ore.....	1 00
Mrs. H. L. Harrington, Alfred, N. Y.:	
Reduction of debt.....	\$1 00
Boys' School, Shanghai.....	1 25
Teacher in Boys' School.....	1 50—
A. G. Crofoot, Jackson Centre, O.....	2 00
"For Missions," Ashaway, R. I.....	2 00
S. H. Crandall, Glen, Wis.....	2 75
One Cent Association, Alfred, N. Y., Boys' School.....	5 00
Mrs. Mary E. Maxson, Walworth, Wis., Life Member.....	25 00
Estate of David E. Bliss, Little Genesee, N. Y.:	
Home Missions.....	\$277 82
Foreign Missions.....	277 82—
Sabbath-schools:	
Welton, Iowa.....	5 85
Plainfield, N. J., General Fund.....	\$7 38
China Mission.....	7 80—
Walworth, Wis.....	15 18
West Hallock, Ill.....	2 32
Utica, N. Y.....	20 00
Colony Heights, Cal.....	5 00
Churches:	
Plainfield, N. J.....	1 50
Hammond, La.....	23 10
Shiloh, N. J., General Fund.....	13 28
China Mission.....	\$14 22
Boulder, Col.....	2 67—
Second Hopkinton, Hopkinton, R. I.....	2 00
Waterford, Conn.....	25 00
Albion, Wis.....	32 35
New Auburn, Minn.....	8 00
Second Brookfield, N. Y.....	7 00
Andover, N. Y.....	18 00
Colony Heights, Cal.....	2 00
Chicago, Ill., D. W. Leath's salary....	5 00
China Mission.....	\$20 00
Nile, N. Y., North Carolina Mission... \$	10 00—
General Fund.....	25 00
First Alfred, Alfred, N. Y.....	14 41—
Rockville, (R. I.) Y. P. S. C. E.....	14 66
New York City church, toward expense of sending an additional teacher to Shanghai.....	17 30
	1 00
	96 50
	\$4,186 71

Cr.

O. U. Whitford, balance on salary, traveling expenses, etc., quarter ending June 30, 1898.....	\$ 206 50
A. G. Crofoot, Jackson Centre, Ohio, salary to June 30, 1898.....	10 00
E. H. Socwell, Welton, Iowa, salary and expenses, quarter ending June 30, 1898....	74 40
L. F. Skaggs, Boaz, Mo., salary and expenses, quarter ending June 30, 1898.....	119 00
S. I. Lee, Fouke, Ark., salary and expenses, quarter ending June 30, 1898, balance,	19 30
Eli F. Looftoro, Berlin, Wis., salary, quarter ending June 30, 1898.....	25 00
A. P. Ashurst, Gadsden, Ala.:	
Bal. salary to June 30, 1898.....	\$37 50
Salary for July.....	37 50
Advance, traveling expenses.....	12 00—
D. H. Davis, Shanghai, balance salary to December 31, 1898.....	87 00
Susie M. Burdick, Shanghai, salary to Dec. 31, 1898.....	410 00
Dr. Rosa W. Palmberg, Shanghai, salary to December 31, 1898.....	250 00
Appropriation for mission schools, Shanghai, Fund for helpers at Shanghai, China.....	150 00
G. Velthuysen, Harlem, Hol., salary to December 31, 1898.....	57 00
Appropriation for churches, quarter ending June 30, 1898:	
Attalla, Ala.....	\$25 00
Boulder, Col.....	62 50
Berea, W. Va.....	18 75
Garwin, Iowa.....	18 75
Hammond, La.....	37 50
Hornellsville, N. Y.....	15 00
New Auburn, Minn., 11 weeks labor.....	10 56
First Westerly.....	50 00—
Evangelistic Committee, Orders 91 to 95.....	288 06
Geo. H. Utter, printing.....	128 99
Herbert G. Whipple, legal expenses in David E. Bliss estate.....	9 50
E. Bliss estate.....	40 00
Note at Niantic Savings Bank.....	1,000 00
Cash in Treasury August 1.....	961 96
	\$4,186 71

E. & O. E.

GEO. H. UTTER, Treas.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Tent Work in Chicago.

Wednesday evening, July 27, the pastor of the Chicago church, assisted by Eli F. Loofboro, Erlow B. Loofboro, Edgar D. VanHorn and Edward M. Halston, began a series of gospel tent meetings at the western edge of Chicago. The tent formerly used at Louisville, with seats for three hundred, is in service again.

The following cards are being distributed. Before the meetings are through it is expected that eight or ten square miles of city and suburb will receive these announcements:

Gospel Tent Meeting Every Night

Except Monday, Clark Ave. & Lake St. One block West of "L" Terminal Station. Conducted By

Rev. L. C. Randolph and the Milton Quartet.

The prayer of Christ for his own was, "that they all may be one." While our denomination—Seventh-day Baptist—has distinctive principles, which will be presented at the proper time, our great commission is the winning of souls to Christ. The Gospel is the key to our problems, the hope of Society, the Home and the Nation. Shall not we who pray, "Thy kingdom come," gird ourselves for the mighty task before us, and work shoulder to shoulder? These are everybody's meetings—Come as you are. Plenty of singing books. Wheels Checked free. The Chicago Seventh-day Baptist Church meets each Seventh-day afternoon at 2 o'clock, in Handel Hall, 40 Randolph St.

The attendance was small the first night, but has been steadily increasing and interest growing. This campaign possesses some advantages over the one at Louisville. It will be much less expensive, we have the lamp of experience to guide us, we know the city better, and there is a vigorous church around which any results may be clustered. Yet our task is a difficult one, and we feel our insufficiency. Pray for the baptism of the Holy Ghost and fire. This is our first effort of importance to do something toward solving the great problem, the evangelization of Chicago. Lord of Hosts, guide thy people. Lead us out into paths of greater power and usefulness than we have ever known.

A Lesson From the Navy.

It is to be hoped that these naval victories will not only furnish backbone for patriotism, but that they will also, by analogy, put heart of hope in the breasts of Christian warriors. That terrible Spanish fleet—what a bugbear it was! And we so long accustomed to hear our own navy ridiculed and belittled—the possibility of a sea warfare between the two nations filled us with vague apprehension and alarm. What if the Spaniards should sink our battleships and then attack our coast cities! Awful thought!

Well, Dewey went out and destroyed part of the Oriental Armada before breakfast, then after coffee and rolls went back and finished the job, and never an American seaman lost. Schley passed through the terrific storm of iron hail at Santiago unscathed while every Spanish keel went to the beach or the ocean bed. The cobwebs have been swept out; the phantoms of the imagination have been cleared away; and America stands erect in her new-found strength. The Lord is with a righteous cause. "The stars in their courses fight against Sisera."

Now it seems to me that we might with profit pass through a similar experience with relation to the Prince of the Power of the Air. We have been cowed and browbeaten too long by the devil's agencies. They are evil enough and strong enough; but God is stronger. The devil is a big bully who frightens Christians into silent acquiescence when he can; but when he is fearlessly faced by an

Elijah or a Daniel, he ceases to be formidable. He stood before Christ and nonchalantly offered him a big bargain in real estate with the tenants thrown in, just as though it was all his in fee simple to have and hold forever! But he slunk away at the masterful words of the Son of Man: "Get thee behind me, Satan."

The saloon and the brothel flaunt their challenge in our faces. Infidelity and a gross materialism stand on the ramparts of politics and society and jeer at Christian psalm singing. The devil claims the cities as his mustering places, and would frighten faint-hearted saints off the premises; or, at least, he would keep them hemmed in behind their ramparts and block houses, away from aggressive action. Goliath, with his staff like a weaver's beam, stalks up and down, defying the armies of Israel.

Isn't it about time we had done with our policy of polishing guns and sewing on gold braid, and cleared the decks for action? Let us have a glorious war all along the line. With the gunners stripped for action, every man in his place, with the eight-inch and thirteen-inch projectiles tearing through the enemies armor, the church of Christ would awake to a new self-respect and consciousness of power.

The illustration is not intended to go on all fours. It is suggestive rather than exhaustive. Let us not abandon evangelistic work in the cities because of the difficulties in the way. Be brave for Christ in your own country. Capture a few outlying school-houses and garrison them. Your township, or county, or state presents peculiar drawbacks. Yes, I know. It always does. But there is a way. Let us think and pray over our problems and help one another. There is no division. We all want to do better. It will be a long war. We know not when the end will be. But our invincible captain is on the field in person. We will "put a cheerful courage on," as we fight "beneath the banner of the cross."

F. B. MEYER'S CHURCH.

Many of the readers of the RECORDER know who F. B. Meyer is, but not very many, it may be supposed, know much about his church in London, which is called "Christ Church, Westminster Bridge Road." It is a peculiar kind of church and does not belong to any denomination, though for reasons having resemblances to some. It owes its origin to the celebrated Rowland Hill, who the last part of the last century,—in 1773, if I am not mistaken,—received deacon's orders in the Church of England; but being a man of great zeal and independent opinions, he did not commend himself to the ecclesiastical authorities and never was admitted to the priesthood. He became an independent minister and established himself in the "Surrey Chapel," a circular building erected in the fields near the Southwark Road, which was opened in 1783. This chapel became a very popular place of worship, and its congregation was large and fashionable. Newman Hall was in more recent times its minister, and in 1876 under his ministry they moved from the old chapel to Christ Church.

Through the influence of Newman Hall the church became exceedingly well known to Americans. The American flag often floats on the great west tower, which was built by subscriptions amounting to £7,000 raised in

America by Newman Hall. This tower is commonly called the "Lincoln Tower," and was intended as a memorial to the martyred President, and also to commemorate the abolition of slavery in the United States. Its foundation stone was laid with appropriate ceremonies in 1874. The inscription on a tablet in the porch of the church declares that it is "a token of international brotherhood." Almost all Americans who visit England know of this church. During the "season" the congregation on Sunday and Thursday, when a noon service is held, contains a very large proportion of Americans.

The church as a body is quite independent. Its pulpit is open to all evangelical ministers, and the "only terms of communion are love to the Lord Jesus Christ." It is something like the Church of England, and the body known as "Lady Huntingdon's Connection," but is in fact more like the Congregationalist body than any others, although the service is quite ritualistic for a "Dissenting Chapel." The book they use is the prayer-book of the Church of England expurgated for the use of this church especially, so that all sacerdotal elements are removed. The minister wears a syrplice, and one not familiar with the details of doctrine would not notice much different from the Episcopal service in the conduct of their ritual.

The church itself is a fine one and cost in all over £60,000 (\$300,000). It is in the form of a cross, but the arms are not long. At the eastern end is a regular chancel. The communion table is elevated. On one side of the chancel is the organ and on the opposite side is the choir. In the chancel are stalls of the usual style. There is an eagle lectern in the usual place and the pulpit is a beautiful one of alabaster and marble, taken from an old Roman Catholic church in Italy; so that the whole has quite an American look. The seats are like an amphitheatre.

The present character and influence of the church, however, is due to the present pastor, the Rev. F. B. Meyer, B. A., who is a Baptist. Under him the spiritual tone of the church's work is strongly marked and the general usefulness of the church has been widely extended. In connection with the church proper are halls for meetings. After the Thursday noon service they have a "meat lunch." At their "Pleasant Sunday Afternoon," they sometimes have 1,000 men present. Workingmen like the methods of this church and are attracted to it in great numbers. They have also clubs of all sorts, and a "Saturday Evening," with hymns and songs and prayer, and then an entertainment with refreshments, and some words from the pastor. They have a Y. P. S. C. E., but only for those under 18. They also have a Young Women's Christian Union, with special meetings, and an institute and evening home for working girls.

Those who admire Mr. Meyer's writings, and indeed any others who come to London, would do well to pay a visit to this church. You will hear a simple and fervent gospel, and see many ways of doing good.

WILLIAM C. DALAND.

THE deepest hole in the earth is at Schladebach, near Ketschau, Germany. It is 5,735 feet in depth and is for geological research only. The drilling was begun in 1880, and stopped six years later because the engineers were unable with their instruments to go deeper. This hole was expensive, as its cost was \$53,000.

## Missions.

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

### A TRIP ON MY MISSION FIELD IN NORTH ALABAMA.

The comparative isolation of a missionary from brethren and friends, on a field where every foot of ground is hotly contested, and where the cause triumphs only because God's Word is behind it, which is "quick and powerful," might be excuse sufficient for heralding the news of the success of every skirmish line upon the outposts of the battlefield by the sentinel on post where the enemy's lines are broken.

If there is space for such information I will tell the readers of the RECORDER of one of my quite recent missionary trips in North Alabama, of the work done in the two weeks' journey, together with the means of transportation, and the many ways which a man can travel when there is no other way to reach his destination.

At my last appointment in June, in Cullman county, at our little church "Beulah," at Alexander school-house, a brother Hyatt was present, having traveled forty miles on horseback to be present at our meeting. Brother Hyatt had never met with Seventh-day Baptists before; he became a thorough convert to the Sabbath through the agency of tracts which he read, and by an earnest Bible study "to see if these things were so." As a true missionary, Bro. Hyatt was no sooner convinced of the truth than he sought the conversion of all with whom he came in contact; as a result of his zeal he was soon expelled from his church under the charge "for keeping the seventh day as the Sabbath." There have been several others in Bro. Hyatt's community of different denominations who are much awakened upon this subject; it has therefore been arranged that I should early in August visit that section and conduct a series of meetings. On my arrival from my June "circuit" I found letters from others in "regions far beyond," requesting a visit from me; this petition was also backed up by one from the editor of the *Outpost*, who called special attention to the field at Mount Hope, Ala., and of a Baptist brother and elder, A. C. Messer, who had lately embraced the Sabbath with his family, consisting of his wife and son and daughter, all of whom I have since found to be of the true metal.

Although Bro. Messer's home is about one hundred and fifty miles north-west from Gadsden, where I live, I readily accepted the invitation and spent a week or more with him, preaching each day morning and evening. During this time the community was quite awakened upon this subject, and when I announced that I would preach on "the relation of the law to the gospel" or "the reason why I keep the seventh day as the Sabbath," it was difficult to find seats in the house for those who came; indeed it was on the Sabbath question which they wished to hear me preach. As is generally the case, those who wished to escape the force of the Scripture argument had resort only to the antinomian doctrine that faith frees the Christian from the claims and obligations of the moral law, a hidden rock which wrecks many a goodly vessel near the port! The seed has been sown, "God giveth the increase." We trust "His word will not return unto him void."

I mentioned above that I would say something of my means of locomotion, and by the

way I would say that Seventh-day Baptists are generally hard to reach; are they not God's "hidden ones"?

On the morning of July 7 I left Gadsden on a first-class passenger train, and for thirty-five miles a prince might have envied me as I looked from my window of the cars at the beautiful mountain scenery through which I passed. I should be glad if space permitted to tell of the scenery over these mountains, rich in its bowels of ore and coal, and picturesque beyond description in its jagged, rocky peaks. The thirty-five miles were soon traversed, and a more modern means of locomotion was employed for the next forty miles, that of bicycling, which was necessary in order to reach the L. & N. Railroad at Decatur, my next stopping place. With bag and baggage all on board the bicycle, I rode to Cullman City, forty miles distant from Gunterville, where I took the N. C. & St. L. Railroad.

After waiting several hours, a passenger train on the L. & N. Railroad took me, at the rate of thirty-five miles per hour, to Decatur. At the latter place I laid over all day and until one o'clock at night, waiting for a train to take me to Leighton, on the Memphis and Charleston Railroad. I left the train at this point at three o'clock at night. Young brother William Messer was there with two horses and saddles, upon which we rode eighteen miles to Mount Hope, the place where we held our meetings.

There were some incidents on my return to Gadsden, which was by another route longer than the one traversed in going, but easier on the physical man in midsummer in a sunny clime, which I will relate. I reached the station at Leighton, as I went from there to Mount Hope on horseback, and went by Huntsville, one of the small cities of Alabama, noted for its beauty of situation in a valley surrounded by mountains, for its good society of ante-bellum folk, for its good schools and churches and for being the home of General Joe Wheeler, commonly known as "Fighting Joe" in the South, who won laurels in the Civil War, and who is winning them in Cuba near Santiago. Gen. Wheeler is small of stature like Zaccheus, and, like that ancient observer, he climbed trees in Cuba when he could not see the Spaniards from the ground.

Speaking of General Wheeler recalls a circumstance in the siege of Santiago de Cuba, where the General was engaged in the hottest of the fight, and to his splendid generalship it is said is due the repeated success of the American arms. To see this white-haired veteran of the War of the Rebellion astride his horse, leading the regiments under his command, made up almost of Northern men, is a sight to stir the heart of every American who remembers that there was once a Mason's and Dixon's line. It is said that while he was leading the 7th New York, the Rough Riders and a strong force of Regulars, up a high hill at San Juan, storming a large body of Spaniards who were strongly intrenched, the attacking line began to waver under a fierce fire from Gatling guns and strong field-pieces. Gen. Wheeler saw his men waver and began shouting at the top of his voice, while the guns were roaring and the small arms rattling: "Steady, boys. Come on, now. The Yankees are giving way. Look! There they go! The Yankees are leaving their guns."

Then suddenly catching himself, he cried out even more vigorously, "I mean the Spaniards are running. Go for 'em boys."

I was forced to lay over in Huntsville nearly a day and night, as the train with which I expected to make connection had left about one hour before my arrival, and there was no other upon which I could reach Gadsden until the same time the next day. My calculations were so closely cut that no provision for such a layover was provided for. Something had to be done; the means in hand were inadequate to provide food and lodging for a day and purchase a railroad ticket to Gadsden. I went, therefore, to a modest-looking hotel and deposited my baggage without registering, stating to the proprietor as I went out that I had other business first to attend to. I went to the ticket Agent of the N. C. & St. L. Railroad, and requested a short interview with him, which he very readily granted. I showed him my purse and told him I wished to purchase a ticket to Gadsden and to procure hotel accommodations until his train should leave at 3 o'clock the next P. M., and the amount of money with which to secure these extremely necessary privileges was the amount I held in my hand, and I told him that I would be greatly obliged to him if he would advise me how I should accomplish so much with so little means. He promptly replied that his advice would be for me to go to the hotel, secure a good room and meals, which I could do with the funds in hand, and to come to him the next day and he would give me a ticket, check my baggage and allow me to pay for it at my destination. I very graciously accepted this advice and assured him that I would act upon it in every detail, while I congratulated him for being so resourceful.

Matters were now made easy enough, so the next day I had a very delightful trip, partly by railroad and partly by steamboat, to my home in Gadsden, which was from this point about seventy-five miles. Thirty miles of this was by boat on the Tennessee River, a beautiful stream, with magnificent scenery on its banks, of mountains, valleys and plains. Some of these mountains ranged right up to the banks of the river and as if having no way to cross seem to have leaped over and then pursued their course, only leaving a scar in their rocky sides where the breach was made in this athletic venture. This was done doubtless when the hills were joyful and the trees clapped their hands.

Some time must elapse before I can record the results of this meeting.

Fraternally,

A. P. ASHURST.

FROM D. W. LEATH.

The result of our meetings here, and at Rocky Comfort, an interior town in this, Little River County, Ark., culminated in the organizing of a church here last Sabbath afternoon, and the baptism of two persons. The church takes the name of "The Seventh-day Baptist church of Winthrop," and is composed of six substantial members. Rev. L. W. Mitchel, who was a Methodist minister more than ten years, and who was converted to the Sabbath through Adventist influence, came into the organization, with his wife, as a constituent member. Bro. Mitchel, for the sake of the Sabbath, united with the Seventh-day Adventists about fifteen months ago, and after he and his wife had investigated the writ-

ings of Mrs. White, and the other doctrines taught by Adventists, they were greatly dissatisfied. He continued to preach, however, but not Adventist doctrine, but Christ and him crucified. In my labors I learned of him, visited him, and after reading our articles of faith, and my talking with him and his wife, they expressed themselves as coinciding with us in faith and practice, and were ready to come into the organization. Bro. Mitchel has about twelve years' experience in preaching, has had good success in revival work, is a spiritual man, has the confidence of the people, and a good report, generally. His wife is a helper, indeed, and quite a mission-worker. Some one said our members are the cream of the community. We are expecting more to unite with this church soon. The prejudice, which was so strong against us, is giving way, and First-day people, many of them, see and admit we have the truth on the Sabbath question. Bro. Mitchel was called to the care of the church. His post-office is Rocky Comfort. The church wanted him ordained, and Bro. Granberry, from Fouke, coming to us, and the people here having heard Bro. Mitchel preach for some time, and he being tried, we thought it not too hasty to set him apart by the laying on of hands.

We are on our way to Texarkana, where we have been asked to organize a colored church, and help to ordain a colored minister. In Texarkana our meeting was held in the Methodist church, but they delayed five days in giving us an answer as to whether we could have the house, and our appointments being made out ahead, we only had five days to stay at Texarkana. The Methodists gave us the use of the house, but largely withdrew themselves from the meeting. Seven were interested in their salvation and called for prayer. We left to meet another appointment. We have to close as it is near train time.

WINTHROP, Ark., July 25, 1898.

SEVENTH-DAY CHRISTIANS.

BY W. E. MELLONE.

(From the *Jewish Quarterly Review*, London, Eng.)

(Continued from last week.)

We turn now to sketch as briefly as perspicuity will allow the rise in England of the Sabbatarianism which led to the formation of the Seventh-day churches, all of which undoubtedly showed certain Judaizing tendencies.

In 1595 Dr. Nicholas Bound, a Church of England divine, published a book on the Sabbath question, which soon drew much attention. It became, in fact, a "book of the day." The opinions maintained in it are briefly these: (1) That the fourth commandment is moral, and of perpetual obligation. (2) All other observances in the Jewish church, such as ceremonies, sacrifices, etc., are done away; this is so changed that it remaineth. (3) The rest ought to be peculiar rest; "a most careful, exact and precise rest," says Fuller, the church historian. The strength of Bound's argument, it is almost needless to say, lies in the assertion that Sabbath-observance is one of the ten commandments, all of which are perpetual and of equal authority. His Sabbath is the Jewish observance, changed only as regards the day of the week, and in the greater severity of its abstentions and petty interdicts. Scholars are not to study nor lawyers to practice on the Lord's-day. Officers of the law ought to

be restrained from exercising their functions; and justices of the peace are not to examine causes, etc., on that day.

Only one bell should be rung on the Sabbath. No solemn feasts nor wedding dinners ought to be made (except by "knights and gentlemen of quality," in whose favor an exception is characteristically made). All amusements, etc., lawful on other days, are to be forborne. No one is even to talk or speak of pleasures or any worldly matters. "It is almost incredible," says Fuller, "how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of the persons who maintained it. So that the Lord's-day, especially in corporations, began to be most precisely kept; people becoming a law unto themselves, and forbearing such sports as were yet by statute permitted; yea, many rejoicing at their own restraint herein. On this day the stoutest fencer laid down the buckler; the most skillful archer unbent the bow, counting all shooting beside the marke; may-games and morrish dances grew out of request; and good reason that bells should be silent from jingling about men's legs, if their very ringing in steeples were to be adjudged unlawful. Some were ashamed of their former diversions, like children, grown bigger, blushing themselves out of their rattles and whistles."

But, it may be asked, did nobody inquire whether keeping the first day of the week holy was quite the same thing as keeping the seventh, or the very day which the Creator had blessed and hallowed? Certainly there were people who questioned this; and when they were told that the day had been changed, they asked in vain for a satisfactory answer to the question when, and by whose authority, it had been done. This brings us to the rise of the "Sabbatarian Dissenters," or "Seventh-day Men."

In 1628 Theophilus Bradbourne, "a minister in Suffolk," published a book on the Sabbath question, dedicated to King Charles I. It was entitled, "A Defense of the Most Ancient and Sacred Ordinance of God, the Sabbath-day." In it he maintained the usual affirmations as to the morality and perpetual authority of the fourth commandment; but denied that Sunday was the right Sabbath-day. Keeping the first day holy he declared to be only "will-worship and superstition." It was the seventh day and no other that God had hallowed, and therefore all who worked or played on Saturday were Sabbath-breakers; Sunday being an ordinary working-day. In all probability Bradbourne was a Presbyterian minister.

Bishop White says that, in publishing his work, he proceeded after the rule of the Presbyterian principles, one of the most rigid of which was: That all religious observances and actions, and the ordering and keeping of holy days, must have a special warrant and commandment in the Holy Scriptures; otherwise the same are superstitions." Bradbourne seems to have been confident that, if the orthodox belief in the Scriptures was right, his argument was a triumphant and unanswerable one. He not only dedicated his book to the king, but in it he admonished the bishops as to their duty in the matter, and professed his willingness to suffer martyrdom for his opinion. He defied his adversaries to answer him, and was brought before the High Commission Court, sometimes con-

founded with "The Star Chamber," then presided over by Laud. He appears to have met with comparatively kind treatment. Dr. White, bishop of Ely, was requested by the king to answer Bradbourne. In the preface to the book which he wrote in compliance with the request, he dedicates the work to Laud, and thus refers to Bradbourne's trial: "At his appearance your Lordship did not confute him with fire and fagot, with halter, axe or scourging; but according to the usual procedure of your grace and that Court, with delinquents who are overtaken with error in simplicity, there was yielded unto him a deliberate, patient and full hearing, together with a satisfactory answer to all his main objections. The man perceiving that the principles which the Sabbatarian dogmatists had lent him were not orthodox, he began to suspect that the holy brethren who had lent him his principles, and yet persecuted his conclusions, might perhaps be deceived in the first as he had been in the last." *O si sic omnia!* one is impelled to exclaim as one reads of such reasonable methods with a heretic. The result was that Bradbourne recanted, and conformed to the Episcopal church.

It is generally supposed that Seventh-day Sabbatarianism took its rise among the Anabaptists. Undoubtedly it was among the early Baptist congregations that the tenet found most acceptance, and was more practically carried out.

But in its origin it formed no part of Anabaptist principles. I have not, in the course of rather extensive reading, found any trace of it among the early Baptists of Germany and Holland. Still, as the Baptists of all sections held that only those observances, institutions and rites were lawful for which express warrant could be found in the Scriptures, it is easy to understand the development among them of churches based on the principle of the Seventh-day Sabbath. Before, however, we come to these, we find, in the period when Bradbourne wrote his book, a body of Christians called "Traskites." It is sometimes said that these were Baptists, but of that I have found no proof, although it is true that they held the scrupulous view as to the necessity of Scriptural authority for ordinances, which led to the formation of Baptist churches, and hence their principles and practice tended in the same direction. Their founder was a very remarkable man, named John Trask. He was originally a schoolmaster in Somersetshire, where, according to Fuller, he applied to the bishop for holy orders, but was "refused as altogether insufficient," by Dr. John Ward, who at that time was "poser (*sic*) to the bishop." However, he afterwards got orders, and came to London in 1617. "He then began to vent his peculiar opinions; that the Lord's-day was to be observed with the same strictness as the Jewish Sabbath," and that all meats and drinks forbidden in the Scriptures were unlawful for Christians. It will be seen from this that Trask at first held that Sunday was the true Sabbath; how he changed his mind about this will soon appear. In one of the editions of that rare old book, Ephraim Pagitt's "Heretics and Sectaries, there is—apparently by another hand than Pagitt's\*

\* He was minister of St. Edmund's, Lombard Street, in the city of London. His book exhibits a natural bias against the "Sectaries." But the part dealing with the Traskites is written in a fair and candid, although adverse, tone which makes me think this particular history was not the work of "Old Father Pagitt." The date of the book is 1635.

—a full account of Mr. John Trask and his followers, which, although some allowance has to be made for the writer's prejudices, is, no doubt, trustworthy as to the main facts, which indeed are corroborated from other sources. Like other books of the sort belonging to the same stormy period, it is valuable for the pictures it gives of the different parties and sects, and the general state of religious life. Trask was a preacher of extraordinary power. Old Fuller says he had heard him preach, and that when his auditors had forgotten the matter, they must have remembered the manner of his discourse, as the "loudness of the stentorian voice had more strength than anything else which he delivered." Soon after his coming to London he became a zealous Nonconformist. "He divided men into three estates; (1) the state of nature, (2) the state of repentance; (3) the state of grace. According to these three degrees was the order of preaching. To recover men out of a state of nature, he preached repentance so earnestly that he caused many of his hearers to weep, yea roar, in such a manner that "the inhabitants of the city were disturbed many times in the night-season by his converts." He himself "prayed so loud both in the city and in the field as if he would have pierced the heavens." He portrayed repentance as a "deep humiliation." Conversion and the new birth of the soul was an experience "as sensible as the travail of a woman, or the taking of the heart out of the body by a surgeon, so that many by his preaching were at their wit's end, and spared not to pull down their bodies by fasting and watching and hard labor. Some proceeded so far as to fast three whole days together." This was encouraged, indeed prescribed, by Trask as a means to bring men into a state of grace. Some of his followers clothed themselves in sackcloth, cast their money into the street, and sold their possessions in order to distribute the proceeds to the poor. Conversion in those days was not the easy and comfortable matter it is made now by our modern evangelical revivalists. Trask even ordained evangelists, and sent them out as missionaries of his gospel. One of these was Hamlet Jackson, a tailor by trade, who soon went further than his master in his Scriptural punctiliousness. He believed that the Word of God contained directions, commands and rules for all the conduct and business of life; that it regulates our diet, our clothing, and all the useful arts and sciences, such as planting, building, weaving, medicine, etc. In fact, nothing in church or state, in the household or in society, was right unless it was in accordance with the express command or warrant of Scripture. Deut. 14 and Lev. 11 were especially appealed to. In this way came the ceremonial laws and the peculiar dress of the members of Trask's church; and, of course, their keeping Saturday as the only true Sabbath. For Jackson converted his master to his views, and the result was that the Traskites insisted on treating Sunday as a common working-day. This and their militant Dissent soon brought them into conflict with the authorities in church and state. Trask himself was brought before the Star Chamber, where, we are told, he was refuted by Bishop Andrews. He was sentenced to be set in the pillory at Westminster, and thence whipped at the cart-tail to the Fleet Prison. This in-

famous sentence was carried out, and poor Trask lay three years in the Fleet, and then, broken in spirit and in bodily strength, he recanted and was set at liberty.

His most interesting convert was his own wife. She was, her opponents being judges, not so much a fanatic as "a woman endowed with many particular virtues," a heroine indeed and a philanthropist. She lived near the "Fleet Bridge," which was situated at the bottom of the present Fleet Street, and crossed the "Fleet ditch," which then ran between Fleet Street and Holborn. Here Mrs. Trask opened a school in her own house, a sketch of which will surely interest many readers, as showing what a "dame's school" was like, and what primary education might mean, nearly three hundred years ago. She would only "teach the children on five days in the week, for on Saturday she would not teach, as that was her Sabbath, and on Sunday she durst not." Her price was fourpence per week, and "under that she would not teach; yet if any of the parents were poor she would sometimes send them part of that price back again," as she would also in "the case of some scholars for whom she thought she deserved not so much." She did all this, we read, "out of conscience, and as believing that she must one day be judged for all the things done in the flesh." She would not receive any child whose parents did not send him, or her, to school punctually at seven o'clock in the morning, and send the child's breakfast at nine o'clock! We are not told what time in the day school was out; let us hope it was a morning school only. The result of Mrs. Trask's system is thus told by the author to whom we are so much indebted for our information: "There was hardly found any that could equal her for so speedy bringing children to read. She taught a son of mine who had only learned his letters in another place, at the age of four years, in the space of nine months, so that he was fit for the Latin into which he was then entered." Parents were so eager to send their children to her that her school would have been crowded, but for her strict rule only to receive as many as she could properly teach, although many were waiting their turn for admission. And what became of this good and capable woman? What did the Established church and, afterward, the Parliament do with her? Let our author tell in his own words:

"At last for teaching five days a week and resting on the Saturday, it being known on what grounds she did it, she was carried to the new prison in Maiden Lane." Here she remained a prisoner till the Parliament in 1640 dissolved that prison, and she was removed to the "Gate-house," as the jail in Westminster was called. It was situate not far from the Abbey church, and from contemporary accounts of it must have been a squalid and miserable place. And yet the poor prisoners had to pay for their accommodation, such as it was; they were indeed "farmed" by the jailer. Mrs. Trask refused to receive alms, as the unfortunate inmates were permitted to do, such charity being in many cases all that they had to save them from starvation. She declined this aid because she held that it would have been "a dishonour to God, whom she served." She would "eat her own bread," she said, meaning what she could earn by sweeping the

rooms and doing other little services for her fellow-prisoners; and this with an annuity of "forty shillings per year was all her maintenance." She was a vegetarian and a total abstainer for many years. While she was in the Gate-house one Paul Best was committed there for denying the Trinity. One merciful feature there was in prison life in those bad old days. The solitary and silent system was hardly heard of. Prisoners were allowed to converse together.

We can imagine the relief it was to a woman like Mrs. Trask to hold thoughtful discourse at times with a man who must have had some independence of mind and force of character. "This man," says our historian, "notwithstanding her natural obstinacy, wherein she was invincible to others, was able to prevail with her and persuade her from bad to worse. She began to incline to his opinions; and also to eat and drink like other people by his persuasion." But it would seem that the change of diet brought on an illness of which she died. One more circumstance connected with her imprisonment we must not withhold. From a comparison of dates, and collation of historical facts, it was certain that Richard Lovelace was for a short time, on account of his royalist sympathies, a fellow-prisoner with Mrs. Trask in the Gate-house. Readers will remember the poem, "To Althea, from Prison," in which occur the much admired lines:

Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage.

The Cavalier poet was soon released on parole; but there was one prisoner who lived for sixteen years in the Gate-house, and died in that prison, who it is more than probable sometimes swept out the poet's room, made his bed and prepared his meals, whose mind was "innocent and quiet." Innocent she was of all but some heresies and peculiarities of opinion; and quiet with the strength of conscientious resolve to bear any loss or trial that duty to God and man might impose. It may be that the poet had seen in her calm, strong face and her brave submission to her hard lot the truth which he expressed so well to "Althea."

The last words of the old chronicler about Mrs. Trask are a characteristic and painful illustration of the length of unconscious and almost blasphemous impiety to which good men have been led by the *odium theologicum*. He says plainly that she was no doubt damned, notwithstanding her many virtues. And in proof of the possibility of such an issue of a good life he quotes St. Paul on charity! "To do all manner of good," he says, "and suffer all manner of evil, out of any other motive than love toward God and our brethren availeth little to salvation."

(To be continued.)

#### CONFERENCE MUSIC.

The music of Conference is in the hands of Mr. Charles H. Crandall, of Milton Junction, Wis. It is desired to organize a large Conference choir, to be composed of local singers and the representatives of the choirs throughout the denomination. The music to be sung will include Buck's "Gloria in Excelsis" and "Rock of Ages," Woodward's "The sun shall be no more thy light," Haven's "My faith looks up to Thee," etc.

All persons joining the Conference chorus will be supplied with copies of the music to be sung, free of charge, by sending their names and addresses to T. I. Place, Milton, Wis.

WARDNER WILLIAMS.



## Woman's Work.

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

### "PREPARING FOR NASHVILLE, '98."

We wish to emphasize some of the thoughts under the above heading in the *Congregationalist* of June 30, and substitute Milton Junction in the place of Nashville.

The writer says, "Every delegate and visitor . . . must make some preparation for the meetings if they expect to profit by them. It is necessary that thought be given to the physical. The best results will be obtained only as this is recognized. . . . There should be a mental preparation. Think your brightest thoughts. Stay upon the mountain with ideal and highest resolve. Read the Bible often; it is a Bible society on an immense scale that you are to attend. Keep the mind in touch with the kind of life which is to be presented to you at Milton Junction. It will the better hold and assimilate it. Your report on returning will be worth far more. Have your plans systematized. Put notebook and pencils where they can be reached at once. But more than all else make a spiritual preparation. Seek to come into contact with the spirit of God. Consecrate yourself for the message which God will send you. Use the agencies of prayer and service, and your Christian life will grow." R. T. R.

### FIRST ALFRED.

The First Alfred Ladies' Evangelical Society held its Annual Meeting at the church July 15, 1898. The house was called to order by the President, Mrs. V. A. Baggs. The program was especially interesting, and we would like to give some of the good things presented, did space permit. It included Scripture reading and prayer, by Mrs. Rebecca T. Rogers; a paper, "The Evangelical Quarterly," prepared and read by Miss Clotilda Stillman; a letter from Miss Susie Burdick, of Shanghai, read by Mrs. W. C. Titsworth; two recitations charmingly given by Helen Post and Phoebe Bassett, members of the Snowflake Band; reports from the Western Association, by delegates sent by the Society, Mrs. J. L. Gamble and Mrs. W. C. Whitford; also two trios, very sweetly sung by members of the Snowflake Band, besides other music appropriate to the occasion.

Mrs. Rebecca Rogers gave a short, but very interesting and helpful, address, urging to a more perfect consecration to the Lord's work of time, talent and resources, and a bringing into his treasury of all the tithes and offerings, that richest blessings might come in the advancement of his cause and in the growth of personal piety. The Society was greatly pleased to have Mrs. Rogers with them on this occasion.

The reports revealed the fact that much earnest work had been accomplished during the year. The Treasurer's report shows \$364.96 disbursed during the year. The officers who served the past year were re-elected, and the Society closed its session with the doxology, "Praise God from whom all blessings flow." SCRIBE.

### THE CENTRAL AMERICAN MISSION FIELD.

BY REV. C. T. SCOFIELD, EAST NORTHFIELD, MASS.

Secretary of the Central American Mission.

(Condensed from *Missionary Review*.)

Central America is a mission field with which even the Christians of America are little acquainted, although it is so near, so needy, and so white to the harvest.

1. Look first at the field. The beautiful and fertile region extending from the southern border of Mexico to the Isthmus of Pan-

ama, is divided politically into the five republics of Honduras, Guatemala, Salvador, Nicaragua and Costa Rica. Although they differ in extent of territory and in population, these republics are very similar in climate, products, customs, religion, and language. In all these respects the whole region may, for the sake of brevity, be considered in this article at once. The climate varies, according to altitude, from extreme heat along the low-lying coasts, to a delightful mildness upon the high table land, which, rising here and there into mountains (mostly of volcanic origin), extends throughout the greater part of the interior. As might be supposed, the coasts are malarial and unhealthy, while the central plateaux are salubrious, and though somewhat enervating, because of the absence of frost, are free from epidemic fevers. Fortunately, by far the greater part of the population is gathered upon the highlands. Here the capitals of the republics are situated, and here the industries of the country are carried on. Few, if any, mission fields offer less climatic resistance to evangelization than the five republics of Central America. . . . The population is made up of a few whites, mestizos (mixed white and Indian), some West Indian negroes, and the aboriginal Indians, who form at least one-half of the entire population.

When the Central American Mission entered this field, but little authentic information regarding the aborigines was attainable. From the first the Central American mission felt a peculiar responsibility toward this portion of the population, but it soon became evident that plans for their evangelization could not be intelligently formed without more accurate and detailed information than was available. Living, for the most part, in the forests and mountains, far from the towns, and often accessible only by obscure foot-paths, it was seen that the desired knowledge concerning these tribes could be acquired only through laborious, costly and dangerous explorations.

At this juncture Robert Arthington, of Leeds, England, came forward with the proposal to bear the entire expense of the needed explorations. The late Rev. H. C. Dillon, of blessed memory, who, exhausted by exposure and unceasing toil, now sleeps at El Pariso, Honduras, was detailed for this formidable task, which his life was spared to complete. As a result of the Arthington explorations, we are in possession of accurate and detailed information regarding these Indians, their approximate numbers, tribal or other organizations, the degree in which (if at all) they have been degraded from their simple, primitive religious ideas by contact with the profligate superstition which in Spanish-America passes for Roman Catholicism, their habits, locality and many other particulars necessary to the planting of a mission among them.

The explorations developed a most interesting and wholly untouched mission field, and enough has already been done among these aborigines to demonstrate their eagerness for the gospel. Some of the tribes are extremely degraded, and, except in respect of cruelty which is not a characteristic of any of them, it may be said that Africa itself holds no more absolute heathen than these at our very threshold.

As regards the other two classes—whites and mestizos—it may be said that the whites

of education and intelligence have, in a large measure, practically ceased to have any faith in Romanism. The shameless profligacy of many of the priests, and the childish superstitions taught by them to the people, disgust and alienate the educated classes. Their peculiar peril is that, knowing no better form of Christianity, they lapse into open atheism, or, at best, agnosticism. These, too, will hear the simple gospel. The agents of the American, and of the British and foreign Bible Societies find a ready sale among them for the Word of God. The mestizos, especially those of the villages, are commonly fanatical followers of the priests. From them comes the persecutions—never as yet bloody or severe—which converts must encounter, and yet among these, conversions are of constant occurrence.

2. The Central American Mission was formed Nov. 14, 1870, in Dallas, Texas, by four Christian men: Luther Rees (who has since entered the ministry), Ernest M. Powell, William A. Nason, and the writer, offering themselves in prayer to promote the evangelization of Central America. . . . It was greatly desired not to multiply missionary agencies, but conference with some of the larger denominational boards made it evident that with the burdens already pressing upon them, they could give us no definite hope of an adequate gospel invasion of this land, so near and so needy. It seemed, therefore, that under God there was a manifest call to do all that might be done outside the usual channels.

A council was formed, composed in the first instance of Luther Rees, Edward M. Powell, William A. Nason, and the writer (then all of Dallas, Texas), to which was subsequently added Judge D. H. Scott, of Paris, Texas, now treasurer of the mission. In the earnest desire to in no way invade the constituencies of the boards, it was resolved never to take collections, nor make public appeals for money. Further, the essential basis of the mission fixed its character as undenominational, evangelical and evangelistic. The purpose is rather to carry the gospel to every creature in Central America, than to plant Christian institutions, or even churches. It is felt that these will surely follow the introduction of the gospel. The entire time of the missionaries, and all the funds contributed are devoted to evangelization. The expense of administration is insignificant. No office rent or clerk hire is paid, the work being gladly done by the members of the council.

Work was begun in February, 1891, in San Jose, the capital of the republic of Costa Rica. The Rev. and Mrs. W. W. McConnell, of St. Paul, Minnesota, were the pioneer missionaries, and were accompanied to the field by Ernest M. Powell, Esq., of Dallas, Texas, as a deputation from the council. From the very first day the manifest blessing of God has rested upon the labors of the missionaries, and it has been abundantly demonstrated that as no mission field in the world is more needy, so, also, none is more promising than Central America. Twenty-four missionaries, of seven denominations, have been sent out, of whom three have fallen asleep, five are now under appointment, whom it is hoped soon to send to the front.

The people of Central America are a noble and interesting race, amiable, well-mannered, honest and hospitable. All religions are tolerated and protected as in Mexico. The language, everywhere spoken, is Spanish. Since ground was broken in beautiful Costa Rica, our missionaries have been established in all of the republics except Nicaragua, and this republic has been visited.

The organ of the mission is the *Central American Bulletin*, published quarterly from the office of the mission in Paris, Texas. It will be a joy to send further particulars to any who are interested to inquire.

### CHRISTIANS ARE RESPONSIBLE FOR THE DECAY OF REGARD FOR SUNDAY.

The general survey made in the preceding Special Numbers of the Recorder shows that the friends of Sunday make serious charges against their fellow Christians. This charge, that Christians are largely responsible for the loss of Sunday, is made so often that it deserves special attention. But since these same Christians are not charged with being sinful in other matters, it is evident that they are the victims of a fundamental error in regard to the Sabbath and the Sunday which demands the revolution of which we plead for. Indeed, it will be seen, on careful study, that this system of error is carrying Christians down in spite of themselves. If general religious life was increasing in volume, as Sunday declines, it might be said that what the friends of Sunday call decay is really improvement. But the opposite is true. Attendance on public worship decreases in proportion to the loss of regard for Sunday. This begets a carelessness, if not an open opposition, to God and the Bible. The unfair way in which the Bible has been interpreted, or rather, perverted, by the advocates of the Puritan theory of the change of the Sabbath, has done more to break down its authority with Christians than the "Higher Criticism," of which some complain. The various errors in the case have combined to carry not only Sunday, but many of the chief interests of religion down, as an unseaworthy vessel carries all on board to the bottom. Either these friends of Sunday are false accusers of their brethren, or else the greatness of the error involved in the attitude of Christians on the Sabbath question is little appreciated, and cannot be overestimated. We believe the bottom fact to be this. Protestantism has fallen into as great and fundamental error on the Sabbath question as the errors of the Catholic church were against which the Protestant revolt began, and the only way of reform lies in a radical revolution. On no other ground can the facts which follow be explained.

In a former issue we have given no little testimony from the *Christian Advocate*, New York, against the camp-meeting system of the Methodists for its complicity with Sunday railroading. The *Advocate* has convictions, and a pen that is not pointless. For example, this: "The bishop who preached against Sabbath-breaking and the railroad corporations at the camp-meeting, when hundreds of the members of his own communion had left in their respective places of worship an array of empty pews, and filled special trains which the management had asked the railroad corporation to furnish, and on which they had received a royalty for each passenger carried, simply excited the contempt of the worldly-minded."

During the time of the World's Fair in Chicago, the Methodists were singled out somewhat sharply in connection with the Sunday question. When the Fair was open on Sunday the *Epworth League Herald* was extremely radical in demanding that the Methodist "exhibit" be covered wholly and continually. The *Congregationalist* quoted the *Herald* as follows: "We should have asked permission to withdraw. If the request were denied and there seemed to be no adequate legal redress, then the exhibit of the great Methodist Episcopal church should

have been covered seven days in the week. An enormous moral outrage has been committed, and a denomination that has always been in the vanguard when giant wrongs were to be assaulted should not now be creeping along in the rear." Such radical claims drew attention to local facts, and the *Interior* for July 6, 1893, through a correspondent who signed himself "A Methodist Minister," said that the Desplaines Camp-meeting Association had received "thirty per cent of all Sunday fares to and from its grounds for about twenty years past." Just what this correspondent said is best told in his own words. Here they are: "The real blame of our preachers is in attending and preaching at the camp-meeting after they became acquainted with the facts. No Methodist, lay or clerical, can consistently attend, so long as the contract with the railroads continues in force; and everyone who goes is a *particeps criminis* in the sin and hypocrisy of violating God's commandments in the name of religion for the sake of gain. It is true that the Association's share of Sunday railroad earnings (sometimes amounting to between one and two thousand dollars) has not been used to enrich individuals, but to improve the grounds and pay the charges of celebrated Methodist preachers from a distance; but the pious end does not justify the wicked means. Ten years ago the National Holiness Association, consisting of twelve preachers, was employed to conduct the camp-meeting. They took away, I was told, \$1,200 for two weeks' service. On the second Sunday of that meeting they claimed that there were 10,000 people present—about 8,000 of whom went out from the city on Sunday. The round trip cost 75 cents each, or \$6,000 in all, of which the camp-meeting authorities got \$1,800. I was present on that Sunday (I did not know then that the camp shared Sunday receipts with the road), and made some strictures on the conduct of the crowd. The week following, the *National Advocate of Holiness* said that there were two men at the meeting who greatly needed the prayers of all good people; one was the baggage-master, who, under sore provocation, swore profanely; and the other was the correspondent of the New York *Christian Advocate*, who had criticised the proceedings. The same Holiness Association is this year to hold a two weeks' meeting at Desplaines, and unless the *Interior's* kindly admonition and the public shame of the thing prevent, will get its pay for preaching sanctification and Christian perfection from the camp-meeting's share of the revenue derived from Sunday railroad travel.

It is not only a sin against God; it is a burning shame and disgrace to Methodism; and an obstruction and injury to all churches in their efforts to hallow the Sabbath. For that reason the *Interior* has done only its duty in calling attention to 'this iniquitous violation of the Sabbath,' and Methodists should kiss the rod that smites them."

The *Interior*, in which the foregoing appeared, has a habit of using forceful English. Concerning the article it said, editorially: "An article in this issue by Rev. Sylvanus Stall, an editor of our contemporary, the *Lutheran Observer*, goes to the core of the question of the Sunday-opening. He shows the facts from which the directory have drawn their conclusion that the Christian public were

not really in earnest about this matter [Sunday-closing]. Inconsistency about a matter of principle is the index of insincerity. And now we have a word to say to Bishop Merrill, of the Methodist church. We wish to ask the Bishop in regard to his responsibility for this wrong. He is reported by the *Tribune* as saying that a manifesto will be issued to the members of the Methodist church 'laying it upon the consciences of our people to stay away from an exposition that defies the law of God.' There was a time when we objected to the coparcenary of responsibility and of pecuniary profit between the Desplaines Camp Company, whatever be its proper name, and the railroads, for the running of trains on the Sabbath. We do not know what the Bishop's relation to this iniquitous violation of the Sabbath may have been. We only know that the Bishop is an authority in the Methodist church, and we do not see how an arrangement for dividing the profits of Sunday traffic between the railroads and the Methodist church could have been made without his knowledge and without his protest, if not without his consent. This and similar facts are what we have had to meet in contending for closing the gates on the Sabbath. These were the fatal weapons employed to our defeat by our antagonists. We have kept them in the back-ground as far as we could, but now that we are defeated, the responsibility should go where it belongs—and we submit that before the Methodist bishops issue a general boycott, the act should be preceded by an Old Testament process of purification. 'Let him bathe his flesh, wash his clothes in water and be unclean until the even.'

An equally aggravated case was reported by the *American Sentinel* in 1893. Speaking of the manner in which the friends of Sunday denounce Sunday newspapers, the *Sentinel* said: "In view of this it will be interesting to learn that a clergyman, a member of the American Sabbath Union, recently distributed to his Sunday evening audience a program of the services, on the back of which were advertisements of a pork-packing and jobbing firm, a laundry, jewelry store, real estate firm, and, lastly, an advertisement for more advertisements. The publishers of Sunday newspapers do not invade the place and hour of worship and thrust a copy of their advertising sheets in the face of each worshiper. 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'"

This was so surprising that the *Evangel and Sabbath Outlook*, of which the writer was editor, procured a specimen of the advertising sheet referred to. It was the *Epworthian*, Vol. I, No. 8, Chicago, October, 1891, published monthly by the Fowler Epworth League in the interest of the Wabash Avenue M. E. church of Chicago. In addition to the advertisements mentioned by the *Sentinel* we found one of the Louisville, New Albany and Chicago R. R., known as the "Monon Route," representing that road as the best line between Chicago and all points South. Desiring full information for this page, we have procured official information from the General Passenger Agent of that road, under date, Nov. 21, 1897, in these words: "This company did run Sunday trains in 1891, and for several years previously, and have done so ever since." Thus it is shown that an Epworth League paper, in the interest of a lead-

ing Methodist church in Chicago, whose pastor was a member of the American Sabbath Union, published the advertisement of a railroad known to be running Sunday trains, and circulated that with other advertisements through the congregation on the evening of the "Sabbath." That was breaking Sunday for revenue, only. A Chicago theatre could hardly have done more.

Under the date of August 4, 1893, the *Church Bulletin*, published in South Chicago, indulged in the following bit of sarcasm: "Now that the Fair will probably be closed on Sunday, it is to be hoped that the camp-meeting managers will not open their gates on Sunday, and share with the railroads the profits of the Sunday excursions. It is time for religious bodies to be pious, too. Christians are largely to blame for the Sunday opening effort."

In January, 1895, the *Christian Advocate*, N. Y., published the following in its "Query" column:

"Question 4,063. I am a member of the Methodist Episcopal church, and hold an office in the Sunday-school. The Superintendent of the Sunday-school keeps his store open on Sunday morning, and sells groceries and things of that kind. What is my duty? Should I resign my position in the school superintended by a person who does this and will not give it up, or continue?"

"Answer. It is your duty to continue in the service of the school, and to make a formal complaint to the pastor, with specifications, against the conduct of the superintendent. The responsibility of proceeding with the discipline will then be upon him.

"Question 4,064. What shall be done with church members who habitually patronize Sunday morning stores?"

"Answer. It is to be feared that there are many such. A person employed in city mission work informs us that he knows it to be the case. Such persons should be expostulated with, shown that they are violating the rules of the church and setting a bad example before their children, and besought to change. In many instances such actions spring from general slackness of character, sheer indolence causing them to neglect laying in provisions for the Sabbath."

Here is further testimony from the *Advocate*. In June, 1893, a correspondent of the *Advocate* asked: "Is it customary for our ministers in high official positions to use the Sunday trains in order to meet engagements?" The closing words of the *Advocate* in reply were these: "It is our belief that the habits of many ministers and leading Christians, camp-meeting projectors and managers, are among the chief promoters of Sabbath-breaking. To see a minister go from a depot, carpet-bag in hand, while the church bells are ringing, or call a hack at the close of the evening sermon and drive to the depot, is practically an opiate to the conscience of persons inclined to disregard the day."

August 15, 1895, under head of "Washington Notes," the *Advocate* said: "The camp-meeting of the Salvation Army, held at Washington Grove upon the invitation of the trustees, closed Aug. 5. Immense crowds attended. It is, however, worthy of note that not only did Sunday trains run to the grove, but upon the circulars of the army advertising the meeting, equal prominence was given to the choruses of Salvation songs and to the times at which the trains might be taken to and from the camp, and the Sunday trains

were thereby advertised as distinctly as those of the week day. Little by little the religious sanction for the religious observance of the Lord's-day seems to be yielding. Our camp-meetings have thus become in great measure the occasion for Sunday travel and traffic, which in no true and proper sense can be of necessity or of mercy."

In 1896, the *Advocate* said, editorially: "We fear for the Sabbath because of worldly practices among those who should hallow it, and because weak consciences are yielding to outward pressure. We are more in danger here than in open assault. How may these tendencies be arrested? Physical force will not avail. Arguments drawn from mere expediency or physical health or present advantage are insufficient. The arm of the civil law will utterly fail. Truth lodged in the soul—truth moving the conscience—will be effectual; and only this. Christians who have fallen into wrong habits can be recovered only by divinely-wrought convictions in respect to Sabbath-observance. To produce such convictions is the important work of the home, the school and the church."

One more example from the *Advocate* must suffice. In 1885, one of its correspondents asked the following question: "What should be the attitude of Christian ministers and laymen toward a camp-meeting held over the Sabbath, where trains would not run or stop if there were no camp-meeting; whose directors opposed the preachers and laymen; encouraged Sabbath traveling by receiving a revenue from the railroad company, and so furnish occasion for Sabbath-desecration; where, in fact, the said preachers and directors asked the railroad company to run trains on Sunday, when, without such solicitation, they would not do so?" The *Advocate* answered: "If a man believes the running of trains on the Sabbath for such purposes to be wrong, and to contribute to the general desecration of the Sabbath—so alarming a feature in our American society, and one which in the end is sure to reduce the American to the level of the European Sabbath (and when the American Sabbath is reduced to the level of the European Sabbath, Christianity will be about at the level of European Christianity)—he cannot conscientiously attend or have anything to do with a camp-meeting that pursues this course. The writer so believes, and has not preached at, or attended, such a camp-meeting in twenty-four years. We look with amazement and sorrow upon the Methodist who will connive at Sabbath-desecration in order to make the financial aspect of a camp-meeting pay. We believe it does more harm than any conversions they get at such a camp-meeting can do good."

Perhaps Methodists are not the most at fault in the matter of complicity with railroads and Sunday-desecration. Possibly it is the earnestness and bravery of the *Advocate* which has revealed the facts so plainly and so often. Be this as it may, that Christians are deeply in the mire with the railroads is beyond question. If it be answered that all this Sunday-going is necessary, the fact still remains that the professed friends of Sunday are hastening its downfall.

THE older I get the more I see how important it is, first to learn and then form an opinion, not the latter before the former, nor both at the same time.—*M. Mendelssohn.*

## Young People's Work

### PURIFIED BY SUFFERING.

A correspondent of the *Young People's Page* sends the following poem. It was written by an invalid who is slowly dying from "Ossification of all the tissues." She is unable to rise or be moved from a recumbent position. She has become totally blind and suffers great pain. Out of such suffering the following poem has been dictated by her:

#### MY HEART'S LONGINGS.

The sands of life are ebbing fast,  
The race will soon be run;  
Have I prepared to meet my God—  
To hear his glad "Well done"?

I often long for that sweet rest  
Which knows no grief or pain;  
A blessed rest that will not end,—  
When death will be but gain.

When evening shades their mantle spread,  
And all is hushed and still,  
His story, then, I oft repeat,  
And long to know his will.

I long to know him more and more;  
On him I'll cast my care;  
My heart oft yearns to be with those  
Within the house of prayer.

The beauties of this lovely world  
Are mine to share no more;  
But life and sight will be restored  
When all my ills are o'er.

Dear friends, you know not how to prize  
Your freedom, health and sight;  
But trust in God, and he will make  
Your pathway ever bright.

### THE YOUNG AMERICAN CHRISTIAN AND THE TIMES.

The young American Christian is to-day facing national problems and perplexities which his fathers never had to face.

The war with Spain has precipitated the solution of these problems. They must be fairly faced and fairly answered. Whatever may be the outcome of the war, "imperialism" or continued "isolation," remote colonial possessions or the old-time compact nation between the two great seas, it is very evident that one chapter in our national history has been closed, and another has been opened. This country can never be just what it was before Dewey entered Manila Bay. It has taken a hand in the politics of the world as one of the great world powers.

Unexpectedly to itself, unwillingly, perhaps, so far as most of the people were concerned, it has nevertheless come about that the United States is now one of the high contracting parties in some of the great concerns of the nations.

Every young American Christian must share with his country the responsibilities of these new times. It behooves him to study the situation calmly and prayerfully; to make up his mind in the light of all the facts what the Christian position should be; to look soberly, even at a great victory, remembering that conquest has its perils scarcely less than defeat. It is fitting that he should pray that we "may not become drunk upon the blood of our enemies," and that in all the great triumphs which God has vouchsafed to our arms we may not become proud, self-sufficient, and intolerant. Above all, he should pray that these victories, which will result inevitably in so many changes in the map of the world, may all result in flooding the dark islands with the gospel's light.

One of the best signs of the times is the sober and earnest way in which those in high command have taken the victories already gained. The reverent thanksgiving proclamation of our noble President, the ever mem-

orable action of Capt. Philip, of the Texas, the moment after the destruction of the enemy's fleet, and the general tone of almost all who have spoken in high and representative positions, are all re-assuring.

But it is the people, and not the officials, who rule this country. It is the rank and file, and not the commanders, who make public sentiment. Here comes in the responsibility of the average young Christian, to think clearly and to speak soberly, that public sentiment, that mighty factor in ruling a republic, may always declare for righteousness, for magnanimity toward our foes, for national honor, and for speedy peace.—*Christian Endeavor World*.

#### THE INTERNATIONAL Y. M. C. A. CONFERENCE.

BY REV. A. M. HALL.

The Fourteenth International Conference of the Young Men's Christian Association was held at Basel, Switzerland, July 6-10. The feeling of strangeness produced on the American by the narrow, winding streets, the peculiarly gabled roofs, and the unknown language was soon removed by the hospitality of the people. The city took special pride in the success of the Convention. The necessary funds were raised by public subscription. Concerts, excursions, and everything contributing to the entertainment of the delegates were provided. And so well had the committees done their work that the guests were quickly assigned to comfortable homes, and there was not a hitch or alteration through the whole program. The inaugural service was held in the cathedral. Prof. C. von Orelli made the address. The room was filled, even to the galleries. The delegates then adjourned to the Music Hall for organization and work. There were 700 delegates and 1,000 visitors from twenty-three different countries. The United States sent twenty-three representatives. The proceedings were interpreted in the German, French and English languages. R. Sarasin Warnery, of Basel, was elected President of the Convention.

The report of the International Committee showed for 1898, 6,493 Associations, a membership of 496,705, and 588 Y. M. C. A. buildings. Representatives from different countries, and especially Mr. James Stokes, of New York, who has just made a tour of the world, brought inspiring messages that show that all departments are moving forward with leaps and bounds. The discussions touched on all phases of the work—the present standing and growth of the Association; the dangers to which it is exposed; special work on behalf of soldiers, students, railroad men; the inner working of the Association, personal work, Bible classes, prayer-meeting, junior departments, etc. The American representatives on the program were: Messrs. James Stokes, L. W. Messer, C. J. Hicks, J. R. Mott, G. J. Wilkie, Toronto. The papers were all admirable. The English delegates held a special meeting and passed resolutions looking to a closer union between the Associations of the mother country and those of the colonies.—*Congregationalist*.

THERE are two freedoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley*.

Too MUCH innocent amusement is not innocent, but morally bad.—*Horace Bushnell*.

## 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.

MILL YARD CHURCH, LONDON.—On Sabbath, July 9, we had the pleasure of seeing at our chapel service Prof. Edwin H. Lewis, Ph. D., of Chicago, who with two of his colleagues is on a tour in England, seeking renewed health and recreation. Since the weather has been warm and pleasant, the attendance has been larger. Last Sabbath, July 16, we observed the Lord's Supper. Mr. Gerard Velthuysen, Jr., of Amsterdam, and his brother, Mr. Peter H. Velthuysen, of Haarlem, were in London some days as delegates from Holland to the International Congress of the Federation for the Abolition of the State Control of Vice. They were with us at all our Sabbath services, and it was a real pleasure to have their company in this way. While here we spoke together of uniting the Seventh-day Baptist churches in Europe together and forming another Association, namely, the "European Association." If all the churches are willing, and it is thought they will be, we hope that next year the first session may be held in Haarlem, the church there having signified its willingness to have the first session of the Association at that place. That will be the most central place for all the churches. A young man, two years a Sabbath-keeper, having first learned of the Sabbath through a leaflet published by the Adventists, has of late attended our services, and is desirous of being baptized. He seems thoroughly sincere, lives with his parents, and works for his father at his trade, that of a French polisher. Though not a religious man, his father allows him to keep the seventh day. Although he learned of the Sabbath through the Adventists, his opinions are more like those of our people, and only through the report of our church in the *Jewish Quarterly Review* and the *Jewish Chronicle* did he know of the existence of a Seventh-day Baptist church in London. There is no question that many such might be brought into relations with us if we had a chapel of our own and could hold meetings at all times, and widely advertise ourselves as plain Sabbath-keeping Baptist Christians. W. C. D.

DERUYTER, N. Y.—At the Quarterly Meeting held at this church, July 29-31, the attendance was very large, and the preaching inspiring and helpful. Eld. L. M. Cottrell preached on Sabbath evening, on "The duty and joy of confession." Eld. J. E. N. Backus preached on Sabbath morning to a large congregation on the importance of "shining with the Christ-light." Luncheon was served to all in the gallery, which is admirably adapted to the purpose. At 1.15 P. M. Sabbath-school was called, and Mrs. T. R. Williams, the Superintendent, admirably conducted the Bible study, and closed with pertinent remarks by Eld. Backus. This was followed by a sermon by Rev. L. D. Burdick; Judges 16:20: "But he wist not that the Lord was departed from him;" and the theme was, "The unconscious loss of spiritual power." The analysis was excellent, and the application practical and personal.

On Sunday morning the business meeting was held, and the pastoral and missionary needs of the smaller churches carefully considered. At 11 o'clock Rev. Perie R. Burdick, who with her husband was spending their vacation at his father's, preached a close and searching sermon on "The voyage of life"; Acts 27:29. In the evening a union temperance meeting was held, the four churches of the village uniting, and Eld. J. E. N. Backus delivered a stirring and comprehensive address to a

crowded house. Thus fittingly closed this Quarterly Meeting, marked by a large attendance and unusual interest in the preaching and devotional services. L. R. S.

DODGE CENTRE, MINN.—Since the last notice of a large fire in our peaceful village, we have had two more. One in which a large elevator was totally destroyed; the last, the shop of one of our Seventh-day Adventist brethren, which was saved after being considerably damaged. Our new fire department, with their engine, and the hook and ladder company, did effective work in saving other property. Three new brick stores are nearing completion, and the school building will be a beautiful edifice.

Notwithstanding the intense hot weather, the church attendance has been very large, sometimes our commodious rooms being about as full as personal comfort would allow. The large army of babies is welcomed by the pastor, even though they crow and sing occasionally to keep things from being dull. But few churches in our beloved Zion have more children and youth—and most promising ones, too—than this society.

Bro. Geo. Shaw, of New York, made us a flying visit, but could not stay to preach any. He has many old-time friends here. We hope Trenton will be blessed in his month's stay there. Dr. Teft, of Belmont, N. Y., has located here for practice. Alfred University and Milton College will again have students from Dodge Centre the coming school year. Some of our boys occupy prominent positions in the Fifteenth Minnesota Regiment. COR.

#### TRACT SOCIETY.

Receipts in July, 1898.

Churches:	
Plainfield, N. J.	\$ 23 10
Shiloh, N. J.	13 18
Waterford, Conn.	32 35
Second Brookfield, Brookfield, N. Y.	18 00
Friendship, Nile, N. Y.	14 40
Welton, Iowa	4 49
Albion, Wis.	5 00
Colony Heights, Lake View, Cal.	5 00
Hornellsville, N. Y.	6 00
Boulder, Colo.	2 00
Andover, N. Y.	1 00
Sabbath-schools:	
West Hallock, Ill.	20 00
Walworth, Wis.	2 45
Colony Heights, Lake View, Cal.	1 50
Welton, Iowa	2 93
Ladies' Mite Society, Shiloh, N. J.	31 04
S. C. Maxon, M. D., Utica, N. Y.	5 00
S. H. Crandall, Glen, Wis.	2 75
Eusebia Stillman, Mapes, N. Y.	4 00
Mrs. S. S. Clarke, DeRuyter, N. Y.	1 00
L. Marie Clarke, " "	1 00
Income—Interest on Bonds	75 00
	\$ 271 19

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., Aug. 1, 1898.

#### ABOUT CONFERENCE RATES.

It is important that those who wish accommodations from New York to Chicago for Conference, should communicate with the Committee as early as possible. The fare from New York to Milton Junction and return will cost from \$28 to \$30, according to which line is taken. Sleeper from New York to Chicago, \$5 extra.

There is to be a special train leaving Chicago, via Chicago and North-Western Railroad, on Tuesday before the Conference, at 3.40 P. M., arriving at Milton Junction at 7 P. M., which will be the most desirable train for us. It is probable that of some the young people of the Chicago church will meet the morning trains on Tuesday, and entertain the friends until the afternoon train time.

Read the instructions issued by the Railroad Commissioners carefully, and if you desire any information or accommodations not covered by them, address Ira J. Ordway, 544 W. Madison St., Chicago, or the undersigned. On behalf of the Committee on Fares,

D. E. TITSWORTH.

PLAINFIELD, N. J.

# 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 VIII.—NAAMAN HEALED.

For Sabbath-day, August 20, 1898.

#### LESSON TEXT.—2 Kings 5: 1-14.

GOLDEN TEXT.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. 17: 14.

#### INTRODUCTION.

Between last week's lesson and this we have the record of two other miracles of Elisha. In gathering herbs for a vegetable soup, one of the prophets had carelessly included a lapful of a poisonous plant. Upon tasting this pottage they perceived the poison, and called upon Elisha. The prophet put in some meal and they were able to eat the soup without harm. Upon another occasion Elisha fed an hundred men with twenty loaves and some fresh ears of grain which a man had brought as an offering to the prophet. Some have tried to explain away the miraculous element in both of these stories. But the meal would not of itself have counteracted the poison, no more than the cruse of salt would have cured the waters of Jericho. The twenty little barley loaves would not have satisfied the appetite of a score of men.

#### NOTES.

1. *Now Naaman, captain of the host of the king of Syria, was a great man with his master.* The story of Naaman is one of the most widely known and most beautiful narratives of the Old Testament. The word "Naaman" means pleasantness. Syria was the great enemy of Israel on the east and north until the reign of Jeroboam II., when the great power of Assyria overcame Syria. (The names of these two kingdoms are not so similar in form in the original as in English.) *Honorable.* Literally, "lifted up," that is, highly honored. *Because by him the Lord had given deliverance unto Syria.* The Syrians would not say that Jehovah had done this; but that is the view of the writer of this narrative. This allusion is interesting because it shows us the broad view of this writer. He knew that Jehovah overrules the affairs of all other nations, as well as of the Israelites. Syria was at this time warring with Assyria. Naaman may have won his renown in that conflict. *He was also a mighty man of valour.* He was not only an able general and leader, but was, in his own person, distinguished for deeds of bravery and strength. *But he was a leper.* This direful fact was enough to counterbalance all his blessings. There are two diseases or classes of diseases known by the general name of leprosy. The one is the horribly loathsome death-in-life, commonly known by this term, leprosy. A very vivid picture of it is given in Lew Wallace's book, "Ben Hur." The other is a disgusting skin disease, incurable, to be sure, and usually fatal in the end, but by no means as terrible as the other. The latter is probably the disease of Naaman, as we notice that he is not incapacitated for his duties as a soldier. Among the Syrians there was not the rigid segregation of lepers that was found in Israel, as commanded by the law in Lev. 13 and 14. Naaman lived at home with his wife, and was the accepted companion of his king. Every case of leprosy mentioned in the Bible may have been of this second class. The law recognized that the sufferer might in some cases become clean, the disease having run its course. This would be impossible in the case of the modern disease called leprosy.

2. *And the Syrians had gone out by companies.* A predatory style of warfare, implying that the children of Israel were weakened at this time and not able to punish their enemies. Notice in verse 7 that the king seems to fear a war with the king of Syria. Compare chapter 6: 23. *And had brought away captive out of the land of Israel a little maid.* They had not only taken property, but also the inhabitants for slaves. It does not appear whether the bands were under the direction of Naaman, or whether he purchased the little girl in the slave market. *And she waited on.* Literally, "was before." Compare 1 Kings 10: 8.

3. *Would God.* There is no allusion to God in this phrase. It would read much better, "O, that." Compare a similar careless use of the divine name in the phrase translated "God forbid!" so often in the New Testament. *The prophet that is in Samaria.* From her knowledge of him we may easily imagine that the prophet was at this time famous for his miracles. *For he would recover him of his leprosy.* The word "recover" might well be replaced by "heal," for the sake of modern English. It means, literally, "assemble." The idea is to heal him and so restore him to the ranks of society, from which according to the Hebrew usage one was excluded. See above.

4. *And one went in and told his lord.* The Septuagint has, "And she went in and told her lord," that is, she told her husband the words of the maiden. This is no doubt true, but it is very evident that some one told the king. The unimportant step might well be omitted.

5. *And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel.* The king is ready to do quickly anything in his power to help his honored servant. He thinks, no doubt, that the services of the famous prophet will be at the command of the king of Israel. "Go to" is a word used to excite to action. We might paraphrase, "Be swift in your preparation. I am going to send you on this errand. Do not stop to make objections or notice hindrances." *And took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment.* Money was not coined at that time, but weighed. The value of the talent of silver has been estimated at about \$1,700. The word "piece" is not in the original. A better word to insert would be shekel, which was in early times a measure of weight, one three-thousandth part of a talent. Gold was at that time worth about ten times as much as silver. *The changes of raiment* were doubtless costly apparel. They are mentioned elsewhere as among costly presents.

6. *Now when this letter is come unto thee, etc.* The R. V. very properly inserts the word "and" before "now." The author of this narrative does not give us all the letter; but the part that immediately concerns this story. *The king of Israel* is probably Jehoram, the son of Ahab, for the activity of Elisha was chiefly in his reign.

7. *He rent his clothes.* The ordinary sign of great grief. *Am I God to kill and make alive?* Leprosy was regarded as an incurable disease. The king thought that the king of Syria was asking something impossible of him, in order that his non-compliance might seem a fitting excuse for war.

8. *When Elisha . . . had heard.* It does not appear how Elisha heard. It may be that there were with the king men who had known of Elisha at the time of the defeat of the Moabites, and had the same confidence in his power that the little maid had. Such men would hasten to inform the prophet. *A prophet in Israel.* That is a real prophet that could perform God-like acts.

9. *So Naaman came with his horses and with his chariot.* The R. V. has "chariots," rightly regarding the Hebrew word in the singular as a collective noun. The Septuagint has both horse and chariot in the singular. We are led, however, to think of a magnificent array of weapons before the humble door of the prophet.

10. *And Elisha sent a messenger unto him.* He did not condescend to come out. He desired to fix the attention of Naaman, not upon the man of God, but upon God. *Go and wash in Jordan seven times.* Seven is sometimes called "the perfect number." To go to Jordan seemed a long and useless journey. *And thy flesh shall come again to thee.* That is, it would be restored to perfect health.

11. *But Naaman was wroth.* He thought that he was of some consequence. He felt injured by the seeming indifference of the prophet; and insulted by the apparently foolish act suggested as a remedy. *Wave his hand over the place.* He expected some sort of ceremony or incantation. *I thought.* The expression is literally, "I said to myself."

12. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?* Here we see a touch of local pride.

13. *My father.* This form of address shows an intimate relation and deep affection between Naaman and his servants. One speaks as a representative. His line of argument is very clear and logical.

14. *Dipped himself.* The Septuagint has "baptized himself," as the equivalent Greek expression. *According to the saying of the man of God.* He did exactly as he was told. *Like unto the flesh of a little child.* His flesh was perfectly restored, it was even better in appearance than usual for a man of his age. *And he was clean.* All defilement was removed, every trace of his disease.

# Popular Science.

BY H. H. BAKER.

## Canals on the Eastern Hemisphere.

The most notable feats of engineering skill that have been carried forward to completion and have resulted in the greatest benefit to the human family, by extending commerce and expanding agriculture, are feats that stand connected with canals.

Canals were made and used in Egypt in the times of the Pharaohs. The great canal, called the River of Joseph, began a little below Cairo and extended a distance of 350 miles. Another canal was begun by Rameses II., and continued by Neku II., then by Darius Hystaspis, and afterward finished by Ptolemy Philadelphus. Both of these great canals have been entirely destroyed through neglect.

It may not be generally known that we can not only travel on the following rivers, but, as they are connected by canals, we can pass from one to the other; from the Rhone to the Loire, and from the Loire to the Seine, and from the Seine to the Meuse, and so on to the Rhine; then from the Rhine to the Danube in the south, and, in the north, to the Ems, and on to the Weser, and from the Weser on to the Elbe, and from the Elbe to the Spree, and from the Spree on to the Oder, and still on to the Vistula. Taking these canals together with the navigable portions of the rivers, this probably is the longest connected inland navigation on the globe.

We can journey by canals from the Baltic to the Black Sea, and from the Black Sea to the Caspian, and from the Caspian to the White Sea in the north. There is also a canal way through France, from the Bay of Biscay to the Mediterranean, and now France is contemplating making it a ship canal.

Perhaps there is no country having the same area so well supplied with inland navigation as Holland. Holland, whose area was only 8,768 square miles in 1833, has a net work of canals, the united length of which is 1,522 miles. Holland has also a river navigation to the extent of 1,135 miles, so that when taken together Holland has a water highway extending 2,657 miles.

In these days, when remarkable feats of engineering skill are being performed, we think the one connected with the Chenab Canal, in the northwest provinces of India, will take the first prize as a scientific work. The main channel of this canal is 450 miles long, and has a breadth of 200 feet. From the main canal principal branches are connected, aggregating 2,000 miles, and with the additional extensions, to connect with villages, 4,000 miles more will be added, making the whole distance 6,450 miles; yet this Herculean task will soon be accomplished.

The longest navigable canal in the world is the one commencing in China and running to St. Petersburg, in Russia. It is 4,472 miles in length. The Bengal Canal is 900 miles long, and connects with the River Ganges. In India there are about 14,000 miles of irrigation canals, which spread water over about 8,000,000 acres of land.

Want of space forbids reference to other canals, of more or less note, on the Eastern hemisphere, but enough has been set forth to show that they far exceed those on the Western.

Ferdinand de Lesseps' fame as a civil en-

gineer became brilliant when he completed the Suez Canal, but it was overshadowed with darkness and gloom by his allowing himself to be connected with the Panama swindle. Our Mr. Menocle had obtained high fame as an engineer, but he had to be called from his survey of the Nicaragua Canal because he allowed himself to be coupled with a swindle in connection with the dry dock at the Navy Yard in Brooklyn. It is as strange as it is sad that men who rise so high through hard work and actual merit should fall so low through complicity with political schemes and swindles.

IN MEMORIAM.

Mary Smith, daughter of David C. and Fanny Staats Smith, was born near Asbury, Warren County, Jan. 25, 1832, and entered into rest, at Plainfield, July 30, 1898. Of the three brothers and six sisters in the family, two brothers and four sisters are yet living. When about sixteen years of age she publicly confessed Christ and joined the first M. E. church of Plainfield, in which city most of her life was spent. Sept. 14, 1854, she was married to Mr. Francis Moore. To them were born four sons and one daughter, of whom two sons, with their wives and the six grandchildren survive the mother, the father having also departed this life, Dec. 6, 1865.

In 1874 she became the wife of Mr. Edward B. Titsworth, who, now so feeble in body, is not likely long to survive his departed companion. In 1875 she united with the Plainfield Seventh-day Baptist church, of which she remained an interested and loyal member. On Friday I prayed with her, and, when saying "good-bye," I reminded her that the words meant "God be with you," my wish for her. She answered, "yes, I am not afraid." Funeral services in the church parlor, August 1, conducted by the pastor and her former pastor, Dr. A. H. Lewis. PASTOR MAIN.

NOTHING is more significant in the present war than the way in which Christian men have come to the front in the direction of our affairs. The President and Vice-President, as well as all the members of the Cabinet, are men who represent a high type of Christian manhood. The Major-General of the army is a member of the First Baptist church of Boston, and has always maintained a close fellowship with that congregation, regularly reporting to it and contributing to its support. Admirals Dewey and Sampson are God-fearing men, Commodore Watson is a devout Presbyterian, Captain Philip made public acknowledgement to God before his men after the naval victory of Santiago, the last letter of Captain Gridley, the commander of the Olympia, shows that he was a man of kindred spirit; Lieut. Hobson, the hero of the Merrimac, was the president of the Young Men's Christian Association at Annapolis, Colonel Wood, the chief of the "Rough Riders," is described as a rare Christian gentleman, and there are hundreds of other devout Christians in our army and navy. There has probably never been an army and navy characterized by so high personal morale as the present forces of the United States.—*The Watchman.*

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

REDUCED FARES TO CONFERENCE.

Milton Junction, Wis., August 24-30, 1898.

The Western, Central, Trunk Line, and New England Passenger Associations have granted a one and one-third rate to Conference, upon the following conditions:

First. Each person desiring the excursion fare must purchase a first-class ticket (either limited or unlimited) to the place of meeting, for which he will pay the regular fare of not less than fifty cents, and upon request the ticket agent will issue a printed certificate of purchase of the standard form as shown in the following copy:

I hereby certify to the Special Agent that one hundred (100) or more persons holding properly receipted certificates of the standard form (in accordance with the agreement) have attended the meeting of

..... (Name of Society or Convention) .....

held at..... (Place of Meeting) .....

..... (Date) .....

on..... (Date) .....

and that the purchaser named on back hereof has been in attendance at said meeting, and is entitled, subject to conditions of Special Notice stated hereon, to a continuous trip return ticket by same route, at one-third the first-class limited fare, upon presentation of this certificate, within three days (not counting Sunday) after the agreed date of adjournment of the meeting, at the proper ticket office of the initial railroad at the place of meeting.

..... (Signature in ink) of person authorized to endorse certificate .....

Date..... 189.....

Vice.....

Special Agent.....

Received One First-Class Special Return Ticket.

Form.....

Number.....

From.....

To.....

STAMP OF AGENT ISSUING RETURN TICKET.

Purchaser's Signature (in ink).

I have this day issued to the person whose signature, written in my presence, appears above, one first-class continuous trip ticket by the route traveled on going journey, and the word DELEGATE has been placed on face of contract and each coupon.

Ticket Agent's Signature.

Inquire of your railroad agent in advance, and if he is not provided with such certificates he will at once apply for them.

Second. If through tickets cannot be procured at the starting point, parties will purchase to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, requesting a certificate from the ticket agent at the point where each purchase is made.

Third. Tickets for the return journey will be sold, by the ticket agent at the place of meeting, at one-third the first-class limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased, countersigned by signature written in ink by the Secretary or Clerk of the Association, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in regular attendance at the meeting, and vised by the special agent of the Railway Association requiring the last named supervision.

Fourth. It is required that a certificate be procured, indicating that full fare of not less than fifty cents has

been paid for the going journey. It likewise determines the route via which the ticket for return journey should be issued.

Fifth. Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assembles (except that when meetings are held at distant points to which the authorized transit limit is more than three days, the authorized transit limit will govern), nor more than two days after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within three days after the adjournment of the meeting. It is understood that Sunday will not be reckoned as one of the three days, either before the opening date, or after the closing date of the meeting. No certificate will be honored if issued in connection with children's half-fare ticket, on account of clergy, charity, employees, or at less than regularly agreed first-class fare.

Sixth. If the ticket agent is not able to sell to Milton Junction, purchase to Chicago, taking a certificate, and when in Chicago purchase to Milton Junction, taking another certificate.

For further information consult your ticket agent, or write to either of the undersigned.

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544 West Madison Street, Chicago, Ill.  
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Plainfield, N. J.

Special Notices.

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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.

UNTIL further notice, correspondents will please address me at No. 37 Clarkson St., New York City.  
J. G. BURDICK.

THE Re-union Picnic of the Big Foot Academy Students will assemble at Kaye's Park, Lake Geneva, Wis., Thursday, August 11, 1898.

THIRTY-THREE churches have not yet paid their apportioned share of the expenses of the General Conference for last year. A word to the wise is sufficient.  
WILLIAM C. WHITFORD.

ALFRED, N. Y., July 15, 1898.

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 Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

ALL persons intending to come to Conference will do us a favor by sending their names to the undersigned immediately. Pastors, please call attention to this matter, and see that names are forwarded as soon as possible.  
WM. B. WEST.  
MILTON JUNCTION, Wis.

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 Quarterly Meeting of the Hebron Centre, Hebron, Shingle House and Portville churches will be held with the Hebron Centre church, Sixth-day evening, Aug. 12, 1898.

PROGRAM.

Prayer and Conference Meeting, Sixth-day evening. Sermon, Sabbath morning, 11 o'clock, Rev. W. L. Burdick; afternoon, Rev. J. G. Mahoney. Arrangements for other services will be made at the meeting.

By order of the church.  
EAST HEBRON, Pa. BESSIE SHERWOOD, Sec.

**MARRIAGES.**

**BADGER-SPAULDING.**—In North Loup, Neb., July 20, 1898, at the home of Dr. F. O. Burdick, and by him, Dr. Chas. Badger, of North Loup, Neb., and Mrs. Mary B. Spaulding, of Milton Junction, Wis.

**CROFOOT-LARKIN.**—In the Seventh-day Baptist church of New Market, N. J., August 2, 1898, by Rev. A. G. Crofoot, father of the groom, assisted by Rev. F. E. Peterson, Principal Jay W. Crofoot, of Alfred, N. Y., and Miss Hannah L. Larkin, of Dunellen, N. J.

**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.

**TITSWORTH.**—Mrs. Mary Smith Moore, wife of Mr. Edward B. Titworth, born January 25, 1832, went to the other life and to rest, Sabbath-day, July 30, 1898. A. E. M.

**CLARKE.**—Mary Dunham, child of Louis K. and Kate Ford Clarke, of New York City, born October 1, 1897, died August 1, 1898. Burial at Plainfield. Theirs is the kingdom. A. E. M.

**DUNHAM.**—Randolph A. Dunham, born at Plainfield, N. J., September 6, 1851, died, in the same city, July 27, 1898.

He was son of the late Alexander and Elizabeth Crandall Dunham, and nephew of the Rev. Lucius Crandall. Educated in Plainfield, Albion, Wis., and New York City, he gave many years to the work of civil engineering and teaching in public schools. A. E. M.

**COON.**—Alanson Coon was born in Plainfield, N. Y., August 4, 1809, and died at Milton Junction, Wis., July 25, 1898.

He was the son of Daniel and Rhoda Coon, and was one of a family of nine children. January 16, 1835, he was married to Julia A. Palmiter, who died at Milton Junction, Wis., May 9, 1879, forty-four years after their marriage. Mr. Coon continued to reside in the vicinity of his birth-place until 1867, when he removed his family to Wisconsin, locating at Milton Junction, where he afterwards resided. He had never made a public profession of religion, but was in every sense a strictly moral man, and believed in Christ and his religion. He leaves two children: a son, Herbert W., who resides in Janesville, Wis., and a daughter, Nettie J. Coon, who resided with her father. G. W. B.

**CRANDALL.**—Near Alfred, N. Y., July 24, 1898, Mrs. Hannah Crandall, in the ninetyeth year of her life.

She was born in Saratoga County, N. Y., June 5, 1809. Her parents were James and Mary McDougal. She was one of eight children, all of whom have gone before her but one sister living in Michigan. In 1830 she married Rogers Crandall, who died in 1848, leaving her with four children, James R., Lucy M., Chas. H., and Mary A.; all survive her. In 1831 she moved to Alfred, which has been her home for the past sixty-seven years. At the age of fifteen she united with the Friendship First-day Baptist church, but after marriage she kept the Sabbath with her husband; and forty-five or fifty years ago she joined the First Alfred Seventh-day Baptist church, of which she was a devoted and faithful member until her death. She loved the Saviour, the Bible and the church. J. L. G.

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**THE CLIMATE OF THE SEAT OF WAR.**

A long editorial is devoted by *The Medical Record* (June 18) to the Cuban climate, with some remarks on that of the Philippines. After noting that the great extremes of opinion exist on the subject of the healthfulness or unhealthfulness of Cuba in the rainy season, the writer says:

"Pessimists contend that it is in a high degree deadly to the white man, while optimists are as strenuous in asserting that, provided needful precautions are taken, the air is quite salubrious. We have always been of the opinion that the climate of the island, at least on the coast and in the lowlands, during the wet season from May to October, is decidedly unhealthy. Certain it is that its effects on the Spanish soldiery have been most disastrous, although . . . much of this excessive rate of mortality has been due to the inefficient system of hygiene, to bad diet, unsuitable clothing, and the carelessness universally prevailing among the military authorities with regard to the health of the rank and file of the army. However, there is no evading the fact that the landing of a large body of more or less raw, unacclimatized men in the lowlands of a reputed unhealthy coast at the beginning of the rainy season is an experiment that must from the very nature of things be attended with much risk. Therefore any accurate information on the subject is both apropos and welcome. A pamphlet has recently been issued by the weather bureau of the United States Department of Agriculture, prepared from information collected by W. F. R. Phillips, in charge of the section of climatology, and which contains in its pages all that is at present known concerning the climates of Cuba and Manila. . . .

"Mr. Phillip's report is highly interesting, and should serve to remove certain misapprehensions which now exist respecting the temperature and rainfall of Cuba. The belief is widespread that the heat and rainfall are infinitely greater than in any part of this country; whereas in reality, the average summer temperature of Havana is but little higher than

that of New Orleans, while its rainfall is actually less. The climate of the low coast lands of Cuba is that of the torrid zone, and in the rainy seasons doubtless exercises a pernicious effect upon the health of unacclimatized white men. The higher interior of the island enjoys a more temperate atmosphere. The average temperature of Manila is 80° F. The months of April, May and June are the hottest part of the year. May, with an average temperature of 84° F., is the hottest of the three. The highest thermometer reading recorded is 100° F.; this was observed in May. The average relative humidity is 78 per cent. The average absolute humidity is 8.75 grains in a cubic foot. The average rainfall is 75.43 inches, of which 43.69 inches, more than 57 per cent, fall during the month of July."—*Literary Digest*.

**THE PRINTER'S DEVIL.**

Among the technical terms used in the printing office is the phrase, "Printer's Devil," referring to the boy who makes himself generally useful about the office. Like many another singular expression, this term had its origin in that age in which superstition was rife among the people, and its genesis is explained in the following quaint manner: Aldus Manutius, the Italian printer and scholar, who flourished in the fifteenth century, had in his employment a small negro boy, a curiosity in those days in Europe, who became known as the "Little Black Devil." Printing was then a great deal of a mystery to the general public. A superstition had spread that Aldus was invoking the aid of the Black Art and that the negro boy was the embodiment of Satan. To correct this opinion, which gave him much annoyance, Aldus publicly exhibited the black boy and declared: "Be it known to Venice that I, Aldus Manutius, printer to the Holy Church and to the Doge, have this day made public exposure of the Printer's Devil. All those who think he is not flesh and blood may come and pinch him." While this may have been considered sufficient proof that the boy was not a devil, the name stuck, and remains to this day as a singular illustration of the fortuitous manner in which locutions are born.

THE largest room in the world, under one roof and unbroken by pillars, is at Saint Petersburg. It is 620 feet long by 150 in breadth. By daylight it is used for military displays and a whole battalion can completely maneuver in it. By night 20,000 wax tapers give it a beautiful appearance. The roof is a single arch of iron.

PATIENCE is not the tame submission to the inevitable, but it is the brave adjustment of our thought to the conditions of our life.—*Dr. Alexander McKenzie*.

**SPANISH PROVERBS.**

Perhaps no nation is so fond of proverbs as the Spaniards. Their list of these is extensive; and so much do they enjoy using them that they shape conversation so as to lead up to the proverb, instead of using the proverb when it aptly applies to the conversation. We say, "You want the earth." The Spaniard says, "That is to expect the wolf to leave meat at your door." "He isn't worth his salt" finds its equivalent in, "He is not worth his ears full of water." "One man's meat is another man's poison" is, in Spain, "What cured Sancho made Martha sick." "Out of the frying pan into the fire" is, "Escaping the bull, she fell into the brook." "By hook or by crook" is, "It must come out of the sleeve or the skirt." Although Spain is a Roman Catholic nation, their language contains a number of proverbs which deal very freely with the monk. One of these is, "Beware of an ox before, an ass behind and the monk on all sides." "We pray by saints, but not by all of them," is another of these. Our proverb, "That is everybody's secret," has its Spanish equivalent, which is said to have originated thus: Once upon a time a shepherd and shepherdess kept their flocks on the hills which surround the town of Anchuelos. They fell in love with one another. He could not leave his flocks, nor she hers, but they shouted their love across the little hamlet, each calling on the other to keep the tender secret which for days they had been screaming in hearing of all the villagers. So now in Spain, instead of "That is everybody's secret," they say, "That is Anchuelos' secret." "The cap and the helmet make houses strong" is the Spanish equivalent for the saying, "Learning and courage are the foundations of character." The immortal Don Quixote, speaking of the use of proverbs, says: "Look you, Sancho, I do not say that a proverb is amiss when properly applied; but to accumulate and string them at random renders a discourse flat and unprofitable." Notwithstanding this sage counsel, the average Spaniard still uses the proverb as his chief conversational capital.—*Ex*.

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