

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

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

VOLUME 54. No. 37.

SEPTEMBER 12, 1898.

WHOLE No. 2794.

CONTENTS.

EDITORIALS.	
Paragraphs.....	578, 579
"The Sabbath and the Lord's-day".....	579
Religious Faith of Representative English Poets.....	579
Agitation Reveals Truth.....	579
Causes of Spain's Decline.....	579, 580
Successful Neglect.....	580
"I've Had a Good Dinner, Mamma.".....	580
Inattention Cured.....	580
OUR READING ROOM.	
Paragraph.....	580
The Three Philosophers.....	580
MISSIONS.	
Paragraph.....	581
Work of the Corresponding Secretary the Past Year.....	581
Annual Report of the Rev. W. C. Daland, D. D.....	581, 582
Treasurer's Report.....	582
Disregard of Sunday by Christians.....	582, 583
The Spiritual Value of Conference.....	583
WOMAN'S WORK.	
For the Shut-ins—Poetry.....	584
Paragraph.....	584
Christian Enthusiasm.....	584, 585
Christians Support Sunday-Desecration by Indi- rection.....	585, 586
Ten Years in Church History.....	586
CHILDREN'S PAGE.	
How Billy got Acquainted with his Father.....	587
Making the Best of it.....	587
Devonshire House, Bishopsgate.....	588
In Memoriam.....	588
A Five-fold Thanksgiving.....	589, 590
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Sept. 24, 1898.— Review.....	590
The Poison Cup, Alias the Army Canteen.....	590
MARRIAGES.....	591
DEATHS.....	591
Tract Society—Receipts.....	591
POPULAR SCIENCE.	
Fire-proof War Ships.....	591
Electricity, Again.....	591
SPECIAL NOTICES.....	591

AND THERE WAS LIGHT.

BY ARTHUR J. BURDICK.

WHEN the world lay wrapped in darkness,
Ere the sun had shown its face,
And in Stygian, midnight blackness
Blindly whirled through endless space,
Lost, almost, amid the dread gloom
Of a starless, moonless night,
God took pity on this planet,
And he said, "Let there be light."
And there was light,—dazzling sunshine;
And came forth the bud and bloom.
Paradise sprang into being
Where had been the midnight gloom.
Nature smiled where frowned the darkness
Of a gloom-enveloped night,
Until God, in love and mercy,
Spake the words, "Let there be light."
Once my heart was lost in darkness;
Darkness of a great despair.
In my soul was naught but horror;
Not one ray of light was there;
But into the glorious sunlight
Of sweet hope, from out the night
I emerged, when God, in mercy,
Spake the words "Let there be light."

\$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.

THE Maryland "Sabbath Association" offers \$25 as a prize for the best essay setting forth the advantages that would come if all who employ labor would pay those employed on Monday rather than on "Saturday." The articles must be sufficiently non-religious to secure publication in "secular papers," and contain not more than 1,000 words. Work of that kind cannot be dignified with the name of "Sabbath Reform." It is picking at the outmost leaves while the root is poison.

FARMERS do not expect to harvest wheat when oats have been sown. They are not foolish enough to seek corn where weeds have been given free chance for growth. Sharp experience has compelled them to recognize the truth that "Whatsoever a man soweth that shall he also reap." But in many other things pertaining to character, spiritual life and coming destiny, these same men, in common with others, seem to expect that God's laws of seed, growth, harvest will be set aside or reversed. Vain hope. The soul, as to seed, growth and results, is governed by the same great law: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

RECENTLY we heard Dr. Carlos Martyn before the Young Men's Christian Association, of Plainfield, N. J., on "The American Sabbath." He opened by saying, "God demands one-seventh of our time. Sunday, the American Sabbath, is the old Hebrew Sabbath transferred to the first day of the week by the authority of the apostles and the church." On this statement he discussed how Sunday should be observed, and while admitting that it was "nearly lost," urged that efforts should be made to save what is left. The audience was small, and the discussion was neither Biblical, nor radical, nor along fundamental lines. We have neither seen nor heard any adequately earnest discussion of the question by the friends of Sunday, during the present year. Everything is yielding to the force of the out-going holiday tide.

SORROW and suffering are not the mere accidents of life. They do not come by chance, so far as God's plan is concerned. Their value in the development and purification of character is that God has inwrought accident and sorrow as a part of the web of life. When Christ said, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized of?" he meant to say, can ye bear the purification, the strain and training that I must bear? We can scarcely understand how he was "made perfect through suffering," but such is the declaration of Scripture. Study his life. We may see sometime how we can be made comparatively perfect through suffering; but we must not define suffering as only burdensome and crushing. We must define it and learn to welcome it as the wise student welcomes a difficult or even disagreeable and painful task. We must learn to think of it as one in training for great physical exertion learns to welcome the abstinence from hurtful influences,

the simple diet and the rigid training which his master imposes. When we can meet sorrow and trial with the knowledge that through them strength will come to us, clearness of vision will be attained, and loftier hopes will be born. They almost cease to be sorrow and trial then. From things to be dreaded, they change to things welcome, because of what they bring to us. When you shrink from the things which make great demands on your faith and patience, go study the eleventh chapter of Hebrews.

A CONFERENCE on Sunday-observance was held at the Christian Endeavor Convention at Nashville, in which Mr. Crafts told of a Presbyterian Lord's-day committee in Philadelphia, disbanded because it could not find anything to do, when there were two bicycle clubs within a square, which started Sunday runs at the hour for church service. Rev. Barton W. Perry, of California, said that some of the workers against "Sabbath-breaking" were having ice, meat, and papers delivered at their homes on Sunday. He refused to speak for them or second their boycott of merchants until they boycotted themselves. Mr. Crafts said that in reform work you might divide any community into three classes: one-third who are with you and will stay there, one-third who are against you and will stay there, and another third who will wobble, but can be brought over. The weakness of all efforts and discussions of the Sunday question during the current season indicates that the "wabblers" are yet in the ascendancy.

THE conflict in the Church of England over the introduction of Romish practices grows in fierceness and violence. It has passed from earnest discussion to noisy disorder, tinged with bitterness. Public worship has been interrupted by uproar, and a ritualistic curate has been assaulted by a street mob. The cry of "No Popery," so often raised in Cromwell's time, is now heard again throughout England in a vigor and intensity quite new. The remonstrants are particularly vigorous in the north of England. In a vehement sermon at Liverpool, Archdeacon Taylor lately declared that 12,000 of the Anglican clergy were in sympathy with the ritualistic movement, and that its success meant the reversal of the Reformation. Such results are not unnatural. As English Puritanism compromised on the Sabbath question and thus wrought the ruin which now impends, so the Church of England compromised with Rome on many points. The present return to Romanism which Dean Taylor says means "The reversal of the Reformation," is only reversion to the original and stronger type. Oats and tares sown together never yield a crop of wheat.

THE *Congregationalist* has written lately upon "What is vital to true Sabbath-keeping." It opens the discussion by describing the status of Sunday-observance as follows:

Upon this subject public opinion, even among Christians, is in a state of transition, not to say ferment. The custom of observing the day wholly as a religious occasion, and with considerable strictness, has fallen into neglect, except in some few communities. It is largely devoted to rest and recreation. The tendency to increase the amount of labor performed is noticeable, but possibly no more so than can be explained by the increasing complexity of modern civilization. In Great Britain and our own country larger numbers than ever before dedicate the day to pleasure, especially in the way of out-of-door enjoyment. In Germany and France the

effort of some employers to demand work of their employees has been checked, and nowhere else is it likely to prevail. The rational and proper demand of working men everywhere for a day of rest is too strong. . . . What is a wise, safe, Christian Sabbath-keeping for one person in one community may not be for another or elsewhere. If the spirit of Jesus on the subject be cultivated, the outcome cannot fail to be the kind of Sabbath-observance which he will approve and bless.

But the "Spirit of Jesus on the subject cannot be cultivated," until the example of Jesus is followed. When that is done the *Congregationalist* will keep the Sabbath in true Christian manner as Christ did. It will not be seeking to save a self-ruined Sunday by falsely claiming that it is the Sabbath according to Christ.

THE Paulist Fathers represent a movement in the Roman Catholic church in America, which has not received more attention than it deserves. Many Protestants have no knowledge of it. The group now numbers about thirty-five. They are all converts from Protestantism. All of them, we believe, are American born. They are attempting to give to Roman Catholicism in the United States a definite American character. They claim that as there has been a Greek Christianity and a Latin Christianity, there ought to be an American Christianity, which means to them an American type of the Catholic church. In several cases, they have come into more or less of conflict with the European type of Catholicism, which is often called Ultramontanism. These Fathers have adopted American methods along what is ordinarily called revival work, and in many cases with marked success. Under their influence, the conversion of Protestants to the Roman Catholic church has taken a new impetus, and should the movement continue as it promises to, it will mark a distinct epoch in the relation between Protestantism and Roman Catholicism. In general, the Roman Catholic church has sought its converts outside of Protestant lines; but believing that Protestantism is to be re-absorbed by the Catholic church, or is to be destroyed by the weight of its own inconsistencies, these Fathers, seconded by the church authorities, have begun a systematic crusade for the conversion of Protestants. Their marked activity has been characterized by the public preaching of their ablest men, by the wide diffusion of Catholic literature, and by a special warfare upon the drink evil. We have had the personal pleasure of meeting and co-operating with Archbishop Ireland in temperance work, and we realize the value of the work which he and the Paulist Fathers represent to the cause of temperance in the Catholic church. The Americanism of these Fathers is strongly marked and genuine. They claim that the religious freedom which characterizes our government is more compatible with Roman Catholicism than with any other form of religion. However true or otherwise this may be, the movement by the Paulist Fathers is serving to check that spirit of foreignism which has been both feared and deprecated hitherto. Whatever may be the future of this movement, no Protestant who cares to follow the threads which relate to Protestantism and Catholicism in the United States can afford to remain in ignorance concerning it. A gradual Americanizing of Roman Catholicism would make it a more formidable rival of Protestantism in the United States than it has ever been. There are many Protestants who long for definite religious

authority embodied in the church, such as Catholicism offers. When that authority is free from European and Middle Age features, it is doubly attractive.

The Christian Advocate, New York, Aug. 11, 1898, discusses bicycle riding on Sunday at considerable length. It insists that if Christians ride the wheel on Sunday they will weaken regard for the day even though their purpose in riding may be good. *The Advocate* deprecates the growing disregard for Sunday as a "wide-spread craze," which increases "the danger of the total destruction of regard for" Sunday. In closing, the *Advocate* says:

Does not the power of the bicycle to demoralize the Sabbath, as it has done, show that the church had, to a great extent, lost its influence before the fascinating wheel had come upon the scene?

If its discipline had been what it should have been; if its means of grace had been fervent, its Sabbath-school instruction truly practical, serious, and spiritual; if its ministry had had the grasp upon the community which they should have had, and which at a not remote period they did have; and if Christian parents had exerted in their families the influence which they might have done, would not the church have stood as a solid rampart against this wave of Sabbath-desecration? and would not departures from the true sanctity of the Lord's-day, in spirit and letter, have been comparatively few?

All that the *Advocate* suggests reveals the truth that the primary trouble lies in the false claims which Christians have made concerning the destruction of the Sabbath and attempt to put Sunday in its place. As well wonder that a patient in the third stage of typhoid fever is powerless as to wonder that the churches are helpless under the wheels of the Sunday bicycle! Error always brings weakness. If it be persisted in, it brings sin, and sin when it is finished brings death. Reform the church and yourself, Bro. *Advocate*, by respecting God's law, and his day.

The Christian Work rebukes the *Herald and Presbyterian* for its unmeaning talk about the letter of the Fourth Commandment as applied to Sunday thus: "The *Herald and Presbyterian* says that 'the law of the Sabbath is unchanged from age to age; if we keep the letter and abide in the spirit of the commandment we will do no work on that day that is not necessary or called for in the way of mercy.' That is the view of the Sabbatharians who observe in 'the letter' of the Fourth Commandment Saturday as the Sabbath. But the *Herald and Presbyterian* is a Presbyterian paper, and observes Sunday as the Sabbath."

"THE SABBATH AND THE LORD'S-DAY."

BY R. H. SHAFTOE.

I had been a pastor but a short time before I found that many of my people were more or less troubled on the Sabbath question. Is the law of the Sabbath still binding? In what respect has the law been changed? When was the Sabbath changed from the seventh to the first day of the week? By what authority was this change made? These were some of the questions I had to meet. Up to that time I supposed I knew all about this subject; but to my surprise I was unable to answer these questions even to my own satisfaction. But after years of careful investigation I have reached the following conclusions: (1) That the Sabbath was a Mosaic institution, and that it was fulfilled in Christ. (2) That the sacredness of the Lord's-day, which is the first day of the week, is as fully established, and its obligations as binding under the new dispensation, as was the law of the Sabbath under the old dispensation.

Thus writes Mr. Shaftoe from Eagle Grove, Iowa, in the *Standard* for June 18, 1898. He spends a column in mixing the Sabbath up

with Jewish ceremonies, and gives the whole of his reasons for adopting Sunday, in the following sentences:

While Christ was yet on earth he promised the apostles divine wisdom to guide them in all things; (John 16: 13) and divine authority to mark out a line of conduct for his people. Matt. 18: 18, 28: 19, 20. In Heb. 10: 25 the disciples are commanded not to neglect the assembling of themselves together, and in 1 Cor. 11: 33, 34, 14: 23-26, we are told that they did assemble for divine worship. It was therefore necessary that they have an appointed time for these services. And what more appropriate time could they have selected than the day on which our Lord arose from the grave? Armed with the divine authority given to them by our Lord, and guided by the Holy Spirit, the apostles consecrated to God, by their example, the first day of the week as a day of worship. John 20: 19; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

Here are three passages which mention Sunday. John 20: 19, which shows that the disciples were not met for worship, but fear of being mobbed by the Jews, and they did not yet believe Christ had risen. Acts 20: 7, tells of a meeting on what Mr. Shaftoe calls "Saturday evening"—since he does not respect God and Christ and the Bible enough to call it "Sabbath"—and that Paul and his company traveled all the next day, which was Sunday. 1 Cor. 16: 2 tells only of a private act in the individual homes of the people to whom Paul wrote. Scholars like Meyer the commentator, declare that 1 Cor. 16: 2, cannot refer to any form of public gathering. Rev. 1: 10 refers to John's spiritual revelation touching the day of judgment. It makes no mention of the observance of any day. For such chaff Mr. Shaftoe throws the law of God in the Decalogue, the words of Christ that that law should never fail, and the example of Christ in keeping the Sabbath all aside, as nothing. Surely, "years of careful investigation" have brought him "nothing but leaves" and the condemnation which Christ pronounces on commandment breakers and false teachers in Matt. 5: 19. And Mr. Shaftoe is going to the bar of God to give account of his false teachings.

RELIGIOUS FAITH OF REPRESENTATIVE ENGLISH POETS.

The Rev. R. A. Armstrong, of Liverpool, has selected for consideration in book-form six English poets whom he characterizes as the true representatives of the religious faith and doubt which have contended for sway over the minds of the men of the nineteenth century.

He places Browning among those who represent the highest type of faith. In this the RECORDER is in sympathy with Mr. Armstrong. Browning's thoughts do not lie loosely on the surface, so that the careless reader can gather them as he does the morning's news from his favorite daily. But he who seeks the delight of dwelling with thoughts great and ennobling, will revel in Browning. To Browning God stands as love and power in hallowed union. Faith in such a God, as Father of men, begets endless peace. For example: *An Epistle* represents Karshish, an Arab physician, who, traveling in Palestine, meets with Lazarus some years after his resurrection. The purity and strength of the physical life of Lazarus is finely portrayed in a letter that Karshish writes to his former teacher. But he cannot understand the spiritual character of Lazarus; his faith in God; his perfect confidence in Christ; his sweet, restful, soul-poise. But the effect of Lazarus, and his words on Karshish, lead

him to catch sight of Browning's God, and of Christ in these words:

The very God! think, Abib; dost thou think? So, the All-Great, were the All-Loving too— So, through the thunder comes a human voice Saying, "Oh heart I made, a heart beats here! Face, my hands fashioned, see it in myself! Thou hast no power, nor mayest conceive of mine; But love I gave thee, with myself to love, And thou must love me who have died for thee, The madman saith He said so: it is strange."

In *Christmas Eve*, we have a suggestion of Browning's personal experience in finding this double conception of God as power and love in the following lines:

In youth I looked to those very skies,
And, probing their immensities,
I found God there, His visible power;
Yet felt in my heart, amid all its sense
Of power and equal evidence
That His love, there too, was the nobler dower.
For the living worm within its clod
Were diviner than a loveless God
Amid his worlds, I will dare to say.

In *Paracelsus* we have the faith which springs from Browning's conception of God, expressed in the following words. It is told that General Gordon declared that these lines inspired his men to renew the battle, more than any other words outside the Bible:

I shall arrive! What time, what circuit first,
I ask not; but unless God sends His hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive;
He guides me and the bird. In his good time.

Browning was poet and seer; enchanting poet and inspiring seer.

AGITATION REVEALS TRUTH.

The *Daytona Occasional*, Daytona, Florida, publishes the following extract from a sermon by Rev. James Vernon, at the request of "a gentleman who is diligently searching for truth." We reproduce it, hoping to induce others to search diligently for the whole truth:

Modern Sabbath-observance advocates are lame in both legs; in the one on Scripture, and in the other in logic. Of the day itself—if any day is to be kept, it should be the seventh and not the first. It is tiresome to listen to persistent demands for an enforced Sabbath-observance by those who pretend to keep holy some other day of the week. When did the new law-making power, Jesus Christ, ordain the change of the day? If he did not make the change, all the denunciations of Sunday newspapers, Sunday train service and Sunday street cars, as though they were at war with a heaven-appointed law, are but the frantic vaporings of unreflecting superstition. I assert that the Bible contains no command to keep any special day as Sabbath, much less a command forcing Sabbath-observance. The church bases its adoption of Sunday as the Sabbath upon the Justinian Code. It is Roman Catholic authority, and not Scriptural.

CAUSES OF SPAIN'S DECLINE.

Investigation in any direction as to the history and character of the Spanish people reveals numberless causes of weakness and decline. For example, while Germany has a mile of railroad in every eight square miles, the United States one in twenty, (our Central East showing one in six, and our Central West one in twelve) Spain has but one in twenty-six. Our literature demands a post-office for every thousand inhabitants; Spain's, one for every five thousand. Seventy-two per cent of the population can neither read nor write, and, strange to say, the district with the least proportion of illiterate men has the largest number of illiterate women.

In the census of 1877, 30,000 Spaniards boldly returned themselves as non-Catholic. Of these, 6,654 confessed Protestantism, or one in 2,500! But, strangest of all, or rather most natural, is the fact that but one in each 1,900 of this handful of Protestants was found illiterate! Yet more than 30,000

churches and other "religious houses" thrive in Spain.

Far into this century the Catholic church had acquired for its use and income fully two-thirds of all property. Since then state and church have played see-saw, one administration confiscating all income holdings and forbidding the acquisition of more, while its successor reverses the policy through political changes. As one Liberal phrased their policy: "The church is a sponge, which is now and then allowed to suck itself full, in order that the more may be wrung out of it."

Since 1875, in common with all dissenters, Protestants are granted freedom of worship, provided it be "without outward manifestation," a phrase elastic enough to forbid lights visible from the street, or song, or notice of meetings, and the like. Cause and effect are fully exemplified by the state of things in Spain. Poor Spain!

SUCCESSFUL NEGLECT.

Say what we will about being faithful in small things, and not being afraid of trifles, there is a whole world of good things and, in their way, needful things, which a man must learn to let alone. There are some men whose success has been not so much in the multitude of things they did as in the insight by which they saw at once what things not to do. To see certain things under the light of absolute necessity, and to lose no time about doing them, and to see that other inviting things are finally indifferent, and to dismiss them, is the habit of all those who are successful in a large way.

Of course, this may be interpreted to the comfort of the lazy and reluctant, but they so interpret it to their own cost. With gratitude for the release of all manner of new energies in our day, so great that one has difficulty in keeping his head as he daily reads of the new exploits of the spirit in men, we need to recognize that there is great danger that many a man capable of more expansive and impressive life will decline into a mere putterer, and spend his life in a mere huddle of affairs, instead of walking widely in the world of service. To overtake this higher and better living and serving, he must learn what not to do, what things are worth neglecting. Without this, one's life may be spent in constant exercise on the best of motives, and yet in the outcome yield up no satisfaction and no sweetness. Good intentions alone will no more secure us against the results of broken spiritual laws than they will against the instant retaliation of broken natural laws. Spiritual law lays severe and unexpected penalties upon the best intentioned people when they have acted without forethought. There are some sacrifices for which, reverently speaking, God cannot thank us if he would.

What to neglect, then, is one of the great questions in a day in which life has become so complex that no man can live the whole of it. What not to say is a problem in this talking universe. Perhaps a man can ask himself no more pertinent or spiritual question at the beginning of his day than "What shall I best leave undone to-day?" for there is scarcely a day which may not be mapped out to the full with little details, each one of which in itself may well deserve doing, but which, seen in large relations, is best left undone. This is no plea for neglect of daily duties, it is rather a plea for insight in discovering what our daily duties are.—*S. S. Times.*

"I'VE HAD A GOOD DINNER, MAMMA."

BY CHARLES H. DORRIS.

Yesterday I accepted an invitation from my friend Blodgett to dine with him. Blodgett has a lovely home. The loveliness, however, consists mostly of a kindly fellowship of feeling. The house, interior and exterior, is plain, and plainly furnished. The dinner to which I sat down was substantial, yet not elaborate.

As we were leaving the table, the little boy threw his arms around his mother's neck, and said in a half whisper, "Mamma, I've had a good dinner."

That one little sentence, "Mamma, I've had a good dinner," revealed to me the secret of the happy faces of that home. How satisfying and happying is a little honest praise, in which there is no taint of flattery.

How much sweeter would life be if friend to friend would thus express their feelings! If the father and mother would say to their little boy and girl, "You have been papa's and mamma's good little boy and girl to-day."

Did the preacher touch your heart? Then tell him so. Did the teacher, the superintendent, help you? Then tell them so. I think the reason the Book of Psalms found its way in with the inspired writings is because in it there is so much praise to God.

Little lad, you touched the keynote when you said, "Mamma, I've had a good dinner."—*S. S. Times.*

INATTENTION CURED.

A Holmes story always shakes up the blood-cells as well as points a moral. This one hails from Boston, and must be authentic. The Saunterer in the *Boston Budget* says:

It seems that in the lecture-room one day the doctor was much annoyed by the inattention of the students.

"Gentlemen," he said with emphasis, "a physician's first duty is accurate observation and rigid attention. You are neither looking at what I am doing nor hearing what I am saying. I shall dismiss the class now, but hereafter remember that I shall exact the closest attention."

The next day the doctor came into the lecture-room with a bottle containing a very dirty-looking liquid.

"Gentlemen," he said, "I hold in my hand a bottle of jalap. Of course you are aware that as physicians we have very many disagreeable duties to perform. We must, for instance, test such messes as this in order that we may accurately know their taste. It is a somewhat nauseous operation, but a necessary one. Observe, I first place my finger in the bottle and in my mouth."

The class was visibly disgusted, but the lecturer had placed it on the ground of a physician's duty. So with many grimaces, they all dipped a finger in the bottle and then placed the same finger on their tongues.

When the bottle came back to the doctor he chuckled audibly.

"Gentlemen," he said, "had you remembered my remarks at the last lecture about accurate observation, you would have saved yourselves a very disagreeable experiment. An accurate observer could not have failed to notice that I put my forefinger into the bottle and my middle finger in my mouth."

A CHRISTIAN is a copy of Christ.

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.

MILTON, Wis.—The Conference delegates have nearly all taken their departure, and affairs at the "old town," as well as at the Junction, begin to wear their accustomed appearance. "It was a good Conference," is the universal verdict. Now for a good full year's work.

On the 30th of August, 1848, Mr. Charles W. Cornwall, son of Rev. Hiram Cornwall, of Hartsville, New York, was married to Miss Sabrina Olin, adopted daughter of Dr. Samuel Olin, of Hornellsville. The day after our Conference closed was, therefore, the 50th anniversary of that event, which was celebrated in a very quiet way at the home of the worthy couple in Milton. About thirty guests were present, among whom were Mr. and Mrs. Rial Wescott, friends in Alfred in "ye olden time," now of Aibion, Wis., Mr. and Mrs. William Hood, present residents of Hornellsville, and friends of Milton. The family was represented by the two sisters of Mr. Cornwall, Mrs. Samantha Maxson, of Virginia, and Mrs. Fanny Marsh, of Wausau, Wis., and Mr. Marshall Cornwall and Mrs. Ollie Summerbell, wife of Frank Summerbell, children of Mr. and Mrs. Cornwall, with their families. The evening was passed in pleasant social intercourse, and the guests retired as quietly as they came, wishing the favored couple many returns of the happy day.

At the last Friday evening prayer-meeting before Conference, the pastor read the 122d Psalm, and by means of it turned attention toward the Conference with the question: "What do you expect to get out of it?" The various answers were summarized, near the close, in two words: Information and Inspiration. During the service many earnest prayers were offered for God's blessing on our Anniversaries. At the first prayer-meeting after Conference the same Psalm was again read, and we asked ourselves: "What did the Conference bring to us?" While our answers varied in form one from another, we all agreed that we had learned more about our denominational work than we had known before, and that we had come to love it more than ever before. The meeting closed with a unanimous expression of a solemn purpose to fill the coming year with earnest labor for Christ, and with earnest prayers for his blessing upon all our efforts.

THE THREE PHILOSOPHERS.

A very rich man once upon a time chanced also—strange to say—to be a very unhappy man, and offered an immense sum of money to any one that would make him happy.

A philosopher brought to him a new game that he had invented. It was a good game, and whoever invents a good game does a good deed. But in a few days the rich man wearied of the game.

Came next a philosopher who set the rich man to work sawing boards, and planing them, and making things; and for a time he was very happy, for labor is a great lightener of the heart. But one day he could think of nothing else to make, and of no place to put it after it was made, so that all his gloom returned.

Whereupon came a third philosopher, who set the rich man to doing things for other people. And the rich man has been happy ever since.—*Christian Endeavor World.*

Missions.

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

WE arrived home from the Conference Thursday morning, Sept. 1st, after a warm and weary journey. Since our return home, the heat has been very oppressive and the hot wave is a long-continued one. Conference was large and very largely Western. There were but few delegates and friends from the East. The large attendance was from the North-west, West and South-west. A most excellent spirit prevailed throughout the entire meetings. The programs were as representative as was ever known; the persons put thereon were from all parts of our denomination, north, south, east and west. This made the services and exercises broad, representative, and thus interested all parts of our denomination. Every one did his and her part well. But very few put on the programs failed. The spiritual tone of the Conference was high, every one wishing and many receiving the baptism of the Holy Spirit. All the churches represented in this Conference should and must get a blessing from the spiritual uplift there received. The weather was fine, neither too warm nor too cool. It is true, the heat was very oppressive in Chicago and on our way from the city to Milton Junction, but a fierce thunder storm overtook us and we entered our place of destination in a pouring rain. We were side-tracked, and had to wait in our cars until the rain was over before we could go to the homes assigned us. That thunder storm was a God send; it laid the dust which was so unpleasant and cooled the air. There was another shower on Friday morning which was a blessing, giving us thereafter clear and beautiful weather to the close. Everything was done to make our stay pleasant and happy. A spacious tent that would seat 1,500 people was our audience room, and the dining hall in its arrangements, seating 400 at its tables, so finely decorated, such excellent ventilation has never been surpassed at any of our Conferences, if equaled. The cooking that was done was by steam and the provisions were in abundance, varied, and excellent. And our homes were happy homes. The Milton Junction church and her helpers, and the North-western Association did themselves proud in caring for this Conference. The Eastern Association next year will have to plan well and work hard to equal it. But what of the work? If the plans suggested and set on foot, the methods devised, the conclusions arrived at, the decisions made, the enthusiasm which stirred all hearts, and the urgent needs, shall all focus into devoted service, enthusiastic action, and consecration of self and substance to the Lord's work, the next Conference year will be a glorious one in spiritual life, power, and fruitage. So may it be.

WORK OF THE CORRESPONDING SECRETARY THE PAST YEAR.

The Corresponding Secretary reports 52 weeks of labor; 105 missionary and gospel sermons and addresses in 10 states, in 25 of our churches, and in 5 of our Associations; 816 communications received, 893 sent out, 407 annual reports, papers, and missionary magazines mailed; held 18 informal conferences upon our missionary and evangelistic interests as a people, 12 of them in the North-

western Association; attended the General Conference and the Anniversaries; the Eastern, Central, and Western Associations, conducting the missionary hour, preaching, holding informal conferences and serving on committees; represented the Missionary Society at the Centennial Celebration of the First Brookfield church, Leonardsville, N. Y., presenting by request of the church a sermon and an historical paper on the occasion; attended 7 Missionary and 2 Tract Board meetings; many meetings of the Evangelistic Committee, serving as chairman; edited the Missionary Page of the SABBATH RECORDER during the year; prepared the Annual Report of the Board and presented it at the Anniversary of the Society held at Salem, W. Va.; prepared an epitomized report from the same by the instruction of the Board, had it printed and bound in pamphlet form, mailed to the pastors, missionary pastors, missionaries, and general missionaries, with the request that they read it to their congregations on some Sabbath soon after Conference, making such remarks and comments thereon as they deemed best; made a missionary trip of two months in the West and North-west, visiting 12 churches; also short trips in the Eastern Association, visiting 6 churches; has supervised the work of several workers on mission fields put under his direction; served on several committees having in charge missionary matters; has given information and counsel whenever sought, and has faithfully tried to the best of his ability with a vigilant oversight and a directing hand, to keep up and push forward our missionary and evangelistic interests as a people.

ANNUAL REPORT OF THE REV. W. C. DALAND, D. D.

In presenting to you for use in connection with your Annual Report an outline of our work here for the year just closing, I may begin with my own personal work as minister. I have preached and conducted the Sabbath services of our church regularly with the exception of the three months from Sept. 15 to Dec. 15, 1897, when I was on the Continent, during which time our church was supplied by an arrangement made by me with three ministers, for whom I have preached in exchange. In one of these cases I have more than repaid the debt. When away I labored as best I could, preaching and working wherever opportunity offered. I have preached many times on Sunday here in London, several times being able to introduce with more or less emphasis the subject of the Sabbath. I have also distributed many tracts and tried in every way possible to influence people to consider this question as well as that of personal religion. The Committee of the Barbican Mission to the Jews decided at their meeting held soon after my return in December that it was not best for the Mission to engage me to assist Mr. Lipschytz, their regular missionary. They engaged a very excellent young German theological graduate, who has served the Mission since Jan. 1st. I preached in this mission to accommodate the director several times before I went to Germany and three times since my return. I also taught the Bible class in the Mission during the month of December after my return. Once I preached in behalf of this Mission in a Baptist church on an occasion when the director could not go to fulfill a promise to preach. I have baptized one person this

year. I also prepared, with the assistance of our Church Secretary, the scheme which is to be submitted to the Court of Chancery as embodying the wishes of the church in the matter of the property now in the hands of the Court. I have also done a large amount of copying for the law firm who are the solicitors of Major Richardson in this matter in order to save expense. In every way I have tried to do my best for our cause in London. Our chapel services have been held regularly throughout the year, being conducted by myself with the exception of the times mentioned above and a few others. During my illness with rheumatism and influenza in March, Major Richardson conducted the service. When otherwise I have been absent for any reason, I have arranged for ministerial supply on the basis of exchange. The attendance has been fair, the average attendance being in the summer and good weather 15 to 18 and in the winter and bad weather 12 to 15. The largest attendance in 1898 was June 11, when there were 21 present. Once before this there was an attendance of 20. One new member has been received into the church having been baptized the last Sabbath eve in December. Several persons who are trying to keep the Sabbath attend our services, and one young man has recently asked me to baptize him. The others are already baptized believers. This young man is so much a stranger to us that we know very little as yet about him, but he has joined the Bible class. This Bible class which the church started last year as a monthly class, has now for a long time held its sessions every week. For the last six weeks the average attendance has been 13. Although the class has not fulfilled the expectations of some, it has nevertheless been useful in interesting many persons, and must have done good. During January and February, special meetings were held in private houses with a view to interest outsiders. The average attendance at these meetings was 20, the largest 25, the smallest 15. Besides these, meetings have been kept up throughout the year on the eve of the Sabbath with a small attendance, although not without a blessing, as it seemed.

The Chapel Building Fund started by the church last year, although very small, has been recently augmented by the results of a Sale of Work held by our members at the pastor's house, the net profit being about \$50. This will serve as the nucleus of a fund to procure us a house of worship in case we cannot have one granted by the Court, and be useful in connection with such a chapel as we hope the Court may see fit to give us.

The history of the legal proceedings as far as they have gone has been given in considerable detail in the SABBATH RECORDER of April 18 and 25. In brief I may say that through the kindness of one of the members of the church, Major Richardson, who is the only Seventh-day Baptist Trustee on the Board, it has been able to obtain Counsel, and thus we hope to be represented when the case comes up for final settlement, which we have reason to think may be very soon. The steps taken thus far are as follows: The Trustees presented their scheme for the approval of the Court. Knowing that this was to be done, Major Richardson, with my assistance, prepared a statement of our wishes, and when the Judge in Chambers asked for ob-

jections this statement was read, whereupon the Judge decided that the case could not be settled thus, but must come up in open court. He ordered the evidence presented by the Trustees to justify the alienation of the funds to be copied and furnished to Major Richardson. This evidence was read at a church meeting and Major Richardson, who is our church secretary, and I, with the aid of the opinions of the members present, prepared a petition to the Judge, a scheme embodying our wishes, and an affidavit in reply to the evidence of the Trustees. This was finally modified by the advice of the Counsel whose services have been secured at the expense of one of the members of the church, and the evidence was duly filed.

We are now awaiting the order of the Court that the case shall come up for final settlement. We hope this may be very soon, and there is no doubt that the decision will be final when it does come up. The solicitors who have our side of the case in hand are not without hope that this effort will at least result in the saving of some portion of the income to the church; but the result is wholly problematical.

In view of the fact that there has been a decided advance in many respects the past year, and also in view of the critical condition of these matters now so near a settlement, it seems to me that if the Missionary Society can at all see their way clear to do so, they ought to continue their assistance for a little longer time than the three years already provided for. We are certainly more interested in the work of this church than we have ever been, and, in spite of the extremely slow progress thus far, believe that there is a future before it which will justify all that has been, or may be, done.

Praying that God may show his will and guide us all in the performance of the same, I am
Faithfully and fraternally yours,

WILLIAM C. DALAND.

TREASURER'S REPORT.

For the Month of August, 1898.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Reported Balance in Treasury, August 1, 1898.....	\$961.96
Error in adding July report.....	10
Real Balance in Treasury, August 1, 1898...	\$ 962 06
N. G. Whitford, Adams Centre, N. Y.....	25 00
"Friends," Glenbeulah, Wis.....	4 00
C. H. West, Farina, Ill.....	10 00
Welcome Clarke, Adams Centre, N. Y.....	5 00
Mrs. Wm. Van Horn, Salem, W. Va.....	1 33
Mrs. C. A. Britton, Marquette, Wis.....	1 00
Mrs. J. C. Rogers, Milton, Wis.....	1 00
Dr. N. W. Babcock and wife, North Loup, Neb.....	5 00
Sabbath-schools:	
North Loup, Neb.....	2 12
New Auburn, Minn., China Mission.....	5 84
Farina, Ill.....	5 10
Dodge Centre, Minn.....	5 00
Churches:	
Pawcatuck, Westerly, R. I.....	27 58
Salem, W. Va.....	1 20
Plainfield, N. J.....	33 85
West Edmeston, N. Y., for debt.....	2 50
First Alfred, N. Y.....	15 77
Lost Creek, W. Va.....	2 00
Jackson Centre, Ohio.....	1 48
Marlboro, N. J.....	3 35
Chicago, Ill.....	20 00
Memorial Board—Income Missionary Fund.....	\$ 9.28
One half D. C. Burdick bequest.....	17.05
A. L. Chester, Chairman Committee on Permanent Funds.....	290 49
Young People's Permanent Committee:	
General Fund.....	\$63.42
Evangelistic Work.....	3.50
Dr. Palmberg's Salary.....	96.25
Boys' School-building, Shanghai.....	6.04
Sabbath-school Class, North Loup, Neb.....	1 13

Woman's Executive Board:	
Susie Burdick's salary.....	\$ 87 05
Girls' School, Shanghai.....	6 60
Helpers' Fund.....	60 22
Boys' School-building, Shanghai.....	52 68
Traveling expenses of additional teacher, School, Shanghai.....	130 00
Medical Mission.....	33 00
Foreign Missions.....	1 00
Support of Yung Yung.....	15 00
General Fund.....	28 96
Home Missions.....	40 95
	456 46
	\$2,083 80
Cr.	
O. U. Whitford, advance in traveling expenses	75 00
Second Westerly church, Niantic, R. I., quarter ending June 30.....	18 75
Evangelistic Committee—Order No. 95.....	26 75
Loans.....	1,000 00
Cash in Treasury, Sept. 1, 1898.....	963 30
	\$2,083 80
E. & O. E.	
	GEO. H. UTTER, Treas.

DISREGARD OF SUNDAY BY CHRISTIANS.

In 1885, Professor W. C. Wilkinson, then of Tarrytown, N. Y., now of Chicago University, published in the *Christian Advocate* (N. Y.) a startling article under this head: "Decay of Sunday-observance among Christians." He avoided the fundamental question, whether Sunday is the Sabbath, by opening with this sentence: "Sunday-observance, I say, instead of Sabbath-observance, for I wish not to raise the Sabbatarian question, even in the association of a word." This frank admission of the noted Baptist Professor is characteristic of most writers on Sunday questions. They studiously avoid the "Sabbatarian" issue, because they know that Sunday totters the moment that issue is raised. Mr. Wilkinson then cited the case of James G. Blaine, who had then lately traveled on Sunday, journeying from Chicago to New York. Applying the illustration, he said: "Sunday, then, may be taken still to have, even in the view of a reporter attached to a Sunday-issue-printing-newspaper, a certain "character," simply as Sunday. I suppose it really has, but at the rate we go on now it will not have much longer. Sunday-observance is a fond superstition, a relic of former use and wont, that is fast passing away from among us. I do not call attention to Mr. Blaine's disregard of Sunday to criticise it. His disregard of the day seems, indeed—for we must be carefully just—not to have been a total disregard. Mr. Blaine regarded Sunday enough not to compete with the churches for audience at this point or at that as his train paused from its roaring rush along the road. He only disregarded it enough to travel all day long, from the first moment of Sunday to almost the last. I say I do not refer to this conduct on Mr. Blaine's part to criticise it. I simply refer to it in the way of argument, by instance or illustration. It is for me a striking case in point, recent, and perhaps not too recent. That is all. It exhibits, for it exemplifies, now the decay of Sunday-observance. It would be grossly unfair to treat Mr. Blaine's use of so-styled sacred time as a thing isolated, exceptional, singular; a thing on his part in contrast with the general practice of good and accepted Christians of to-day. This is by no means the fact concerning the matter. The breaking down of Sunday-observance runs along the whole line of current Christian behavior.

After detailing several instances of flagrant disregard for Sunday on the part of church officials, the Professor adds the following: "Now, in the face of facts like these—and from my own individual observation, I could

multiply them indefinitely—it is perfectly plain that Sunday-observance is fast coming to be practically a confessed pious fiction—a fiction, therefore, that cannot continue long to impose on anybody. A 'fiction' (of the pious sort) I do not scruple to call the rule of Sunday-observance as formally professed and as actually broken by so many unchallenged evangelical Christians, in all our American churches. It is a 'fiction' because the very men who thus freely secularize their Sundays themselves will often be found claiming against 'Sabbath-breaking' when it is done in certain forms by others.

"I do not now criticise anybody for failure in Sunday-observance. I simply point out a fact. I think it is well that the fact should be faced by everybody concerned. And I believe that everybody is concerned. The fact is full of significance. It means nothing less than that the institution of 'Sunday' is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday-observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments; and from the apparently unconscious proneness of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching it well might happen, on the text, 'Remember the Sabbath-day to keep it holy.' This freedom on the part of the flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will perhaps preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached necessarily at cost to him of Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday-observance among Christians, is it, can it be, useful for us to talk piously against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusements?

* * * * *

"Sunday-observance must be revived among Christians, or the institution is doomed. And the doom is ready even now presently to crack."

A bitter enemy of Sunday, and of Christians, could hardly have framed a more severe indictment. But, so far as we know, and we were then, as ever since, reading a large number of "exchanges" every week, no one has denied or questioned what Professor Wilkinson said so graphically.

In its issue for June 29, 1895, the *Christian Statesman* said: "Sabbath-desecration in certain forms by church-members is alarmingly on the increase. Even the church service is often a flagrant violation of the Sabbath law. It has become the custom in some congregations to have what is known as 'Wheelman's Day,' the service being devoted

to the worship of the bicycle. Such a day was recently observed in certain churches, and the *Churchman* contained the following item with reference to the services: "Did any of our readers know that last Sunday was "Wheelman's Day" in some of the denominational churches hereabout? It was; and one preacher in the city of Brooklyn (so the newspaper reports say) had two bicycles artistically disposed on either side of his pulpit by way of adornment. At another church, in Jersey City, a "special attraction" was the presence of a couple of hundred bicyclists in riding costume. Sermons, and we suppose, music were appropriate to the occasion—one of the texts being Isaiah 5: 28, "And their wheels like a whirlwind." It seems a pity that some one did not think to preach from the verses from the Psalter for the day (sixteenth evening, Psalm 83), "Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana; who say, Let us take to ourselves the houses of God in possession. O my God, make them like unto a wheel, and as the stubble before the wind." Such things are what come of "running" churches on "business" principles."

The *Christian Endeavorer*, Nov. 26, 1896, asserted that three millions of people in the United States labor on every Sunday, as on other days, and that the "majority of church-members are either indifferent to this fact and to the interests of Sunday Reform, or are, as is too often the case, themselves Sabbath-desecrators."

In December of the same year, the *Endeavorer* published the following from the pen of Chas. A. Blanchard, D. D., President of Wheaton College: "I have observed with great pleasure the efforts which the *Christian Endeavorer* has been making for the rescue and preservation of the Sabbath. I am satisfied that the only way to secure the end which we all desire is for Christian ministers and members of churches to themselves hallow the Sabbath. I think it will be difficult to name a form of Sabbath-breaking at the present time in which the Christian church does not participate. I am satisfied that if the church herself, in the person of her ministers and members, will abstain from all forms of Sabbath-breaking, the battle will be largely won; if she will add to this negative virtue the testimony against the evil, which is both her privilege and duty, God will give victory. Someone has said there was never a nation ruined without the consent of the clergy. I am satisfied that this is true. The ministry must be chloroformed before the nation can be destroyed. The success which God gave to the protest of the church against the Sunday-opening of the World's Fair is familiar to all. He would give the same success to her protest against the Sunday newspaper or the Sunday train if she would but speak out. Seven hundred and twenty-five thousand railway men, 250,000 postal employees and 1,000,000 toilers in other lines have no Sabbath, because the ministry and members of our churches are willing that some forms of Sabbath-breaking should continue to increase. It is not possible to half this matter. As a nation we break the Sabbath, as a nation we must keep it or be destroyed. Wishing you all success in your efforts to do good and desiring that you command me at any time when I may be of service, I am, sincerely yours."

The indifference of Christians as to the closing of the World's Fair on Sunday, was strongly assailed by W. F. Crafts in the *Christian Statesman*, for September 11, 1891. He said that when 100,000 petitions against opening ought to have been in, there were only thirteen hundred and fifty. Iowa and Pennsylvania, he said, had done better than any other states, but these had "not done fairly well," while the other states had done "shamefully little." "The count by denominations and societies," Mr. Crafts declared, was equally discreditable. Those who were more directly concerned, "temperance people and Sabbath Associations," he described in these words: "Worst of all, not one-half of the Sabbath Associations of our country have even sent a petition of their own. Even those adopted, in many cases, have not been sent. The only petitions of national bodies that I discovered were those of the Presbyterian and United Presbyterian Assemblies, the Reformed Presbyterian Synod and the United Brethren Board of Bishops. Others have acted, but officers have neglected to report the action, and should have their memories probed."

The *Christian Statesman* did not spare its rhetoric in denouncing the World's Fair officials for their part in Sunday-opening, but it was compelled to acknowledge that Christians, in their organized capacity, as well as in individual cases, set the example which the directors followed. In its issue of July 8, 1893, we find the following: "We frequently hear of a minister going to the pulpit from a Sunday train. Why not prelude the sermon with theft or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law? We will be glad to give evangelical ministers who use the Sunday trains, half a column each to explain, over their own signatures, if they dare, how they harmonize a ride on a Sunday train with either the Old Testament law of the Sabbath, or the New Testament spirit of the Lord's-day. Most preachers who use Sunday trains explain that they do so only in emergencies. But do they steal in emergencies? No man can do as much good by a sermon as he can do harm by going to it, or from it, on a Sunday train. The excuses made do not satisfy other people, nor the offender himself."

At this season of the year there is special danger that churches that have protested against a large Sunday picnic at Chicago, will advertise their inconsistency by holding small ones in camp-meetings and assemblies. The mother Chautauqua keeps the Sabbath and most of her children, but at Sedalia, if newspaper reports are correct, one of the Sunday-school assemblies, on the 25th of June, opened its gates with an admittance fee, and a preacher—just like the World's Fair, to that extent—and no doubt in the fact that Sunday pleasuring followed the sermon. We are glad the pastors of Sedalia set themselves against this attempt to sanctify the Sunday show business, and we hope that if any other assembly or camp-meeting brings such a scandal on Christianity, its officers will be called to account in the church or in the courts. It is one of the strange things that, while a man who steals a dollar is 'churched,' a man who steals time from God and man is not even reprov'd. A greater peril to the Sabbath even than Sunday-open-

ing at Chicago is the widespread Sabbath-breaking of Christians. It is this Achan that causes our defeats and delays our victories."

THE SPIRITUAL VALUE OF CONFERENCE.

BY A. B. PRENTICE.

The program of our Anniversaries at Milton Junction was admirably arranged, and carried out with remarkable completeness. There was provided an interesting variety in both matter and manner. The music was inspiring and elevating. The papers and addresses upon the various phases of Christian and denominational work were able and of great value, perhaps never surpassed at any previous session, and their spiritual tone was certainly high. There appeared to be no friction in the somewhat complicated machinery by which our denominational enterprises are managed. There was a manifest spirit of harmony and unity among the workers. The public exercises and utterances indicated a high degree of loyalty to Christ, and a deepening sense of obligation to press his cause and truth upon the world.

The devotional meetings in the early morning hours—from five to seven—drew together a large company of devout souls, who, on bended knees, sought endowment of power from on high. United prayers were made for many special objects, as for the home church, for relatives and friends, for pastorless churches and churchless pastors, and for the triumph of the truth for which the denomination stands. But the great burden of desire was for such consecration of heart and life as would give greater success in winning souls to Christ. Many bore testimony to the presence of the Holy Spirit in power and precious blessing.

A careful review of all the sessions of this Anniversary must leave the impression upon the mind of the candid observer that our people were never more united and harmonious in prosecuting all lines of denominational work, and that among our workers there is a growing spirituality and unselfish devotion to Christ.

It is said that some attend these meetings having little interest in the work to be done, or the spiritual benefits to be attained? That the prominent motive with them is to have a pleasant outing and visit relatives and old time friends? Be it so. The social element in these gatherings is not to be despised. It is an important adjunct to all co-operative Christian work. And it is a real factor in holding our people together in love and fellowship. Grant the motive is inadequate, is too low, yet those who are moved by it only, cannot come into the atmosphere of such a meeting, as that recently held, without being inspired with worthier motives and stimulated to better living.

Surely we must not allow the enthusiasm which existed in this great meeting to effervesce and come to nothing. May the gracious Spirit of God enable us to maintain the interest aroused there, and, in the year to come, to bring forth more and better fruit.

A LITTLE boy was going on a visit and was told before going, by his mamma, not to ask for anything to eat, as he had been in the habit of teasing for something every place he went. He happened to call at his auntie's and walked around the room a few times. At last he thought of a plan and said: "Aunty, don't you think your cookies will get mouldy?"

Woman's Work.

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

FOR THE SHUT-INS.

These beautiful lines have come to us from one of our Shut-in sisters who has received strength and comfort from them, and we trust they may comfort others in like circumstances:

Dying with Jesus, by death rendered mine,
Living with Jesus, a new life divine,
Looking to Jesus till glory doth shine,
Moment by moment, Oh Lord, I am thine.

Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he doth not share,
Moment by moment I'm under his care.

Never a heartache and never a groan,
Never a tear-drop and never a moan,
Never a danger, but there on his throne,
Moment by moment he thinks of his own.

Never a weakness that he doth not feel,
Never a sickness that he cannot heal,
Moment by moment, in woe or in weal,
Jesus, my Saviour, abides with me still.

Moment by moment I'm kept in his love,
Moment by moment I've life from above,
Looking to Jesus till glory doth shine,
Moment by moment, Oh Lord, I am thine.

WE commend to our readers a second reading of Mrs. E. T. Platts' sketch of the wonderful and beautiful life of Dorothea Lynde Dix, concluded in the RECORDER of August 27th. Eternity alone can measure the power for good of such a life, and the study of it must impel to noble action.

CHRISTIAN ENTHUSIASM.

By LAURA BURDICK.

Are the young people of to-day living up to their privileges and opportunities? If not, why not? It is a significant fact that much is being written and said every year, urging to greater loyalty to church and denomination, and to more interest in religious work in general. So much would not be said if it were not called for. To what conclusion does this lead us? To what other conclusion can it lead us than that there is a lack of devotion to Christian work and enthusiasm for that work?

Where shall we look for the cause? Are you, if you have considered the question carefully, prepared to say that the fault lies in the young people themselves? Is it not rather in the conditions of the times in which we live? How often we hear it stated that never before were there so many opportunities opening up to young people as to-day. True, perhaps, but consider that where the young people fifty years ago were required to put forth special effort in one or two well-directed lines, now there are, it may be, a dozen demands upon their time and strength. Is it to be expected that we shall perform as zealously each of the very many duties as we might one or two? In this day when there are so many absorbing interests outside of denomination and church, so many ways in which effort must be exerted and energies directed, is it any wonder that we are sometimes inclined to forget that all other duties ought to be made secondary in importance to our work for Christ?

I beseech you, therefore, dear friends of more advanced years, be charitable. It is a lamentable fact that there are those who look with suspicion upon any well-meant effort, and, what is more discouraging still, they are ready at any failure with an "I told you so," or "Just as I expected," forgetting that oftentimes failure leads to success.

Any burst of enthusiasm is received coldly by those who fail to see what might be the

fruitage of that same enthusiasm, if only directed in the proper channel. There are some people who do not believe in enthusiasm, who seem to doubt the steadfastness of the enthusiast. I believe there are not many such among Seventh-day Baptists of the Northwest, but if perchance there are any, I would quote to them a few words from one who was evidently an enthusiast. He says: "I believe in enthusiasm, an enthusiasm that has backbone to it, an enthusiasm that has weight and power to it, an enthusiasm that has usefulness in it. Paul was wonderfully enthusiastic, but his enthusiasm was simply the atmosphere in which the wonderful man lived. A physician cannot be very successful unless he is enthusiastic about his profession, and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity. It is just as true of you who sit in the pew as the preacher who stands in the pulpit. I love to hear a man's heart beat in his sermons when I hear him preach, and I love to see Christians whose hearts are in their religion when they go forth to work for God."

Did you ever think what the word enthusiasm means? *Entheos*—"God in us." Surely this element is required in our service. The true patriot has been defined as one "who does his duty, wherever and whatever that duty may be. The same definition would hold good for the Christian enthusiast. As the evidence of true patriotism is not always in the noise of fire-crackers or the largest flags, so Christian enthusiasm may not be accompanied by great demonstration, nor is it that which may sometimes be found in revival meetings or conventions; but it does consist of an earnestness born of faith which does not spend itself in words, whose very essence is a steadfastness founded on hope. It is recorded that Napoleon once called for one hundred volunteers to lead a forlorn hope. In response to the call not one hundred, but the whole regiment, sprang forward to pledge themselves to face almost certain death. How soon the world might be won for Christ if Christian soldiers were as eager to rally around the leader whose command is to go out and possess the world. Some one has said, "We want not time to serve God, but zeal. We have not too much business, but too little grace."

If true enthusiasm, then, is to be desired and sought for, what are some of the ways in which we may attain to it? We, as Seventh-day Baptists, need to become more closely united—with a loyalty to each other rooted in a common loyalty to a great principle. We should not think of the Young People's Board, the Woman's Board, the Missionary Board, etc., as separate organizations. We have only the common aim, that of winning the world to Christ.

An especial privilege is granted to us, that of advocating the principle for which more than any other we as a people stand—the Sabbath doctrine. The seeds of this truth have been sown beyond our own land, in China, Denmark, Holland and England. Only a beginning! Five small churches in four large countries! How many states of the Union there are in which there are no organizations of our own faith! Let us not feel hampered and held down by our "peculiar" belief, but rather, believing that we have God on our side, let the thought that

greater privileges, greater opportunities, greater responsibility, rest upon us than almost any other people urge us on to more enthusiastic efforts to give to all the truth which shall make them free. We need to become more familiar with our denomination and the work which it is doing. We cannot become enthusiastic over that of which we know little, and the lack of interest on the part of many may be attributed to their lack of knowledge. Efficient service must be intelligent service. We need to be in touch with our leaders, and this is one of the advantages of our small denomination. How much more interest we take in a field if we have met, or are personally acquainted with, the workers on that field. Is not this one of the greatest benefits resulting from our Associational and Conference gatherings?

One of the surest ways of becoming enthusiastic over any line of work is to give it our support. So if you feel your interest waning, go down into your pocket-book and give of your abundance, for while enthusiasm inspires giving, giving will also inspire enthusiasm. We need more of the missionary spirit. Max Muller says, "Of all religions, only missionary religions are living."

As a means of attaining this spirit, I can suggest nothing better than the motto of the Student Volunteer Movement for 1895 and 1896: "Live more with Christ, catch more of his Spirit, for the Spirit of Christ is the spirit of missions, and the nearer we get to him, the more intensely missionary we shall become." We must be alike interested in home and foreign work. What boundless opportunities there are for the former, what widely opening doors for the latter! It has been said, "As goes America, so goes the world." How important then that America be for Christ. There is one phase of home missionary work that ought surely to make us enthusiastic, and that is that we may each have a personal part in it. What more potent factor in this than this same enthusiasm, for it is contagious, and although the fruitage of ours may be meager, yet by it we may inspire another whose ability and opportunities are greater than ours. There are more ways than one of rendering hearty service, and the missionaries are not the only ones who can directly estimate the results of their labor in converts.

But our religion must be broad enough, not only to encompass our own beloved country, but to take in the many millions beyond, who are waiting for some one to tell them the old, old story. Can you not hear the cry which comes

Through midnight gloom from Macedon
The cry of myriads as of one?
The voiceless silence of despair
Is eloquent in awful prayer.
The soul's exceeding bitter cry,
Come o'er and help us, or we die!

How mournfully it echoes on;
For the whole world is Macedon.
These brethren to their brethren call,
And by the love that loved us all,
And by the whole world's life, they cry,
O ye that live, behold, we die!

Have you not heard the touching story told in song of the dying gypsy boy, who, when told of the Saviour and his love, said, "Nobody ever has told me before?" Oh, for that love, that earnestness, that enthusiasm, that shall impel us to

Tell it again and again,
The message repeat o'er and o'er,
Till none can say of the children of men,
"Nobody ever has told me before."

While a consideration of the question may have a tendency to discourage us, because it gives us an insight into the magnitude of the work and the small amount which is seemingly being accomplished, yet it ought to make us more zealous, it ought to give us a renewed determination to render a hearty service, an intelligent service, and, above all, a consecrated, loving service. The opportunities are great; our means of service may be limited, but it remains for each one of us to remember that "I can do all things through Christ which strengtheneth me."

MILTON, JUNCTION, Wis.

CHRISTIANS SUPPORT SUNDAY-DESECRATION BY IN-DIRECTION.

In May, 1894, the *American Sabbath*, organ of the American Sabbath Union, sent out the following inquiry to a large number of pastors:

"Rev. and Dear Sir:—In view of the fact that the Sunday secular newspaper imposes an unnecessary burden of Sunday labor upon thousands throughout our country, and also seriously tends to divert attention from the sacred duties of the Lord's-day among Christians, what practical method would you suggest to counteract its influence?"

"A brief response to the above inquiry—by return mail—will be used by the American Sabbath Union, if you will kindly grant the privilege."

These are representative answers published in reply:

Rev. John Rippere, Brooklyn, said: "If the church, in practice, were only true on this question, we might hope for progress in circumventing the evil; to accomplish any reform in this line, we must begin at the church."

"If the officary of churches, by joint action, would resolve against reading the Sunday secular paper, and live up to it, the church—so represented—might follow its leaders. Set the church right in practice, then all her influence would tell on the side of righteousness. Till that is done, the less we say the better."

Rev. W. A. Layton, pastor of First M. E. Church, Brooklyn, said: "Allow me to say that the only practical method to counteract the influence of the Sunday newspaper is for Christian people to refuse to touch 'the unclean thing,' and to discountenance its use by others as far as possible. So long as our people patronize the devil, his business will prosper."

Few, if any, of the answers failed to emphasize the influence of Christians in upholding the Sunday papers.

In 1896 a correspondent of the *Interior* spoke of Sunday newspapers and Christians as follows:

"How is it then that so many professing Christians, some of them ministers of the Gospel, take the Sunday papers, read them and have testimony to give in their favor? It is said these papers have come to stay, and must be accepted as a part of the new order of things connected with the world's progress. But does not their permanence depend on the support given by those who have been brought up to believe that they ought to 'Remember the Sabbath-day to keep it holy?' Will not some one give us a little more *Interior* light on this subject? Shall we accept the Sunday paper as a means of grace, or look upon it as a device of the adversary?"

About the same date, Rev. Dr. Foster, Boston correspondent of the *Advance*, reported a

"Grand Rally of the Sabbath Protective League" of Massachusetts, at Cambridge, at which "Dean Hodges of the Harvard Theological School stated that he was a member of an association for publishing sermons in Sunday papers." He thought the Sunday papers ought to be read, and said that sixty papers were then publishing sermons in their Sunday editions.

A report of the annual meeting of the Congregational churches of Massachusetts, held at Fall River, May 19-21, 1896, in the *Congregationalist* for May 28, gave the following item:

"Of special reports, that from the committee of last year appointed to express sympathy with Sunday toilers, aroused intense interest. The committee recounted special interviews with representatives of 5,000 street car and railroad employees, who frankly acknowledged a fear of asking for one day in seven, although it is their needed and Bible-allotted respite. A renewed discussion of Sunday traffic at a subsequent hour developed a nearly evenly marked division over the adoption of certain resolutions commending the subject to the prayerful consideration of the churches. After the liveliest debate of the meeting the resolutions were rejected by a single vote, chiefly because they were suggestive of a seeming inconsistency on the part of some who of necessity patronize Sunday cars."

Put into English, this indicates that the Congregationalists of Massachusetts are so mixed up with Sunday-desecration that they dare not advise each other to a "prayerful consideration" of the question.

Closely related to the above is the following bit of history from the *Defender* for May, 1896. One of its correspondents, Rev. Geo. H. Hubbard, said:

"Our ministry and church members require Sunday trains and Sunday horse-cars; they require Sunday postal service, domestic service, and other work from countless public and private servants. What right have the Christian people of our land to do this? On all sides we hear them lamenting the prevalent Sabbath-desecration of the ungodly, yet Christians themselves lead the way in this desecration by depriving so many of their servants of all Sabbath rest. Truly the time has come for judgment to begin at the house of God. Away with that kind of Christianity that mourns over the failure of worldly people to appreciate the blessedness of the Sabbath, while it deliberately steals that day of rest from multitudes who need it. Reform in this matter, as in all matters, must begin at home. "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let the church of Christ lead the way in a true and unselfish obedience to the divine command."

In the March number of the same paper a correspondent from Rhode Island said:

"I am led to think that the results arising from the mis-use of the Sabbath are more threatening to the best good of mankind than the terrible results of the saloon. For, when the church-going people, and even church members, participate in Sunday excursions, it is high time that Christian people, as well as loyal citizens, should be awake to the dangers which threaten our social and national well-being, and use all proper meth-

ods in suppressing this evil before it is too late. We have in this state Sunday laws, which, if enforced, would turn this tide of evil, and give us hope for the future. *What can be done?*"

In May, 1897, the *Christian Statesman* reported the following:

The Executive Committee of the California State "Sabbath" Association recently passed the following resolutions:

Resolved, That we of this committee, as friends of the Sabbath, hereby express our regret that so many pastors and churches lower the standard of Sabbath sanctification by various kinds of musical entertainments such as Sunday concerts, cantatas, or choir exhibitions sometimes called "praise services," or by entertaining lectures illustrated by magic lantern pictures, all which performances, however appropriate on other days of the week, are a violation of the holy law of the Sabbath, which requires all people to spend the whole day "in the public and private exercises of God's worship except so much as is to be taken up in the works of necessity and mercy."

Resolved, That so long as Christian ministers and people continue to set such examples before others we cannot expect non-professors to keep the Sabbath holy or obey any Sabbath law, however good it may be.

The musical programs of many of our great city churches for last Sabbath, in their elaborate Easter services, differed but little from the programs of the hall concerts which are breaking down the safeguards of the Lord's-day. How can Christian churches enter a protest against an evil of which they themselves are in substance also guilty?

Twelve years before this the *Statesman*, writing of "The weakness of the Sabbath cause," said:

"This is found in the weak convictions and inconsistent practice of the professed friends and servants of Christ. A prominent merchant in this city remarked the other day: 'I have small hope of success in any reformatory efforts concerning the Sabbath. Christian people themselves have no recognized standard as to the right observance of the day.'

"The scenes depicted on the previous page are, in almost every feature, clearly within the prohibition of the law. The law, too, could be enforced if Christian men cared to demand and assist in the enforcement of the laws. But there is our fatal weakness. Christian men have tied their own hands and sealed their own lips. They dare not make a vigorous and united demand for the suppression of certain forms of Sabbath-breaking for they are themselves engaged habitually in other forms of the same sin. They are members of Sabbath-breaking operations, or they use the Sabbath mail, or they travel on that day, or buy and read and advertise in the 'Sunday papers.' 'The time is come that judgment must begin at the house of God.' There is a plain and imperative obligation resting on those who have a standard of Sabbath observance to lift it up and press wisely and steadily for its universal adoption."

When the opening of museums in the city of New York was being discussed, the *Observer*, most orthodox of Presbyterian papers, and a devoted friend of Sunday, said:

"If the museums are finally opened on Sunday, it will be owing, not so much to the leadership of the infidel element as to the following this element has gained from those who rank among the religious. Secularists and other despisers of Christianity have led the movement with vigor, hoping that they may soon cry with M. Renan, 'Christianity is dead; it has lost its Sunday.' But they would have been comparatively powerless if their

movement had not obtained respectability by the adhesion of those whose general sympathies and associations are with the Christian church. Let our religious people understand that if we lose our Sunday it will be because they have lost it out of their own hearts, and have no deep conviction of its value or necessity for the world and the church. When Christians travel, entertain, amuse themselves, and recreate in every way which shows that the sacredness of the day is forgotten or ignored, there is little reason to expect the world around to appreciate or reverence the Sabbath."

In the issue for Nov. 12, 1885, the same paper said:

"How do Christians stand in view of this difficulty and danger? What is their testimony and example in the midst of a world which regards nothing but what is seen and temporal? In no accusing spirit we reply, that many in our churches are at one with the world in its increasing laxity as to the sacredness of Sunday. We do not say that the mass of religious people are as careless as the irreligious, but that the change in their habits corresponds with the change in the habits of the world. Numbers of evangelical communicants, members of the various Protestant churches commonly classed as orthodox, do not feel under any obligation to keep the Sabbath holy by abstaining from ordinary recreations, and finding pleasure in religious duties, acts of charity and usefulness. Their ordinary work is necessarily suspended. But travel, social enjoyment, innocent recreation, secular newspapers, and ordinary novels occupy their time and minds without a thought of loss to themselves or injury to others."

The *Advance*, April 8, 1896, quotes Mr. Moody as follows:

"Look how the commandment to keep the Sabbath-day is toned down. But what Chicago needs is to get that old law in force again. Young people are out on their wheels, older people are reading the Sunday papers, the saloons are full, and throngs go to the woods for picnics. What is the end of it all? Young men are ruined; young women are ruined; the police courts are full every Monday morning, and mothers all over the land are weeping over children who have been ruined. This thing could all be stopped if churches would do their duty."

In 1888 the Pittsburgh Synod of United Presbyterians adopted a stirring report upon the question of Sabbath-observance. Touching the Sunday newspaper, and the responsibility connected with it, the Synod said, "that the buying and reading of Sunday newspapers by professing Christians is an immorality and a violation of the law of God; and persistence in this practice becomes a just cause for church discipline; also, that all members of the church be earnestly exhorted not to patronize on any day a paper that publishes an edition on the Sabbath."

Commenting upon the above, the *Watchman*, of Boston, said:

"This, it seems to us, is not only hitting the nail on the head, but driving it in a sure place. There is no doubt that professing Christians are largely to blame for this growing evil, and not only so, but that the weapon for killing it off is in the hands of the church people themselves if they will only use it. That the circulation and reading of Sunday

newspapers tends to turn away the thoughts from God, to secularize the mind and destroy the sanctity of the Lord's-day, there can be no doubt. Recognizing this fact, is it not the duty of every professing Christian not only not to buy and read the Sunday papers, but also not to patronize in any way those daily papers which publish Sunday editions? Let the Christian people of every community cease their support of such papers, both in their subscriptions and advertisements, and how long would it be before the evil deplored would be a thing of the past? It is in the hands of professing Christians everywhere to decide whether or not the Sunday newspaper must go."

In the summer of 1889 the *Pearl of Days*, organ of the American Sabbath Union, said:

"When the Christian church will consent to magnify the divine command, 'Remember the Sabbath-day to keep it holy,' not seeking worldly pleasure or gain on that sacred day; not joining hands with Sabbath-breaking directors of corporations; not secularizing holy hours by admitting Sunday newspapers into the home. Then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man, of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms, of every kind, a new impulse. In a word, the responsibility of right Sabbath-observance, with all its attendant blessings, rests upon the church of Jesus Christ."

TEN YEARS IN CHURCH HISTORY.

[The following facts will interest all who realize how valuable every new fact is touching the history of Christianity during the first two centuries. These facts should be treasured for their present worth and for future reference.—ED. RECORDER.]

It is generally known that very numerous and important discoveries in early church history and literature have been made of late years; but it is necessary to review this period and its achievements to appreciate how great these discoveries have been.

During the past ten years a number of important discoveries have been made with reference to the text of the Gospels. Ephraem Syrus, who died 378, prepared a commentary on the Gospels which we possess in an Armenian translation. It has been discovered that the text which lay at the ground of this commentary was the Harmony composed by Tatian about the year 170. This then gives us a very early text of the Gospels. In 1892 there was found in a monastery at Mount Sinai a Syriac translation of the Gospels which was composed in the second century. Here we have two texts for the Gospels essentially agreeing, one of Ephraem Syrus, and the other this Mount Sinai translation belonging to the second century, extremely valuable for the fixing of the New Testament texts. Very important is another discovery, that the last twelve verses of Mark's Gospel are credited in an Armenian manuscript to the Presbyter Ariston, a disciple of our Lord, who lived for a long while in Asia Minor. This relieves a great difficulty, as it was known that these verses are an addition to Mark's Gospel. The late discovery of the Logia, or Sayings of Jesus, possibly belonging to an Egyptian Gospel, also of a fragment of the history of our Lord's passion from the Gospel of Peter, found in Egypt, indicate the abundance of the uncanonical literature about our Lord in the first two centuries.

A very great addition to our knowledge of the early church came through the discovery of the teaching of the Twelve Apostles, which

belong to the early part of the second century. Two epistles of Clement of Rome, addressed from the Roman to the Corinthian church, and which belong to the first century, and a homily belonging to the middle of the second century, before imperfectly known, we now possess in complete form. Our knowledge of the apocalyptic literature, so popular in the early church, has been greatly increased through the discovery of the fragments of the Apocalypse of Enoch, an Epistle of Jude, the Apocalypse of Elijah, the fragments of an Apocalypse of Moses, and especially the Apocalypse of Peter, which describes a wandering through heaven and hell. An Egyptian papyrus has given us the Acts of Paul, in which the spurious correspondence of Paul with the Corinthians is given, previously known from Armenian sources, and which we find is related to the previously known history of Paul and Thecla; also the Acts of Peter and the Acts of John have been found. To this we may add a number of Gnostic writings of the second century of very great value, since they give us a new understanding of the teachings of the opponents of the orthodox church.

To these must be added a number of very valuable discoveries for early church history, especially accounts of martyrs and saints from Syriac, Armenian and Coptic sources. There is a Syriac calendar, going back to the beginning of the fifth century, which carries the date of this calendar back to the time of Constantine the Great. The stories of Greek martyrs connect themselves with what we have learned from the church historian, Eusebius, who died in 340; and we get much light on the times of the persecutions under Marcus Aurelius, Commodus and Decius. An Egyptian papyrus gives us the formula used by those who yielded to persecution and offered sacrifices to idols.

Another discovery of the highest value is the Apology for Christianity made by Aristides, who lived in the time of the Emperor Hadrian, 117 to 138. He is the oldest of the apologists, antedating Justin Martyr. Scholars were greatly surprised to find that from this writing was borrowed a large portion of the legend of the Middle Ages of Barlaam and Josaphat. A Venetian manuscript has given us a fragment of the genuine writing of the Bishop Melito, of Sardis, of about 170 A. D. It is the oldest treatise on Christian baptism that has come to light. There are not a few inscriptions of value, such as the petition of a Lycian city in reference to the expulsion of the Christians, and a reply of the Emperor Maximin, who granted their request. This discovery also confirms a statement of Eusebius.

The literature of the Church Fathers has also received very considerable additions, and the writings of Hippolytus, the discovery of whose treatise on Heresies antedates this decade, have been collected, and his commentary on Daniel, lately discovered, is of much value for its discussion of the time of Septimius Severus, 193-211. Fragments have been found of lost works of Clement and Origen of Alexandria, including portions of the latter's great commentary on both the Old and New Testaments. Of the predecessors of Athanasius in Alexandria, Peter and Alexander, some new sources have been discovered. The writings of Methodius, Bishop of Olympia, give us information about this opponent of Origen; and valuable discoveries have been made of writings of Cyprian, Bishop of Carthage.

Such discoveries as these, made in ten years, indicate what further discoveries are likely to be made in Egypt and in the most careful investigation of manuscripts in Eastern libraries. Even while we write comes the publication by Grenfell and Hunt of the first part of the papyri of Oxyrhyncus, containing the oldest known manuscript fragment of the Gospels and a bit of a new text of the Shepherd of Hermas.—*Independent*, August 18, 1898.

Children's Page.

HOW BILLY GOT ACQUAINTED WITH HIS FATHER.

BY FREDRICA L. BALLARD.

Billy's father was a very busy man. Sometimes he started down town before Billy's face was washed and he was ready for breakfast. Often father was not home again until so near Billy's bed-time that Billy could give him a good-night kiss, and that was all.

One evening, when Billy had eaten his bread-and-milk supper in the nursery, he came down into the dining-room, where father and mother were eating their dinner. Billy walked around the dining-room, and talked to father and mother. When dinner was over, father pushed his chair back from the table.

"Come here, Billy-boy," he said.

Billy ran quickly, and climbed upon father's knee.

"Billy-boy," said father, "would you let dear mother go away to the seashore for a week with Aunt Esther, while you stayed here with father?"

Billy looked very solemn, and said:

"Would you stay with me all day, father, and play?"

This made father and mother laugh.

"I couldn't quite do that, Billy-boy," father said, "because an office needs looking after as much as a little boy. But, if you will let mother go away and have a nice rest, I will come home to you at three o'clock every day that mother is away."

"And I will write you letters, little son," said mother. "And you can send me a letter too, dear."

"All right," said Billy, "I will do that."

Two days after that mother went away. She cried when she kissed Billy good-by, but Billy did not cry.

Father took mother to the train, and did not get home until five o'clock, so that there was only time for a story before bed-time. But it was a very good story, and helped Billy to forget that he missed mother.

Billy hurried awake next morning, so that he was early at breakfast. After father had handed him his oatmeal, and nurse had put cream on it, father said:

"It's your turn to choose what we shall do together this afternoon, Billy-boy."

Billy thought a few minutes, then he said:

"I know what I'd like. I'd like to ride on the cars until you come to that bridge, and then I'd like to get out of the car, and stand and look at those ships. The car always goes so fast I can't see the ships at all."

"All right, Billy-boy," said father. "Nurse will have you ready by three o'clock, and we will go."

Billy did enjoy those ships, especially the busy, puffing little tugs, that did so much work for their size.

"Could little boys help big men as the little tugs helped the big boats?"

Billy said:

"Yes; I guess they could, if they tried."

Billy was very happy and hungry when he got home. Father had to go out that evening, but Billy had so much to tell nurse about the ships that he was quite happy until bed-time, and not lonesome at all.

The next morning, at breakfast, father said:

"It's my turn to choose what to do this afternoon, Billy-boy. I say, let's go to the menagerie, and see some live animals, like those in your picture-books."

"Oh, good," said Billy.

But about two o'clock the rain began to fall, and nurse told Billy that he could not go out in all that rain. Billy wanted to cry, but he did not wish father to think him a cry-baby, so he tried very hard to keep his mouth stretched in a smile. Father came, and he said:

"Billy-boy, I told you I would take you this afternoon to see the animals. I did not think it would rain. We could go in the rain, but we should get wet, and you might take cold, and be sick. Now, if you will stay at home cheerfully this afternoon, I will take you to see the animals on the first bright day, and to-day we will have a good play in the house."

"All right," said Billy, taking a long breath, and trying to look very cheerful.

He soon forgot to feel disappointed, because father helped him to play such fine games with the old toys in the nursery. It was better than having new toys to learn the fine games that could be played with the old ones.

Then father had his supper in the nursery with Billy, although his strong knees were almost too big to fit under Billy's small table. They had great fun over their supper. Then father undressed Billy himself. Billy had to explain the buttons to him? Father sang funny songs after Billy was in bed, until Billy was so sleepy that he wanted to go to sleep.

The sun shone kindly the next day, so that father and Billy went to the menagerie, and saw all the animals. Billy liked the bear the best. He always had liked bears from their pictures. Of course, the great lion is the king of beasts, but if every one liked him best, who would be left to like the bear particularly well? Father and Billy enjoyed each other's remarks about the animals very much.

The next morning it was Billy's turn to choose what to do in the afternoon. He looked quite solemn as he was thinking what to choose. Then he said:

"Let's play in the dirt in the back yard."

"Very well," said father.

Father had a long, narrow, queer-looking bundle under his arm when he came home. Billy was dressed in his oldest clothes. Father changed some of his clothes, too. Then he showed Billy what was in the odd-shaped bundle. It was a shovel, a rake and a hoe.

"I'm going to make you a garden, Billy-boy."

Billy had never had a garden, but he was pleased to have one now. How Billy enjoyed digging and hoeing and raking to make the ground ready for a garden! Then father took from his pocket some little papers of seeds, and explained to Billy about seeds.

Billy listened with opened eyes. It was very interesting—all this about how trees and flowers began.

Father put some of the seeds in Billy's hands. Billy looked at them, and then father showed him how to make a little hole in the soft ground for each little seed. While Billy planted the seeds he spoke only in whispers. It seemed such a beautiful and wonderful thing that flowers should come from those little seeds.

A very happy little boy went to bed that night. To be sure, his hands had been very dirty. But no matter,—father's hands had been dirty too.

On Sabbath-day father built a beautiful church out of the blocks, and Billy and father

sat on the floor beside the church, while father told Billy stories from the Bible, and Billy told the story over again to father, to see how much he remembered. He made only two mistakes, which was pretty well for Billy. Nurse had a holiday, and was gone all that day.

Father took Billy to Sabbath-school, and Billy listened to the singing, and father let him drop five cents in the basket when it was passed to him.

The last day they celebrated by having ice-cream, and playing hide-and-seek afterwards, with a story and some songs at bed-time.

Mother had written every day, and made scalloped kisses at the end of the letter for Billy, and said how she loved him, and how happy it made her to hear what a good boy he was being. She said, too, that she felt very much rested, and slept well every night. When she came home, Billy was so glad to see her that he could hardly stop kissing her while she took her hat off. He wanted to tell her about the little tugs, and the big bears, and the ice-cream, and the Sabbath-school, and he wanted her to see his garden tools, and, best of all, his garden, where the little seeds were getting ready to grow into plants with flowers on them. At last he looked at her, and said slowly:

"I'm awful glad you've come back. But I've had a good time. Father and I got so nicely acquainted. Some time we'll let you go away again,—if you won't go too soon!"

—S. S. Times.

MAKING THE BEST OF IT.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down; and Dick was pulling the cat's tail.

"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"O, this rain is such a bother!" said Ted. "I was going over to John's to make a bird-house, and I took my tools over last night to have them there; and now I can't go because I've got a cold and it rains."

"I saw a carpenter making a mud-house the other morning without tools," began grandma; and the three children came over and clustered around her chair.

"And that wasn't all," she went on. "He had no arms, and he made it with his head."

"He acted very oddly, too," said grandma, lifting Dick up on her lap. "First, he rubbed his floor in; and he sang a funny little song as he did it. Then he went off for more mud. When he got back he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against one end until he had bored a little, round room in it. I thought it must be hard work; but he always sang, and seemed determined to make the best of it."

"Where is this house?" asked Dick.

"Out in the roof of the back porch," said grandma. So they all scampered off to find it.

"O yes!" said Ted, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"It's a wops's, I think," said Dick.

"Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So when grandma saw them again Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine, Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickel parts of their bicycle; and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining.—*The Outlook*.

DEVONSHIRE HOUSE, BISHOPSGATE.

To the Editor of the SABBATH RECORDER:

When, in 1895, your London Correspondent visited this wonderful city for the first time, not knowing where to seek for a place of abode, he instructed the cabman to take him and his few belongings to the "Devonshire House Temperance Hotel," in connection with Devonshire House, Bishopsgate Street Without, which is the headquarters of the Society of Friends in London. He found it indeed a friendly hostelry for a day or two, but then had no conception of the associations connected with the place.

Your readers are well aware that the old city of London was anciently a walled town of very inconsiderable size in comparison with the London of to-day; they also know perhaps that the "City of London" proper at the present time occupies very nearly the ground covered by the ancient city and that its area is only one square mile. Well, in the ancient wall there were of course gates, and these gates have given names to the quarters of the city near them or to streets leading to them and away beyond. Thus we have near the Thames at the west Ludgate, then Newgate, Cripplegate, Aldersgate, Moorgate, Bishopsgate, Aldgate and, near the river at the east, Billingsgate. The origin of many of these names is apparent. Ludgate and Billingsgate are said to be derived from the names of ancient kings, Lud and Bulan. Aldgate is the *Old* gate; Moorgate is the gate leading to the *Moor*, etc.

The site of the so-called Bishopsgate is marked on Bishopsgate Street by the street called London Wall and the fact that Bishopsgate Street is divided into two parts, known as Bishopsgate Street Without and Bishopsgate Street Within, meaning the part without and the part within the old wall. Just outside the place where the old gate was is situated the building (or rather the group of buildings) known as Devonshire House. Bishopsgate Street starts at the junction of Cornhill and Leadenhall Street, not far from the Bank of England and runs a little east of north out of the "city," leading to Shore-ditch.

Devonshire House does not present a striking appearance on the street, and one would never suppose it was a meeting house or the head quarters of a religious body. It looks like a hotel, and a very plain, gray one, as befits its Quaker management. The hotel is in front over the shops, in the midst of which is the entrance, which is a wide passage leading to the three meeting houses at the back. In this entrance way are the offices of the Friends' Society and their publishing house, as well as the entrance to the hotel. They are thrifty people and know how to combine business, convenience and religion.

Two of the meeting houses at the back are only used for large public meetings. They are really large square halls with galleries on three sides, while at the end opposite the door is a raised platform for speakers, which is furnished with benches like the rest of the building, floor and galleries. It was in one of these buildings that the International Congress looking toward the Abolition of State Control of Vice met in July, when Brethren Gerard and Peter Velthuysen were here. The Friends are much interested in the work of these societies as in other reformatory movements. These meeting houses are arranged

about a large partly-covered yard or court, in which in connection with the meeting houses is found every convenience for those attending large meetings. Everything is complete and very neat and clean. In this same yard is a third meeting house, known as the Old meeting house, which is smaller than the others, and is used for the ordinary meetings of the Friends' congregation.

This place has an interesting history. This group of buildings is built upon the site of what was once a beautiful mansion, erected by one Jasper Fisher, a Justice of the Peace and member of the Goldsmith's Company in the reign of Queen Elizabeth. This fine house was surrounded by handsome gardens and was a little too magnificent for the means of its owner, who was much in debt. As he was unable to keep it up, it soon received the name of "Fisher's Folly."

When Fisher failed, the place came into the hands of the Earl of Oxford, and afterwards into the possession of the Earl of Devonshire, William Cavendish, who died there in 1628. "Fisher's Folly," as it was then generally called, remained really in the hands of the Devonshire family till after the Restoration of Charles II., from which fact comes its present name of Devonshire House; but during the Commonwealth it was used as a meeting place for Puritans. It must have been a well known "Conventicle," for Butler in his *Hudibras*, when speaking of the origin of the famous Rump Parliament, refers to it as made up of those

That represent no part o' th' nation,
But Fisher's Folly congregation.

Afterwards the place was used for various purposes and at one time became a kind of large pawn shop or bank of credit for merchants, while part of the buildings was made into an inn called the "Dolphin." Of these buildings the present Old Meeting House is the only one preserved. They were purchased by the Friends' Society in 1791 and since then have been used by them essentially as already described.

That the Society of Friends is still a religious force here in London, as well as in the world, is evident from what is represented by these interesting buildings. If it has done its chief work and as a body is dying out, its deeds are imperishable and its influence has been great. Its distinctive doctrine of a purely spiritual religion is vital to real Christianity. Here in London it is remembered that the Friends were foremost in the work of founding the British and Foreign Bible Society and it is well known that they are in advance in all philanthropic work.

WILLIAM C. DALAND.

LONDON, Aug. 30, 1898.

IN MEMORIAM.

Edith Pauline Titsworth.

Last Sabbath-night, our young friend Edith, daughter of Mr. and Mrs. John D. Titsworth, of Plainfield, was taken very ill with cerebral hemorrhages, and, in a few hours, her redeemed spirit went to the other life. She was sixteen in July; and was soon to have gone away to a boarding school. She has entered a better, an heavenly school; and her Teacher will be the Divine Master, in whose presence her spirit will unfold in ever new beauty and glory.

Her cheerfulness, cordiality, sympathy, and helpful disposition, made her a winner of friends, in church, school, society—every-

where. One of her last acts was to carry flowers to our city hospital; and a colored driver said he liked Edith, for she always spoke to him.

She seems to have had premonitions of her departure as near at hand, for she had talked about it to her companions, even on that evening. And on that last Sabbath-day her mamma and others had noticed a more than common sweetness of face, a prophecy, it may be, of the approaching glory.

So multiplies the number of the waiting ones.

"Yes, in that higher, happier land,
Whose radiant light their eyes survey,
They wait to lead us from the strand,
And show our trembling souls the way
To heaven's pure realm of endless day."

PASTOR MAIN.

George M. Frisbie.

George M. Frisbie was born in Norfolk, Litchfield Co., Conn., Oct. 30, 1814, and died in Scott, N. Y., Sept. 1, 1898, in the 84th year of his age. On June 12, 1842, he was married to Hannah S. Babcock, who died July 3, 1869. Bro. Frisbie came with his parents to the town of Scott when about ten years of age, since which time he has been a resident of the town. When about nineteen years of age, he united with the Presbyterian church, and three or four years later his religious views and practice underwent a change, and he joined the Seventh-day Baptist church at Scott, N. Y., of which he remained a faithful member till called to his reward in the spirit land.

Bro. Frisbie has frequently told me he had never enjoyed the privilege of acquiring what would now be called an ordinary common school education, but had endeavored to supplement that lack by keeping in touch with the current literature of the years as they passed. By this means he had been able to keep himself abreast with the men of his time. Another effective means of self-education he assiduously availed himself of was embracing every opportunity to listen to lectures upon any political, moral or religious subject. He especially delighted to listen to sermons.

Every preacher and lecturer was sure of one attentive hearer, whenever it was at all possible for him to be present. Possessing a retentive memory, he was able to carry in mind, with ability to relate, a large number of the main occurrences of our country for the last sixty years. He retained the use of his mental faculties until the last, and expressed a lively interest in the passing events of the day. He was the last of his father's family, and is survived by his two sons, Elias T., of Homer, N. Y., and Mills G. Frisbie, of Scott, Superintendent of the Poor of Cortland County. In the early days of the anti-slavery agitation he heartily espoused the cause of the oppressed, and in later times as heartily enlisted in the crusade against intemperance and the manufacture and sale of all intoxicants. He went to his rest trusting in the merits of his Redeemer for his full and final inheritance among the saved in the spirit land.

His funeral was very largely attended Sept. 4, at the Seventh-day Baptist church. The number present, and the profusion of floral tributes, attested the esteem in which he was held in the community. Services were conducted by the pastor, assisted by the Rev. Samson Eddy. Text, Psa. 17: 15. "I shall be satisfied when I awake in thy likeness."

B. F. R.

A FIVE-FOLD THANKSGIVING.

A SERMON.

BY L. C. RANDOLPH.

America has just been turning a new and wonderful page in her history. Forces which have long been quietly maturing have burst into sudden flower and are on the way to fruition. It is proper that we should look back upon the events of the past few months, seeking to discover their significance, and, as President Whitford expressed it, "find out what God means by this war."

Now that victory has been assured and the dove of peace has alighted again at the window of the "Ship of State," we find occasion for a five-fold thanksgiving over results which have been promoted by the struggle with Spain.

1. Spiritual ideals have been brought to the front. The American people have been accused of being a nation of mercenaries, money-gatherers, their souls absorbed in the endeavor to heap up riches. However much color may have been lent to the charge in days gone by, we have suddenly discovered that there are other things which are far more dear to us than stocks and bonds and mansions. Nobody knows or cares whether Hobson is rich or whether Dewey has a summer home. They are popular heroes of the hour for the very reason that they jeopardized all prospects of enjoyment of this present world for the sake of the splendid idea which they cherished in their hearts. Liberty, fraternity, equal rights, the protection of the weak, a higher mission,—these are the subjects which have been surging in the hearts of our people, and have crowded aside for the present, at least, the more sordid aims of life. The commercial instinct has by no means been eradicated, but for the time being it has taken its proper secondary place. There are great fundamental loves, longings and impulses in the human heart and these are spiritual.

A woman said the other day she thought the war all wrong, for the life of one American boy was worth a whole race of Cubans in whose behalf our boys have gone to offer themselves; but that feeling is not the common one. The Cubans are lower in the stage of development than we, but they are men; they are brothers and sisters of the same humanity. God has made of one blood all nations of the earth, and it seems to be written upon the pages of history that progress and reform come through the self-sacrifice of the strong in behalf of the weak. God sent his only begotten Son to die for a race of rebels, and we who partake of Christ's spirit know that the strength which is given us is given so that we may serve others and lend to the happiness of our kind.

2. Another fact which has been underscored by the recent war is the growth of the democratic spirit. Tyranny and democracy are engaged in a hand to hand death struggle and democracy is gaining the victory. Equal opportunity and personal responsibility are the watch-words borne on the banners of the advancing hosts in every country under the sky. In this war, Spain has stood for one principle, the right of the few to rule the many, and to exploit them for their own selfish ends. Our nation has distinctly stood for the other principle, "a government of the people, by the people and for the people." The young giant democracy has had to struggle against time-honored ideas, hoary prejudices,

and entrenched selfishness. But the powers which make for good are higher than the powers of darkness.

Some one tells the story of seeing a hickory sprout spring up in the center of a mill-stone by the roadside. It grew until it filled the opening and the observer watched eagerly day by day as he passed the place to see which would triumph; whether the mill-stone would crush out the life of the tree or whether the tree would break the bonds of the mill-stone. One fair June day he found the mill-stone rent asunder. Life had triumphed over death.

Thank God, the spirit which regards one man as made of better clay than another, and therefore entitled to the other man's homage and service, is gradually being driven back from the ancient ramparts. The idea that one man shall tell another what to think and what to be and what to do is obsolescent. Under the dispensation in whose morning light we rejoice, each man shall stand a sovereign under the free vault of heaven. Great inalienable rights are his, which it is the duty of the government to protect. Each man is the arbiter of his own destiny, facing his own responsibilities and enjoying the fruits of his own labor. In these past centuries the Spanish nation has been the incarnate image of dying tyranny. The spirit which goads the bull into the ring to be tantalized and tortured for the amusement of the populace; which made execution day in the Phillipines a gala occasion, attended by high-born gentlemen and fine ladies in their brilliant equipages to watch the dying agonies of the man who had dared to long for freedom; the spirit which regarded the colonies the legitimate prey of the mother country; the spirit of a queen who made that pathetic plea for her boy's possession of a throne and utterly forgot the two hundred thousand sons of other mothers who were being sacrificed in cruel and selfish wars, this spirit is all one. It is the spirit of selfish tyranny, and it has received a stern and solemn rebuke at the bar of nations. If Spain shall learn her lesson aright, the war of 1898 will be for her the beginning of a new era of progress.

Mark the relation between the one-man power in the state and the one-man power in religion. There is a blood sympathy between monarchy and Roman Catholicism.

The king and the pope are of the same piece of goods. They logically go together. One prepares the way for the other. If one man shall lord it over me to tell me what must be my relations with other men, what more natural than that some other potentate shall be the arbiter between me and God. Spain is under the tyranny and Spain is Catholic. But the ignorance which makes both possible must gradually melt away under the rising sun of education. The world is growing freer.

3. The third grand result which has been promoted by war is the closing up of the old Anglo-Saxon feud. England has been a good friend. How good a friend we hardly realize. How decisive the part she took in preventing an alliance of the European powers against this country, we may not exactly determine; but the service was one of immense importance, performed at a most critical time. I am not one of those who attribute England's manifestation of friendliness entire-

ly to selfish motives. No doubt a far-seeing diplomacy made up one of the strands of the motive, but far deeper than this there was and is a mighty undercurrent of sympathy for our cause in the islands across the Atlantic. The British heart, the great heart of the common people is stirred with the same love of liberty and fair play. We are of one blood and the Anglo-Saxon is the champion of liberty. The voice of England's poet laureate in his recent verses is a faithful witness of the new fraternity existing between the two nations.

"What is the voice I hear
On the wind of the Western Sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be,
'Tis a proud, free people calling loud to a people proud
and free.

And it says to them, kinsmen, hail!
We severed have been too long;
Now let us have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as love doth last, and be
stronger than death is strong.

Answer then, sons of the self-same race,
And blood of the self-same clan;
Let us speak with each other, face to face,
And answer as man to man,
And loyally love and trust each other as none but free
men can.

Now fling them out to the breeze,
Shamrock, thistle and rose,
And the Star-spangled banner unfurl with these,
A message to friends and foes,
Wherever the sails of peace are seen and wherever the
war wind blows.

A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the tyrant shall rock and quake
And his menace be void and vain,
For you are the lords of a strong young land, and we
are lords of the main.

Yes, this is the voice of the bluff March gale,
We severed have been too long;
But now we have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as love doth last, and be
stronger than death is strong."

We do not want an alliance with England or any other nation on the earth. What we want is frank and hearty friendship with other nations, which share, to some degree, the genius of our own. With relation to all nations, let our nation be on the good terms which are naturally promoted by just and honorable treatment. If our hearts beat in a little closer sympathy with the nation of which we were once a part, it is a grateful sequel to the years of estrangement.

4. Thank God, too, for the welding together of our own nation in a stronger union than was ever known before. The forces which make for unity have been rapidly developing beneath the surface. It needed the white heat of a common cause to finally weld the different elements of our country into one. We are even surprised at ourselves to see the wave of patriotism which sweeps the land from one end to the other, taking in citizens of every blood. Gen. Howard says that, in his gospel work, if there is any difference between his reception by the Northern and the Southern soldiers, the latter are just a little more warm-hearted and cordial. America has no braver or more loyal defenders than the men of the South. The honored names of this war are a common inheritance. Ex-confederate generals walked by the side of Union veterans to carry the coffin of General Grant to its resting place. The words of the old hero, "Let us have peace," are being grandly fulfilled. One of the prettiest incidents in recent events has been the wooing of the daughter of General Grant, by the son of one of the Southern generals. If, in the Providence which presides over homes, the

time shall come when these two shall unite, a happy nation may well find it a symbol of our national banner.

In April, 1861, the historic Massachusetts 6th, passing through Baltimore, on its way to the front, met the unwelcome reception which is familiar to every school-boy. In May, 1898, the same regiment passed through Baltimore again. It was escorted through the streets of the city by a procession of citizens, headed by the Mayor. The school children along the line of march pelted the soldiers with flowers. A reception was given the soldiers at the City Hall by an association of ex-Confederates, and each Massachusetts man received a box containing cake, fruit, an American flag, a Cuban flag and the following note: "Maryland's greeting to Massachusetts. Baltimore and Boston clasp hands. God speed the historic Massachusetts 6th. A united country honors the men who are rallying to her defence. May the memory of 1861 be effaced by the welcome of 1898. Do we love you? Dewey?" Let the bloody shirt be laid away among the archaeological curiosities. Mason and Dixon's line has been wiped out.

"No North, no South, no East, no West,
But one great land with freedom blest."

5. Last, but not least of all, we have reason to look with grateful eyes upon the growing unity of the world. With Mohammedan plotting against Christians, with the memory of the outrages in Armenia fresh in our minds, with nations armed to the teeth in mutual distrust of one another, with all Europe resting upon a mine which the impulsive word of some enthusiast or the careless act of a fool may explode? Yes, just as sometimes the lower clouds are being borne by the wind in one direction, while high in the serene air, the upper clouds show a different abiding current, so to-day there is a mighty movement setting in toward the union of the world, and this unity has been wonderfully promoted by the victory for liberty which has been achieved at our hands. For, after all, unity can only be promoted through liberty, intelligence and the other better angels of mankind. We are citizens of the world. Now, it is right to cherish a special loyalty to our own. Francis Willard said, "I am first a Christian, then a Saxon, then an American, and when I get home to heaven I expect to register from Evanston." Because we love our own city, state and country, our love will go out to the wider country which embraces the globe for its territory.

They are talking about the policy of imperialism for America. It depends upon what we mean by it. If we mean a policy of national aggrandizement in any way akin to that followed by Spain with such dire results, we all must say no! no! But if America arises to the height of conceiving her mission to the Philippines in the broad, unselfish, philanthropic spirit, I think such an imperialism is what the world has been waiting for. We have nothing to gain from these islands in the Pacific Ocean, but we have a duty toward them which must be discharged. There has been a close enough connection between Spain and her colonies, but that association has been one of master and slave, victor and vanquished. The mission of America to the weak and helpless of the world is a mission of kindness and a mission of protection.

The world is being bound closer and closer

together by links of steel and strands of wire. Court secrets are secrets no longer, but they lie upon every man's breakfast-table the following morning. The great men of any nation are the world's heritage. The thoughts which men are thinking in America and in England they are thinking to-day in China, Japan and India. The great ideals of a better humanity are penetrating to the uttermost parts of the earth. "The word was made flesh" and all flesh is becoming one. If America is true to her mission, she will be the messenger to bring the blessings of liberty to the whole earth.

Now this is a bright picture. It is to me; I hope it is to all. But it would be neither true nor brave to stop here. We are in the full glow of success, rejoicing over the victory of a righteous cause, thanking God for the achievements which I have imperfectly suggested above. Let me tell you that the gravest and most critical period of our national history is just before us. Now that peace has come, and prosperity's wings are spread, the old evil temptations of our national life will sweep over us with renewed power. The greed of gold, the love of power, corruption in public, social and private life, the saloon, the brothel, the gambling spirit, division of class against class, contempt of the weak by the strong, hatred and suspicion of the strong by the weak,—all these enemies are enemies still, and our greatest problem is still before us. How sad it would be if America herself, the leader of the world's upward progress, should falter and sink back in the depths of her own temptations. If she is to perform her mission for the world, you and I have business on hand. There is no hope for our nation, and no hope for the world, apart from the gospel of Jesus Christ. It is, as it was 1900 years ago, "the power of God unto salvation;" salvation national and social, as well as individual. Nearly half of the young men examined as to their fitness for army life are found wanting. The tobacco heart, the effects of intoxicating drinks, the fruits of impure life and impure thought, the consequences of life in some way out of harmony with the constitution of God's universe,—these things have been painfully manifest. You have not read about them in the morning papers very much, but they are a sad undercurrent to our national song of rejoicing.

A young man in the army wrote me that his Testament was the best weapon he had. Better than rifle or bayonet, it had shielded him from the temptations which had assailed other men. As a consequence of evil indulgence, he said the officials reported about one-third of the boys in the regiment as in bad shape. These boys are to be husbands of your daughters; the fathers of the coming race. They shall be the men upon whom the burdens of state and society must rest. In the light of all the facts which face us, the problems which confront us, do you realize that it is to be a battle between the pure religion of the Christ on one side, and all the powers of hell upon the other? Are you in the battle, and which side are you on?

A MAN who has in his pocket the Proverbs of Solomon has more brains in his pocket than the world generally have in their heads.—H. W. Beecher.

To STORE our memories with a sense of injuries is to fill that chest with rusty iron which was made for refined gold.—Seeker.

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: 4-15
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 XIII.—REVIEW.

For Sabbath-day, Sept. 24, 1898.

GOLDEN TEXT.—No good thing will he withhold from them that walk uprightly.—Psa. 84: 11.

INTRODUCTION.

Our studies in this quarter have had to do with the history of the northern kingdoms, the Ten Tribes, from the time of the separation under Jeroboam as king until the end of the kingdom of Israel, a period of about two centuries and a half. During this period nineteen kings reigned, concerning nearly all of whom, after the first, it is said, followed the example of Jeroboam the son of Nebat who made Israel to sin. At least ten of these nineteen kings suffered violent deaths. Many were killed by their successors. While in Judah there was but one dynasty, all the kings being of the house of David, in Israel the nineteen kings represented nine different families. One king, Zunri, reigned but seven days, six others reigned two years or less. Four are especially prominent in the Biblical narrative, Jeroboam under whom idolatry was established; Ahab who is notorious for his wickedness and especially for the worship of Baal; Jehu, under whom idolatry was checked; Pekah the last ruler of importance under whom idolatry revived, and was rapidly tending to its legitimate result, the destruction of the kingdom. According to contemporary inscriptions, Omri and Jeroboam II. were the most powerful and important of all the kings of Israel. Although the Book of Kings speaks of both of these monarchs briefly, it also gives the impression that these two were victorious generals and wise rulers. Especially under Jeroboam II. was Israel outwardly very prosperous.

The kings of Israel are not, however, the only important personages of this period in the northern kingdom. The prophets of God rightfully hold a place in our interest before kings. Elijah, of all the Old Testament prophets, was counted worthy to stand with Moses beside our Lord on the Mount of Transfiguration. Elisha was a worthy successor of his master and a celebrated wonder-worker. Besides these two whose sayings have not been preserved for us, we have the writers, Amos and Hosea, who spoke flaming words of denunciation, exhortation and hope. There were also Ahijah and Micaiah and many others.

THE POISON CUP, ALIAS ARMY CANTEN.

The *Voice* of this city has received the following letter from Major General Shafter, which so fully expresses the facts as they have been communicated to us from time to time. That, with the consent of the editor of the *Voice*, we print it here:

Gentlemen:—I have not seen the order, No. 87, to which you refer, but I am in full sympathy with it. I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind on military reservations; and have opposed it until absolutely overruled and required to establish a canteen at my post. I regard it demoralizing to the men, besides impairing seriously their efficiency. There are always, in every regiment, a number of men that will under any circumstances get and drink liquor, but the great majority are temperate, abstemious men; and it is to those that the evil effects of the post exchange system works the greatest injury; as young men who would not think of going away from the post for liquor will, when it is placed before them and every inducement offered them to purchase, do so, and thus gradually acquire habits of intemperance. The plea that it furnishes a large sum, which it does, to improve the table fare of the men, is, in my opinion, a very poor one, as the Government of the United States is perfectly able to feed its men without any assistance from the profits of rumselling. I have absolutely prohibited the sale of liquor or the opening of saloons in the City of Santiago, and have refused permission for cargoes of beer to come from the States here. I think that the necessity of refraining from drink is fully realized by all the men, and of their own accord they would refrain from drinking.

—*Christian Advocate.*

