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STATESMANSHIP OF THE GOSPEL.

THE wisest, most diplomatic, humane method of securing nationalism throughout the world, is to give the world the knowledge and the life of Christ. This cannot be accomplished by edicts nor warships. But the nations have the authority and responsibility for the demand, sustained by force if necessary, that every land shall be wide open to the missionaries of every religion. The state cannot preach religion, but it can say to the church, the ways are open and we will keep them open. There shall be no "man without a country." To make this law of modern political life effective, the church must say, there shall be no man without a knowledge of the Christian truth, from which grows the state in which patriotism is possible. Is this state right opposed by any emperor, sultan, or chief, then the Christian powers may say, "We will not disturb your authority nor appropriate your territory; we simply insist that there shall be liberty and protection for the men whose only mission is to preach religion." This will be, if accepted, better for emperor, sultan or savage chief. In any case this demand is the necessity of modern statesmanship. At least this should be the high and supreme policy of the United States, not to appropriate any land or people for self-increase, but to do its part in nationalizing all races, that the world may become a fellowship of nations—great powers—it is the quality not quantity of national power that makes it great—in which each can meet all the rest with its contributions, guaranties, and some sure pledges for the elevation and peace of the world.

—Pres. C. M. Lamson.

Sabbath Recorder.

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VARIOUS communications touching the Sabbath question and reasons for keeping Sunday are unavoidably crowded out until our next Reform Number.

WE are glad to note from the *Brookfield Courier* of Oct. 5, that Rev. J. A. Platts, late pastor of the Leonardsville, N. Y., church, is improving in health. His serious illness has been a source of much anxiety.

DISORDER continues in China. The Dowager Empress is turning back all progressive movements, as far as possible. Officials who have been allied with progressive efforts are being dismissed, and, from their standpoint, things are going back to barbarism.

THE nomination of Colonel Roosevelt by the Republicans of the state of New York, seems to be in the interest of good government and better things. That Thomas Platt should espouse his cause is unfortunate, unless some unseen conversion from degrading machine-politics to high-toned statesmanship has occurred in his inner life.

AN unpleasant collision has been imminent between France and England, concerning matters in Egypt; but wiser counsels are prevailing. England has been firm and France finds it wise to be conciliatory. The real point at issue in the matter at Fashoda is commercial interests, rather than politics, and commerce is wise enough to avert war on economic grounds.

A GREAT work cannot be done unless men have large views concerning it. It must be considered as to its source, its history, its present state and its future development. The present is always the product of the past, and a determining factor in the future. These facts must enter into the consideration of all questions of reform. They are amply illustrated and abundantly proven in the history of Sabbath Reform.

THESE are days of darkness and humiliation for poor China. She is stiff with age, slow to grasp the situation, or unable to act in self-defense. Perchance the latent strength which has kept her so long may yet come out and her apparent ruin be turned to better life. If her humiliation shall chasten her pride until humility opens the door to the Gospel, the end will be victory and blessing. The latest news is that the former Emperor, though alive, is in very poor health, and that a new Emperor has been chosen.

GREAT epochs in Hebrew history turned upon the observance or the neglect of the Sabbath. Their national decadence was contemporaneous and co-extensive with the decay of genuine Sabbath-observance. Read the 58th chapter of Isaiah. Study the history of Jerusalem under Nehemiah. Israel's best days were bright with love for the Sabbath. Ruin hastened when it was dishonored. The same principle holds sway now. He who dishonors the Sabbath dishonors God. He who dishonors God sows the seed of a ruinous harvest.

EMERSON once wrote: "A purpose is always a companion." That is a great truth. A noble purpose, pure and truth-born, uplifts and fits the soul for God's work. A definite clear-cut purpose inspires, gives strength. Doing is joy, when we do under the behest of a noble purpose. Life is barren, without adequate motives. History is filled with examples of failure for want of a purpose, and ruin crowds every life which is attuned to low and unworthy purposes. Do you want a new companion, a pleasing, inspiring, helpful one? Tie your life to some worthy, holy purpose.

AN outbreak of hostilities among the Indians in Minnesota has resulted in the death and wounding of several officers and soldiers within a little time past. Dispatches dated October 10 indicate that additional troops are needed, and that ignorant or ill-advised Indians may cause some trouble for a time. If they persist in hostilities, a crushing defeat awaits them. The trouble started by the refusal of the Indians to surrender certain culprits for whom the officers of the government had warrants.

ONE prominent feature of the church covenant into which all church members enter is the promise to "Watch over each other for good." To many this seems to be meaningless. New members come into the church. They need the warmth, help and instruction which the church promises them. Failure or success on their part in the new life and new relation, are determined in no small degree by the fulfillment or non-fulfillment of that pledge, on the part of those who already constitute the church. There is danger of great evil resulting from the failure to keep that feature of the covenant. Beyond all else, do not watch over your brethren "for bad," instead of good.

GREAT reforms come by reaction. Error ripens into evil. As the harvest ripens, the more observant men become thoughtful, then fearful. Fear compels to inquiry. The causes of disaster are discovered, and reform begins. Sometimes the warning voices of the few are unheeded for a long time, and so actual reform is delayed. All reforms begin with the few. No reform wins until its friends cease to fear the foolish charge of one-idea-ism. Intensity is always pointed, whether in truth or a bee sting. Pointedness means business. Genuine reform seeks peace, not in stagnation, but in righteousness. When the need is great, God makes cyclones and thunder tempests the agents of reform. "He maketh the clouds his chariots," is often illustrated in the work of reform.

WHEN good men fall into half-truth compromises, God teaches the destructiveness of their error by allowing time to develop the harvest which they must finally reap. So long as half the truth is all that men can know, they are safe. But when added truth is revealed, it must be accepted. Error persisted in soon becomes sin. The wrong road, taken with good intent, is no less the wrong road. Compromise may delay the victory of error, but it cannot prevent it. When compromise has wrought partial or total ruin, men must return to the point where they left the right path and begin the original work anew. Nothing is settled until it is settled as truth demands. Of all men Christians should be first to learn these truths.

A YOUNG lady who was visiting a shooting gallery took up a rifle to try her hand. "Now shall I aim at that little black dot in the center of the disc?" she asked. "No," said the attendant, with evident sarcasm, "that is what I want you to hit. Aim at the ice-house over there on the right."

Some sermons seem to be aiming at the ice-house, or to have no target at all. Some lives are as purposeless, religiously, as the wanderings of a tramp who seems to be searching in aimless laziness for some place where he can find—more aimlessness. It is pitiful to waste life and opportunity thus. Sermons without point, which hit nowhere, and lives that plan and execute not some definite thing in God's work for men, will be labeled "FAILURE," when the Judgment reports.

THE *Outlook* warns those who fill the pulpits of the land against falling into the temptation of discussing, at length, "What shall be done with the Philippines?" or, "Who shall be the next governor?" There is wholesome counsel in this. The primary work of the pulpit is to lead men to Christ and develop holy, honest, pure life. The great political questions and the economic and social problems which are at hand must find right solution through the righteousness of men. Weak moral and religious life, deep and turbid streams of corruption and a feverish desire for place, power and wealth threaten the highest interests of the land. Against these the pulpit is to speak and labor, incessantly. This must be done in such a way as will touch the vital issues of the day to cure them. Not abstractions nor ancient doctrines, but living truths for to-day and its needs, is the true message from the pulpits.

REPORTS from the colleges throughout the country indicate large classes of Freshmen, several of the older colleges being crowded to the full extent of their capacity. This is well, and we hope it is the prophecy of a decline in the tendency to limit study to the preparatory school. The eagerness of young men to "get into business" needs a wholesome reaction against short courses—or no course at all. The RECORDER commends to all students, both boys and girls, patient and thorough work in school. "The world needs you?" Perhaps it does; but it needs you well prepared to do the best work much more than it needs you without that preparation.

OUR spiritual path is not through a desert land, waterless and wanting in places for rest. Elijah's experience is not an inappropriate symbol of Christian life. When the streams of Israel began to fail, the prophet found refreshment by the brook Cherith. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread provided for him by the hands of an angel. He always found a brook in the way, refreshment according to his need, until that memorable day when God took his faithful servant up in a chariot of fire, driven by the whip of a cyclone. The soul which rests in Christ and knows how to find the springs of refreshing which line its path—often unseen by careless ones, need never languish with thirst, nor faint from hunger.

THE work of the Spanish-American Peace Commission, in session at Paris, progresses so far as discussions are concerned. France seems to join with Spain in trying to secure "generous treatment" of Spain by the United States. The policy of delay in evacuating Cuba has been exploited by the Spaniards, much to the delay of a better adjustment of affairs in Cuba. President McKinley has been obliged to give the Spaniards notice that the evasive tactics of delay must cease. In Porto Rico the work of evacuation is nearly finished. The general drift of thoughtful men of all classes seems to be in favor of retaining control of the Philippines, not for sake of conquest, but because the central idea in undertaking to secure relief for Cuba demands that we secure similar relief to the whole of the Pacific islands.

COMPLETE returns—we gave the earliest returns last week—indicate a victory for Prohibition in Canada. The vote was upon the question: "Are you in favor of the passing of an act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer and cider and all other alcoholic liquors for use as beverages?" The result was a majority of 10,000 to 20,000 in its favor. The election was held as the result of a promise of Sir Wilfrid Laurier, the present premier, that in case of election he would submit this question to the people, in consequence of which he received the prohibition vote. The promise is said to have caused great embarrassment to the Liberals; for the liquor interests profess to believe that, notwithstanding the affirmative vote, the measure will be defeated in the Dominion parliament. Whatever the immediate result may be in this first national expression of opinion, the expression is a tremendous victory in the right direction. If Christian civilization continues, the banishment of alcoholic beverages must gradually come; and we believe that Christian civilization will continue and increase. If Canada is to lead the reform on the American continent so much more honor to Canada.

MUCH is said about the need of spiritual power through enlarged spiritual life. It is the greatest need of Christians, individually or collectively. We sometimes fail to attain it by not comprehending what it is. Such life is more than sentiment, or emotion, or momentary exaltation of feeling. It is the constant indwelling of God through the Holy Spirit. It is Christ in us giving power, wisdom, guidance. It comes to obedient and consecrated souls who are set to do God's will and work. Such life is bravery. It is hopefulness. It is power. It comes to men as fast as they are ready to receive it. It cannot come to the unconsecrated. It cannot abide with the fearful. It is described in the 11th chapter of Hebrews, under the name of "Faith," Those who gained it,

"Prevailed in contest,
Wrought righteousness,
Attained unto promises,
Shut the mouths of lions,
Quenched the power of fire,
Escaped the mouths of the sword,
Were made powerful from weakness,
Became mighty in battle,
And overturned the camps of God's enemies."

That is higher spiritual life. It is life in God and with God. It is victory. It is power. It is peace. He who gains it will have power with men; he can be used to do God's work.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

AMONG the noteworthy features of student life in Milton may be mentioned the successful class for drill in Bible study, conducted by Dr. Platts, and the introduction of Towner's Male Choir for regular use in the Philomathean literary society.

A STRIKING passage in the address of Charles Cuthbert Hall at the recent convocation of the University of Chicago was his quotation from Principal Tulloch, as follows: "Nothing that has ever deeply interested humanity or profoundly moved it is treated with contempt by a wise and good man. It may call for and deserve rejection, but never insult."

The Waning of Grief.

I waited at the street corner while the procession passed. You have seen the same panorama over and over again. In the carriage immediately following the hearse was an unspoken sadness too deep for words—probably a father and mother, or a wife and brother, drawn close by the kinship of blood and a common life. But as the funeral train passed on, the intensity of the grief waned; the sadness gradually died away; in the last carriage were four young men chatting and laughing.

And I said: This is a panorama of human life. Human things are temporal; it is only the divine that are eternal. The affection of humanity is wavering; its gratitude is ephemeral; its generosity is flickering. There are few upon whom we can depend, and in these few it is the element of the divine which makes them what they are.

Earthly friends may fail or leave us,
One day soothe and next day grieve us,
But this Friend will ne'er deceive us:
Oh, how he loves.

The "Endeavor" Executive Committee Meeting.

This is one of the most important features of our Young People's organizations. It is here that new ideas flash out, plans are matured, enthusiasm engendered and unity promoted. Let the officers and chairmen and as many others as are sufficiently interested, come together for a whole evening, so that discussion can be deliberate and thorough. Every such committee meeting conducted in an earnest spirit will leave its mark upon the work of the Society. The following topics were discussed in a recent meeting in which it was my privilege to have a part: The advisability of undertaking a Milton College banquet and re-union; socials—how the arrangements for the inner man may be simplified so as to make the hostess the least amount of trouble; how the evening can be made most attractive and at the same time most profitable; ways of improving the prayer-meeting; the student evangelistic work.

The Evangelistic Spirit in Milton College.

The same old revival is still going on. The students do not seem to understand the time-honored custom of being hot in winter, cold in summer and lukewarm between times. As near as we can determine, the gospel movement now in progress there is the same one that had possession of the field from 1885 to 1888. The same old gospel and the same old revival. From a letter on our table we quote:

I tell you, the evangelistic spirit is going to pervade Milton College this year as it never has before—unless it

was when you were here—and somebody is going to be benefitted by it besides us; we made up our minds to that the first night of the young men's meeting. The leader was a young man who started just a year ago in the same meeting. His testimony ought to go on record. It stirred us as we had not been stirred in a good while. After heart-felt prayers and many testimonies, at his suggestion, we pledged ourselves by hearty hand-shakes to be present at every meeting during the term, unless unavoidably detained elsewhere. The result was that the next meeting doubled itself in attendance, and evidences of strong work and influences are already notable among the students. Some not in the habit of attending prayer-meeting at all are regular in attendance and prompt in taking part.

Hundreds of former students can look back to the prayer-meetings in the Davis room, in the chapel and at private houses as among the great formative influences of their lives. Conversions and dedications to missionary work and the gospel ministry were no strange thing. They were in the natural course of events, taking place any time. The fruit was hand-picked, and the boys and girls lived their religion every day. These two elements—consecrated living and personal interest in the unconverted will make a revival anywhere.

"Less Theological and More Religious."

Plymouth Congregational church has been for a number of years a strong factor in the religious movements of the West. Its pastor, Rev. Frank W. Gunsaulus, has been a prominent figure upon the platform of both East and West. He has won a high standing before the public for eloquence and fearlessness, as well as scholarship. More than any other man, he has made the church with which he was connected a force in the life of the great city.

Over a year ago he was compelled by the critical state of his health to resign the pastorate. Much of his time since has been spent under sanitarium treatment, including repeated painful surgical operations. Restored in health, he now occupies his old position as president of Armour Institute and has been invited again to occupy the pulpit of Plymouth church, he and the present incumbent to become associate pastors.

The letter in which the noted preacher replies to the proposal of the church is one of the significant signs of the times, a striking instance of the religious movement towards a simpler creed and a more earnest life. The current of thought may be suggested by the sermon which followed: The text was from the words of Jesus, "Follow me and I will make you fishers of men." The preacher laid stress upon the simplicity of the command. No creed was submitted for the adoption of these fishermen. There was no ceremony, not even a prayer. It was simply a transition from a life whose main thought was fishes to a life whose main thought should be men. Not the beliefs of the intellect, but the aspirations of the heart should be the test of membership, and all who desire to follow Jesus in seeking to save men should be permitted to enter the fold. Dr. Gunsaulus said in his letter that he had been closely associated with men and women with whose aims he was thoroughly in accord, but whose religious beliefs would bar them from membership in this church. As much as he expected to be in heaven himself he expected to greet them there. If they were worthy of entrance into the heavenly kingdom they are certainly eligible for admittance into the earthly church. He wanted no conditions of membership appointed by the church which Christ

himself did not lay down. The invitation should be as broad and as narrow as Jesus made it. These convictions had come upon him, he said, out of months of suffering. His heart was fixed upon them and their adoption by the church would be an essential condition of his resuming his former relations to the church.

I must be permitted to invite men into visible relationship with the kingdom of Christ upon the very terms Jesus insisted upon. I am convinced that the first necessity for my laboring effectively at Plymouth church, indeed, the absolute requirement made by my heart and conscience, is the simplifying and strengthening of the articles of faith upon which the church sets up her banner and invites men and women to unite with her in the common task of making this a better world. I would make our statement less theological and more religious. One of the greatest and most profound Christians of modern times uttered what I believe to be the unspoken feeling of many a like-minded and high-souled man and woman, when Abraham Lincoln said: "When I find a church which has its creed the Lord's Prayer and the Sermon on the Mount, that church will I join." Now, I would have Plymouth church open a door to a man as religiously great as Abraham Lincoln, however small he might be theologically. I would make the invitation and method of entrance into the church as wide and inclusive as her founder made them. If Plymouth church feels, as I feel, that the hour has come in the history of American evangelical Christendom for a large advance movement conceived in the deeper faith to which all recent thinking and devotion have brought the human mind, and to be forwarded in harmony with the highest and broadest ideals of Christian life we know, I am ready with what I may have of voice and vision, of courage and faith, to again enter the dear old Plymouth pulpit.

A Moral From Melon Seeds.

One of the wisest features of the rapidly spreading Kindergarten system is its use of common things. A friend who is teaching the colored idea how to shoot, was for three weeks without kindergarten material. Nothing daunted, she found the subjects for work and study in the homes of the boys and girls and within the sphere of their every day life. The little daughter of a dressmaker brought spools, which rapidly assumed useful forms under the skillful direction of the teacher. Waste tea lead was shaped into wonderful receptacles. The streets and the garrets yielded up their treasures and the three weeks passed like magic. Watermelon seeds were found to be a "point of contact" with the little negro children. When the subject was mentioned, one ebony face in particular brightened and a hand went up, "I kin bring you lots of watermillion seeds," said the eager boy, "my mammy has a watermillion every day. I'll bring some rind too." The seeds and the rind were both grist for the teacher's mill. The children are learning to make many useful little things, but they are learning something vastly better than this,—they are learning to make the most of life, to see hidden possibilities in the commonplace materials and the hum-drum tasks with which most people have to do from the cradle to the grave.

BOOK WRITERS ASSERT THE FAILURE OF SUNDAY.

In 1885 the American Sunday School Union published a "prize essay" by Rev. A. E. Waffle, entitled, "The Lord's-day." Discussing the "State of the Question," Mr. Waffle averred that the issues involved in the Sabbath question are of paramount importance, and that even then the decline of regard for Sunday had become rapid and alarming. He said, also, that the question as a whole was by no means settled. Here are some representative sentences:

"To say the least, the question is now an open one whether we shall have a Sabbath, or whether Sunday shall be a mere holiday, when it is not devoted, like the other days of the week, to secular toil. . . . It is certain that the relative amount of work done on Sunday in this country is constantly increasing, while the disregard for the Sabbath by pleasure-seekers is one of the most striking features of our time."

During the thirteen years since Mr. Waffle wrote thus, the disregard for Sunday has been emphasized and increased many times. Of the state of public opinion when he wrote, Mr. Waffle said:

"As we have opened our ears to the multitudinous voices that come to us from the different classes of our people, it has seemed that the protests against the destruction of the Sabbath grow feebler and feebler. It may be that the protest of the church is becoming more vigorous as the danger increases; but the protest does not have its proper effect, because the trumpet which raises the note of warning gives an 'uncertain sound.' To say nothing of the inconsistent practices of those who profess to have a high regard for the sacredness of the Lord's-day, there is such a variety of opinions concerning the reasons for observing it that men are in doubt as to whether it rests on any solid foundation. When Christian teachers disagree on any point of doctrine, it is natural for the indifferent to say that no plain revelation has been made on the subject of dispute, and that, therefore, it has small claim to their attention."

With much more of the same character did Mr. Waffle testify to the fact that Christians have undermined Sunday, and demonstrate that there is neither Biblical reason nor common ground for its observance. In so far as his words were prophetic of greater and more rapid decline they have been fulfilled immeasurably.

In 1885 Whittet and Shepperson, Richmond, Va., published "Day of Rest," etc., by Rev. James Stacy, D. D. It was strongly put, from the Presbyterian standpoint. On page 292 and following, Mr. Stacy wrote on this theme: "Who is responsible for the Sabbath-desecration in the land?" He said:

"That a fearful amount of Sabbath-desecration exists in our land none can deny. And that a disregard for the Sabbatic law is gradually increasing year by year is also apparent, even to the most careless observer. There must be a responsibility for the present state of things resting somewhere. Who, then, is to blame? And whom does the Lord hold responsible for the enforcement of his law? . . . But there is a still greater obligation on the church. . . . She should teach with her example as well as her precepts, in requiring her members, and especially her ministers, to honor this day of the Lord. For what can be expected of the outside world, when the church herself fails to respect this ordinance of her King? And we do not hesitate to charge it upon the Christian church, and that, too, in all of her branches, that it is in a great measure owing to her laxity of doctrine and discipline that this day of the Lord is no more honored. . . . We repeat it, there is a fearful responsibility resting upon the church, and especially upon her ministers, in this matter. It is because of the encouragement and support that the out-

side world receive from the people of God that renders the evil so menacing. It is not simply the apathy, but this open disregard, on the part of the professed friends of the institution that gives such strength to the opposition. If the Christian people of this land were only a unit in their testimony and practice, the question of Sabbath-observance would be soon and finally settled."

Similar testimony is found in all the books of value, touching the Sunday question, which have been published within the last fifteen or twenty years. Book writers and editors agree as to the general facts and the inevitable results. We summarize the facts: The Sabbath question is a vital one in its relation to Christianity. It is an unsettled question. Regard for Sunday is failing, widely and rapidly. Christians are largely, if not chiefly, responsible for the decline and loss of Sunday. They can find no common ground for its defense. They are dull through apathy and indifference. They are inconsistent through lack of conscience. Their efforts to check decay are weak, sporadic, and ineffectual. Worse evils impend.

In the quotations which have been given in previous numbers of the RECORDER, and are given here, there is not one from an enemy of Sunday. There are but one or two from secular papers. We have placed before the reader facts and conclusions as they have been expressed by the best and most earnest friends of Sunday. He who will not stop here to think and pray is too superficial and indifferent to be counted a devout follower of Christ, Lord of the Sabbath.

These charges, made by Christians against their fellows, might be extended through many more pages. But the case does not demand this. The evidence adduced makes one conclusion certain, viz., regard for Sunday as a sacred day has decayed in the faith of Christians until their opinions and practices are a prominent, if not the most prominent, influence in continuing this decay, and in fostering both non-religious and irreligious holidayism on Sunday. The best interests of Christianity are thus imperiled. Public worship declines. Regard for the Bible lessens. Indifferentism as to religion and religious duties prevails, more and more. The friends of Sunday are powerless in the presence of the evils they have done so much to create. In this drift away from weekly Sabbathism there is no tendency toward even a theoretical, much less an actual, Pan-Sabbathism. Nothing can check the tide but a reform that will be revolutionary. This must carry the Christian world back to the point where it first left the road which Christ marked. The Sabbath of God and of his Son, its Lord, must be restored; not as the old institution of Phariseism, but as the Christianized Sabbath of Christ. Protestants, of all others, stand face to face with this issue. Delay will deepen the morass of Sabbathlessness through which the return must be made. God waits to hear the answer Protestants will make.

THE whole range of sceptical literature from Hume to Huxley I have let severely alone. Why swallow poisons, and then run the risk of the antidotes or the stomach-pumps?—*Theodore L. Cuyler.*

Look for goodness, look for gladness,
You will meet them all the while:
If you bring a smiling visage
To the glass, you meet a smile.

—*Alice Cary.*

DANGERS WHICH THREATEN PROTESTANTISM THROUGH LOSS OF REGARD FOR SUNDAY.

Abstract of a sermon by A. H. Lewis, D. D., preached at the Seventh-day Baptist church in Plainfield, N. J., October 8, 1898. Text, 1 Pet. 4: 17: "For it is the ripe time for the judgment to begin with the house of God." (Rotherham's translation.)

All great reforms in religion center in the church. Error is not sin, but error persisted in when new truth is learned leads to sin. Truth never brings evil results. Error never fails to bring evil results, however honestly it may be held. Christians are under the highest obligations to seek for new light and to accept new unfolding of truth. The revelation of truth is necessarily progressive, and actual experience is the best test as to theories and creeds: "By their fruits ye shall know them" is as true of doctrines in religion as it is of apple-trees in the orchard.

The best friends of Sunday sadly confess that regard for it as a sacred day is lost, and that Christians who treat it lightly and teach that there is no day sacred are mainly responsible for this loss. This testimony abounds in religious newspapers. The few who still hold that Sunday is a sacred day complain of this bitterly, and denounce their brethren loudly. Some still charge the decline to "foreigners, and to the commercial spirit of the age," but for the past five years the severest things have been said by Christians about their fellows. The logic of events is pushing Sabbath Reform into the heart of the church, where it belongs. It is a religious question, and the final settlement of it must be made on religious grounds.

Here is an example of statements now common. It is from an address of Secretary Hathaway, of the American Sabbath Union, made at Chautauqua a few weeks since, and published in the *Chautauqua Herald*. Speaking of Sunday, he said:

We cannot hide the fact from our eyes that to-day we are not a church-going people as of old. There has been a new Sabbath introduced, and a new order of human society. In the city of New York there are at least twelve hundred places of public worship. Not one-sixth of them are ever full, not one-third of them are half full; and at this season of the year nine-tenths of them are entirely deserted. We cannot hide our faces from the change that has been going on, and the change in relation to the point of view on which the public stands to the church and to the Sabbath-day. And the Sabbath-day is the very heart and core of all this great system. As the Sabbath-day is observed, so is all the rest. It is the keystone of the arch of the church and of Christian civilization. Destroy the sacredness of that day, and you topple it all to its fall. The book of God will be closed upon the altar, the church of God will be deserted, and this great republic will stand in danger of its ultimate destruction.

This loss of regard for Sunday begins with discarding the Sabbath on the false claim that it was only an Old Testament, a "Jewish," institution. That error strikes straight at the integrity of the Bible. The New Testament is meaningless if divorced from the Old. Christ is an impostor without his Old Testament credentials. The New Testament church was developed with no sacred book except the Old Testament. The rejection of the Sabbath, and hence the Decalogue, removes the only ethical basis for Christianity.

Roman Catholicism was builded on the theory that the Old Testament being Jewish, the church, *i. e.*, herself, is the supreme authority, and that the Bible as to authority and interpretation is subordinate to the church. On this ground she set the Sabbath aside and exalted Sunday in its stead. Protestantism had no cause for the revolt against Cathol-

cism except the plea of making the Bible the supreme authority in religious matters. This was done in theory. In fact, it was not done wholly by any except the English Seventh-day Baptists. They sought complete Protestantism including the Sabbath. For a time English Puritans tended strongly in the same direction. But fear overcame faith, and at the close of the sixteenth century Puritanism adopted the compromise theory of the change of the Sabbath and the transfer of the fourth commandment to Sunday. This was a fundamental error. It was unscriptural and illogical. That error has had its time for growth and ripening. The present loss of regard for Sunday, with all that this loss involves, is the unavoidable fruit of that error. A half-truth persisted in becomes untruth in results.

In refusing to abide by the fundamental doctrines of Protestantism on the Sabbath question, and in discarding the example of Christ in keeping the Sabbath, Protestants contradict themselves and sacrifice the foundation of their creed. This fact is fully appreciated by Catholics who, instead of openly opposing Protestantism, are wisely reaping every advantage of the situation and quietly waiting for Protestants to effect their own overthrow. They announce with emphasis, that no Protestant can be consistent who does not keep the Sabbath; and that no one can keep Sunday consistently who is not a Catholic.

Among the dangers which threaten Protestants, from the decay of regard for Sunday are these: gradual loss of regard for the Bible and its study; gradual and constant decrease in public worship; gradual loss of spiritual life through loss of regard for the Bible and for sacred time: steady increase of irreligious and non-religious holidayism; growing weakness through the inconsistency against which Catholics make such successful assaults.

The dangers are increased by the quiet but rapid growth of Catholicism in numbers and influence in the United States. The religious census for 1890, gives many startling and significant facts. Here are some samples in tabular form:

STATE.	Protestant Communicants of all Denominations.	Catholic Communicants.	Majority of Catholics.	Per Cent of Catholic Communicants.
Rhode Island.....	42,749	96,825	54,076	.70
Massachusetts.....	273,139	615,072	340,913	.70
Connecticut.....	142,184	152,945	5,761	.51
New York.....	842,830	1,153,650	210,820	.58
Minnesota.....	236,275	271,769	35,484	.54
California.....	100,079	157,346	57,267	.60
Idaho.....	3,642	4,809	1,167	.56
Colorado.....	33,451	47,111	13,660	.58
Montana.....	6,905	25,149	18,181	.80
Wyoming.....	3,107	7,185	4,078	.70
Nevada.....	1,341	3,955	2,614	.75
Louisiana.....	179,482	211,863	32,381	.54

For the proportion of Catholics and of Protestants in each of the states the reader is referred to Plate eleven, between pp. 40 and 41, of the official report of the census of 1890. It is worthy of careful study. Figures published by the *New York Independent*, show that within five years after 1890, the number of Catholic communicants had reached 7,474,950: a proportion considerably greater than the increase in population for that time.

But the greatest danger lies in the yielding of the fundamental Protestant principle,

the authority of the Bible, by Protestant leaders. This yielding is focalized in the Sabbath question more than on any other point. They are quick to teach the binding character of all the ten Commandments except the fourth. None are so foolish as to claim that the other commandments are abrogated, or "Jewish." But, held in the false theories out of which Sunday observance has come, they leave no stone unturned to overthrow the Fourth Commandment and to prove that it does not mean what it says, that it has only an indirect application, or none at all, to Christians. Having thus destroyed the ground work for true Sabbathism they attempt to build Sunday on the ruins which their theories have wrought. Increasing failure will follow. Men cannot discard the Bible and logic and the verdict of history—history is God's commentary on human choices—without failure.

The remedy for this downward rush of Sunday into holidayism, and for the betrayal of Protestantism into the grasp of Catholicism on the one hand, and of Rationalism on the other, is a quick return to Protestant ground and to the observance of the Bible Sabbath. Christ observed the Sabbath, discarding those features of formalism and unscripturalness which later Judaism had gathered about it. His example and teaching form the standard, both as to the day and the manner in which it should be observed. For full three hundred years the Seventh-day Baptists have stood for such a return and for such Sabbath keeping as the only ground of true Sabbath Reform or of Protestant success. Now, that the best friends of Sunday announce its decay, and seek some remedy, in fear and increasing anxiety, the work of Seventh-day Baptists takes on deeper meaning and increasing demands. God and Sabbath Reform demand of them complete consecration, untiring activity in spreading the truth concerning the Sabbath, holiness of life in all things, a hand and a voice in all good work, unflinching trust, and fearless faith. Henceforth the struggle is a religious one, with the church. Judgment has begun at the house of God.

HOW KIPLING TOILS.

No success is won by luck. Few writers are more painstaking than the "lucky" Rudyard Kipling. A South African paper gives this glimpse of the famous author's methods of work:

"He takes his work hard. He is tremendously in earnest about it; anxious to give of his best; often dissatisfied with his best. He is quite comically dissatisfied with success, quite tragically haunted by the fear that this or that piece of work, felt intensely by himself in writing, and applauded even by high and mighty critics, is in reality cheap and shabby in execution, and will be cast in damages before the higher court of posterity.

"When Rudyard Kipling had written 'The Recessional,' which two hemispheres felt to be one of the very truest and soundest pieces of work done by any writing man in our day and generation, he was so depressed by its shortcomings in comparison with his private conception that he threw the rough copy in the wastepaper basket. Thence Mrs. Kipling rescued it. But for Mrs. Kipling we should have had no 'Recessional.' For his best patriotic poems he has declined to accept any pay."

We reproduce the above to point a lesson, which the RECORDER is anxious to teach all its readers, and especially the young who are in school, or those who are preparing for any form of life work. The best luck in this world is the willingness to do patiently and carefully those things which are essential to success. The only genius worth having is the genius for hard honest work.

Missions.

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

REV. J. G. BURDICK, of New York City, commences evangelistic work in the Central Association, on the Otselic and Lincklaen field, this week, October 12. At Preston, Otselic, Oxford, Lincklaen, Cuyler Hill and other portions about, there is an important and needy field for evangelistic labor. We trust that Bro. Burdick will go there so full of the Holy Spirit and the love of lost souls, and the work so blessed of the Lord, that wanderers shall be reclaimed, the indifferent aroused and interested, sinners converted, family altars built up, the churches strengthened and enlarged, and Sabbath Reform advanced. Let us all pray for Bro. Burdick, the work, and this important field.

BRO. D. W. LEATH, with General Missionary L. F. Skaggs, reports about two weeks evangelistic work with the Corinth church in Barry County, Mo. A great deal of sickness hindered the people in attending the meetings. The little church was greatly revived and strengthened by the effort. These brethren are now holding a series of meetings at Lowell, Benton County, Ark. It is hoped that the labors of Bro. Leath and Bro. Skaggs in Missouri will be blessed to the building up of our little churches and our cause in the state.

BRO. E. A. BABCOCK, of Milton, Wis., has been at work at Grand Marsh since Conference. Besides preaching and visiting the people, he put eighteen days of his time on the new meeting-house, in completing it, painting it inside and outside, getting it ready for dedication. It was dedicated Sabbath-day, September 24. Pastor Geo. W. Hills, of Nortonville, Kas., preached Sabbath morning the dedicatory sermon, from 2 Chron. 7:1: "And the glory of the Lord filled the house." Bro. E. A. Babcock read the Scripture lesson, 2 Chron. 7 and Rom. 12. Missionary Eli F. Loofboro made the opening prayer. Bro. E. D. Richmond, of Coloma, had charge of the music. Pastor L. A. Platts, of Milton, Wis., offered the dedicatory prayer. In the afternoon Pastor Platts preached. On Sunday morning Pastor Hills preached again, and in the afternoon Pastor Platts; and after this service the people went to Patrick Lake, about four miles, where two were baptized by Pastor Platts. Sunday evening Pastor Hills preached again. At these services the house could not hold the people. Many were outside. Some came eight and ten miles. The spirit of the meetings was excellent, and permanent good will result from them. The little church at Grand Marsh has received a good send-off and a deep inspiration. It is hoped it will prosper and grow.

PASTOR GEO. W. HILLS spent his month's vacation in Central Wisconsin, at Berlin, Marquette, Grand Marsh and Glen, in evangelistic work, preaching twenty-seven times. He reports that there was much interest in the meetings. Two were added to the Marquette church—a Methodist sister by baptism, whose husband, he thinks, will soon join, and a sister whom Pastor E. H. Socwell baptized last June at the Semi-Annual Meeting held there. It is hoped that Pastor S. H. Babcock, of Albion, Wis., will follow up the interest at Marquette. After the dedicatory ser-

vices at Grand Marsh, Bro. Hills preached Monday evening at Glen, to a crowded house, people coming eight, nine and sixteen miles to the meeting, thus receiving a very hearty welcome from the people where he did his last evangelistic work before entering upon his pastorate at Nortonville. Though he did not get much rest out of his September vacation, it was greatly enjoyed in the little help he could give in the Master's work and in a better acquaintance with the people on that interesting field. The new meeting-house at Grand Marsh, he says, is pleasant and neat, and is a monument to the perseverance, patience and executive ability of Bro. E. A. Babcock. Not only has Pastor Hills been greatly blessed by this month's labor, but the Nortonville church will receive a blessing in lending their pastor a month to this work.

EVANGELIST E. B. SAUNDERS since Conference has preached occasionally in Southern Wisconsin, but has spent most of his time in study and preparation for the fall and winter campaign. He was about two weeks in the Moody school in Chicago, enjoying the lectures of Dr. Gray, of Boston, and profiting thereby. It is quite necessary for an evangelist to fill himself with Bible truths, apt and pointed illustrations, methods of work, be well furnished for his work, that he may have something new as well as old to give to the people, and move them to accept Christ and consecrate themselves to him and his service. May Bro. Saunders not only be well equipped in these things for his coming work, but be filled with the Holy Spirit.

THE feeling and impression is upon us that the coming winter and year is to be a great religious revival season in our country. We hope this feeling and impression may be realized. Our pastors and churches will be most active and earnest in this line of work, we trust. If there are not evangelists enough to help in the work, go at it themselves. There is a good number of pastors who have evangelistic power. A pastor can call in a brother pastor to assist him in revival effort. It will do such a pastor untold good to go outside of his own people to engage in such work, and the church will be greatly blessed in sparing him to do it. In this mutual helpful and yoke-fellow work, pastors and churches will be wonderfully blessed, and many souls saved. Try it.

IS TRUE RELIGION EMOTIONAL?

There is no part of man so little understood as what we generally call his "emotional nature." Why, under certain circumstances, should the lip quiver and the tears flow, and under other circumstances the heart beat high, the eyes flash, the cheeks color? Nobody, in the midst of an emotion, ever stops to investigate his feeling, but even if he did he would find that it was indescribable. The most noticeable thing about it is the plain fact that the body is moved, generally the heart is affected, and almost always the face reveals the mental state.

Now, is religion intellectual, or is it emotional? Does it consist in believing certain truths and understanding and accepting certain facts, or is it rather an intense feeling of love and adoration, a heart moved with a sense of God's grace and mercy, which expresses itself in the face, a rapturous emotion which swells through the whole being? Some

persons take one view and some the other. There are Christians whose religion is a calm, cold and bloodless belief, which moves them no more than their belief that Columbus discovered America. They are shocked at every sign of emotion. They are able to set forth logically the whole plan of salvation and to distinguish clearly between what is orthodox and what is unsound, but they would stand unmoved before the holy of holies and the wings of the cherubim. There are, on the other hand, Christians who would not call this religion at all. For them religion begins and ends in emotion. They do not want "intellectual preaching"; they want heart preaching. They like meetings where the tide rises high, and they estimate the spiritual worth of a meeting by the amount of enthusiasm and intensity manifested. Frequently they tremble with feeling, and it is hard not to shout or in some way give vent to the overflowings of the heart. This type of Christian reaches the climax, as everybody knows, in the negro revival, but he is found in some degree in almost every church, and we have known of Friends' meetings which have been swept by such tides of emotion that for the time, reason held but slight sway. It seems to us that there is very little choice between these two extreme views, for they seem to us both wrong.

True religion is neither coldly intellectual nor purely emotional. It consists of correct belief, an apprehension of God's truth, and an intense love and devotion, a profound appreciation of his forgiveness and unbounded love. Leave out either element and the religion is warped and one-sided. There must be a heavenly vision, a revelation in the knowledge of him, a fixed idea which runs through the life and steadies it, but with this there must be also a heart full to overflowing which throbs out its "Praise God." A religion with this heart side, this love part left out, is like a brookless desert. It would be much like a family in which each member shows intelligent respect for the others, but no warm, beating love.

Yes, religion must have genuine emotion. But there is no part of our nature so hard to control and keep balanced as the emotions. Children have no control over their emotion, and a good part of the education of life lies in the direction and control of emotion and passion. The earlier love is demonstrative and passionate; the later, deeper love is calm and mighty. A religion that runs into excessive emotion often gets but slight hold of the inner being of the man, and it not seldom fails to keep him firm in the hour of test. It evaporates after the emotional excitement is over. But the man of spiritual power is one who clearly sees the truth and is established in it, and at the same time feels that calm and mighty throb of love, which grows out of personal experience of God's unspeakable gift, and who directs this vision of truth and this emotion of love and joy to the making of a noble, beautiful and holy life.—*The American Friend*.

GOOD hearts cannot be so solicitous for anything under heaven as for removing those impediments which lie between them and their Saviour.—*Bishop Hall*.

WHATEVER good thing the heart bids us believe, let us do our best to believe it; for God has put it there, and its goodness is his warrant for its being cherished.—*Leigh Hunt*.

CHRISTIANS NEGLECT THE DEFENSE OF SUNDAY.

In the autumn of 1896, the *Christian Endeavorer*, Chicago, said: "There are but seven men in the United States who are giving their time to the 'Rescue of the Sabbath.'" Of these two or three are doing other things, so that it may be said that not one-half dozen men in the United States are devoted to this great and important work.

In the *Defender* for October, 1896, Rev. W. F. Crafts complained of the general lack of interest and effort in behalf of Sunday. He hoped that Christian Endeavor Societies would stir the churches to overcome this lethargy. What he said seemed quite out of harmony with the claims made by others, that there is a great and growing movement among Christians for the salvation of the "imperiled Sunday." This is what Mr. Crafts wrote:

There is hardly a village of five thousand inhabitants in all our land, in which there are not more men giving their time to denominational church work as pastors, than are giving their time to the defense of the Sabbath in the whole country to-day. Only nine men and one woman are receiving salaries, mostly insufficient for full support, as officers of Sabbath associations. Preachers are in some very insufficient degree urging personal Sabbath-observance (often nullifying their testimony by their own use of Sunday trains), but the writer does not know of a single instance where churches, as such, are actively engaged, whether by city, or state or nation, in the defense of the Sabbath, which manifestly cannot be saved by individual or denominational effort alone. In no way does the lack of Christian solidarity and sociality seem so amazing as in the neglect of this institution, which is not only the chief expression of Christian humanities, but also the very foundation of the church's life."

The reason for this want of "solidarity" on the part of Christians is not far to seek. There is not, and there cannot be, any "solidarity" of sentiment or faith concerning Sunday. The masses believe in it only as a holiday. Christians give all sorts of reasons for some sort of observance of it; but they are non-scriptural and do not appeal to conscience, and there is no religious unity and solidarity without conscience, and conscience thrives on divine authority only. Shifting sand is not the foundation for "solidarity."

The apathy of Christians, including Christian Endeavor Societies, was much commented upon during 1897. Rev. J. B. Davison, who represented the Sunday-observance forces in the state of Wisconsin, in *Christian Endeavor* for September, reveals the status of the Sunday question in that state by the following:—"We in Wisconsin have similar desecration of the Lord's-day; but we are hardened to it and absolutely refuse to awaken to its danger. I am often told, 'This is an important subject; but others far more important demand all our time and effort.' The general failure to take hold of this work proves that this is the general feeling. Again, there is a general idea that the chief thing to do is to save and enforce Sunday law; whereas the first and most important thing is to love the Sabbath more ourselves, and to keep it more holy, then to educate the people to a higher and truer understanding of its nature and worth. Then law enforcement would be easy. Law enforcement is important; but

right example, education and agitation are far more important."

A "Prize Banner" was offered to the state in which Christian Endeavor Societies should do most for Sunday reform, the report to be made to the International Convention at San Francisco, in July, 1897. One item in Mr. Davison's complaint was in reference to this banner. It ran thus:—"Blanks with urgent requests for prompt return were sent to every Secretary. Five hundred have paid no heed to the request. From reports received and personal knowledge, a report was sent on to headquarters of over two thousand credits in the contest for the banner for work for Sabbath defense. California and perhaps Pennsylvania are ahead of us. If every Society had at once reported, we should at least come very near to having the banner. If half of the Societies had appointed a Sabbath-observance Committee, and bought from fifty cents to three dollars' worth of Lord's-day leaflets and either alone or with the other Young People's Societies distributed them in every home in the community, we should have won the banner easily."

The societies in California made great efforts to secure the banner about which Mr. Davison complained. The *Pacific Christian Endeavorer* for June, 1897, said that what had been done by these societies was a "Striking commentary on what had not been done." To this striking statement the *Endeavorer* added the following report:

"Less than 50 per cent of our societies have enough interest in securing the proper observance of our Lord's day to appoint a committee for that purpose!

Less than 13 per cent have had sermons preached upon this subject!

Less than 6 per cent have enough interest in this question to discuss it in their Endeavor meetings!

And less than 2 per cent have had the matter discussed in the church prayer-meetings!

Los Angeles County deserves honor as having won 25 per cent of all credits reported."

Considering the peculiar pressure that was brought to bear on the societies in California, this was apathy, indeed. But there is no cause for wonder in all this. The young people have been taught to hold Sunday lightly, by the example of their elders who have done so much to bring it into decay. Even the enthusiasm of youth could not be expected to work miracles, nor restore life to the moribund day.

DESECRATION BY CHRISTIAN ENDEAVORERS.

The *Christian Endeavorer*, of Chicago, for August, 1897, had an editorial on Sunday desecration by Christian Endeavorers while on their journey to the San Francisco Convention. The core of the editorial was this: "At Denver this question was raised: 'Shall we take a side trip, which will necessitate Sunday traveling, or shall we forfeit the scenery, deny ourselves the pleasure of the trip, and thus avoid Sunday travel?' The party divided, one portion saying, 'It means only a few hours of Sunday travel,' and the other saying, 'To remember the Sabbath-day means to keep the whole day holy.' We shall not ask which was right. Our sole purpose in bringing this matter before our readers is to emphasize the fact that was brought out by one of the speakers at the Convention, viz: 'The laboring man will never have a Sabbath until the church stops its sinning

against the Sabbath.' The church is wholly to blame for the increasing disregard for the Lord's-day. Whole delegations of Endeavorers traveled the greater part of Sunday, July 4, on their way to the San Francisco Convention."

When the especial representatives of Sunday-observance do not deny themselves the pleasure of a side trip for sake of some beautiful scenery, even when going to a Convention, which sought to make a great impression on the world in general and California in particular, in favor of Sunday, they are not different from the Sunday bicyclists, whom they hasten to condemn. This episode adds to the proof that "Sabbath Reform," as represented by these societies, is more a name, than a fact. Note the fact that these charges are brought against Christian Endeavorers by their own journals.

According to "Deacon Pugh," in the *Advance* of Aug. 5, 1885, the Christian Endeavor Convention, held at Boston that year, was quite unable to fulfill its promise concerning keeping Sunday sacredly. This is the version given by the *Advance*:

"In spite of the plans for Sabbath-observance at Boston during the recent convention, it is reported that the Endeavorers kept the railroad men busy all the preceding Sunday. If this be true, they probably thought the occasion furnished an 'emergency' which justified their course. Surely those who, before the World's Fair, shouted,

"We won't go
To the Sabbath-breaking show."

were but giving voice to the law-abiding spirit of Endeavor.

"But what about these 'emergencies?' How can we have a Sunday train for emergencies, except by having one all the time? If, then, we accept the emergency, we accept and sanction the regular train that accommodates our emergency, and we have yielded the whole point. Isn't that good logic?"

In a similar strain this "Deacon Pugh," in the *Advance* for April 8, 1897, sharpened his pen for such Christians as patronize Sunday trains. This is the way the Deacon put the case, under the head, "Lost; A Conscience:"

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

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

Such telling satire would provoke a smile, if one could cover the precipice towards which those drift who have thus lost conscience in the matter of all Sabbath-observance. We say all Sabbath-observance, for the evil begins in the disregard for God's Law and his Sabbath, into which Christians fell long ago, led by Pagan philosophy, rather than Christ-like obedience.

In 1896 especial efforts were made to awaken a new interest in Sunday reform in the state of Iowa. The reports given by the *Iowa State Register*, of the Convention at

Des Moines, in the autumn of that year, fully sustain the following by Rev. A. L. Frisbie, D. D., which appeared in the *Advance* soon after the Convention:

"The month opened with what was meant to be a state Convention of the Iowa Sabbath Association. That society has been at a very low stage of life, but a few months ago arose and shook itself and called Rev. C. F. Williams, late chaplain of the penitentiary at Fort Madison for nine years, to be its secretary. The choice was a good one and he took great pains to send the call to the 'Sabbath Rescue Convention' in Des Moines, well through the state. The response was very slight. If the interest of the Iowa people in the rescuing of the Sabbath be measured by the size of the Convention, there is small hope for the rescue of the day. It is possible, however, that a good many are doubtful about the promise of the work attempted by the association. It does not matter whether or not they are justified in this skepticism, so that they are under the influence of it, they will be lukewarm toward the specific endeavors of the society. And some are in an apathetic state, feeling that the Sabbath, as an institution, is so deeply grounded in divine law and human necessity, that there can be no serious danger of its practical loss. Then there is some degree of uncertainty of aim in effort for the preservation of the Sabbath. Some find it hard to surrender the notion that the state should protect it as a religious day. More, however, fall in with the idea of a 'civil rest day,' protected as such by law and guaranteed to the people. The Secular Union men who are saying, 'Away with the church!' 'Away with Sunday!' are posing in bad form as the friends of the laboring man. This program means seven times fifty-two working days in the year. They would take from the working man his chance of a seventh of all the days, sacredly and indefeasibly his own—the people's day, the rest for the weary, the delight of the worshiper, the blessing of all. The laws of most of the states—susceptible of much improvement—do protect the day as one of rest. The church of Christ, taking advantage of this fact, must save the day for man, in the best uses of it, and save it for God by a wise and faithful ministration of the gospel on the day when men may rest and hear. The church is, as yet, but a novice in the winning of men. When our churches shall unite to make the day 'a delight, the holy of the Lord, honorable,' we shall have a Lord's-day which will be significant. Otherwise, never."

W. G. Tuttle, D. D., of Worcester, Mass., was reported by the *Defender* for October, 1897, as saying:

"The main danger of the hour is a relaxed sentiment among Christians respecting the Lord's-day. So long as they, in their personal conduct, make no protest against Sunday travel and Sunday pleasure, so long will there be no hope of better things. With an unselfish, self-sacrificing spirit in our churches, which will impel Christians to avoid all things which compromise the Lord's-day, which will make them considerate of those who must toil on Sunday, and will lead them to give up all things which secularize the day, a new era of hope will dawn on Christ's kingdom."

It is proof positive of a man's essential soundness if he improves as he grows old.—*James Parton.*

Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

GOD KNOWS.

BY MARY F. WHITFORD.

From out his over-full coffers
The rich man has given a part
To build a church for the people—
'Tis a wonderful work of art.
Now, every one speaks of his merits,
The world gives him loud applause,
That the riches which he inherits
Are given for such a cause.
And I wonder, while I listen,
If he missed from his princely store,
The sum that he gave,
Which to us seemed so brave,
Or could he have given much more?
God knows.

Then I sigh, as I think of my neighbor,
Whose cottage is humble and poor,
And whose life is filled with hard labor,
To keep back the wolf from his door;
Yet I know that from out that small pittance,
Gathered patiently, day after day,
The most goes to succor some lost one,
And help him along on his way;
That the wanderer receives a glad welcome
At the door of his cheerful hut;
Yet nobody cares
That his all he shares,
And the world heeds it not—but,
God knows.

Yes, God knows—and weighs in his balance
The gifts of the great and the small,
And he notes—not the deeds, but the motives,
That are prompting the hearts of them all.
And the gift—be it ever so humble—
If off-red with good will and prayer,
Is worth just as much to our Father
As the one that is costly and rare.
Never falter because you are lowly,
And your efforts seem feeble and small,
For in God's sight
The widow's mite
Was the grandest gift of all.

MISS MARY T. LYMAN, author of "Results of Mission Work in the Hawaiian Islands," lately published in this department of the RECORDER, is the granddaughter of the early missionaries, Rev. Mr. Lyman and Rev. Mr. Clarke, as we learn through Miss Sarah Pollock, editor of *Mission Studies*, from which the article was taken. Miss Lyman has recently visited the land of her forefathers, and the very interesting article already given to our readers shows that she has made good use of her intelligent observations.

THE work of raising the funds still needed to send a teacher to China for the Boys' School goes bravely forward. We feel greatly encouraged by the ready response which our sisters give to this urgent call. One sister writes:

I hasten to answer yours of October 29. I do hope and pray that this matter of sending a teacher to China will be pushed forward. Surely, surely, we cannot afford to let this year pass without sending help to our missionaries on the field. If the disappointment year after year is so hard for us at home to bear, what must it be for them. We know that our divine Master wants us to go forward, and, of all people, Seventh-day Baptists cannot afford to go backward, neither can they afford to let their interest in China die out at this critical time in its history.

"Go forward!" should ring in our ears every day and every hour in the day. Not only should our China Mission be reinforced, but many of our young, earnest people should enter Cuba and Porto Rico, and other fields, and carry the whole law of God with the free gospel of salvation to those who are perishing for lack of knowledge. May God help Sabbath-keepers, one and all, to see their responsibility in this matter. I send you \$5 for the Teacher Fund, and will pledge \$5 more. I have wished many times since reading Rev. D. H. Davis' article published in the RECORDER last winter that I could send a Jubilee offering of \$50 to the China Mission this year. I am hoping and praying for God's blessing upon this movement.

THE following extracts from the journal of Miss Hoppin, a missionary at Kusaie, are of interest just now when so much thought centers on the Caroline and adjacent islands as

missionary ground. Forty years ago these people were naked savages. Behold now the change which the preaching of the Gospel has wrought, verifying God's promise that his word shall not return to him void. Yes, verily, little by little God lifts the world up, up toward the divine ideal. These islands will soon be dotted with Christian homes from whence the light of the gospel will radiate to others:

On September 23rd we had a wedding. Linwot and Langi were married. Linwot was one of our best girls and Langi was one of my boys; that is, he was one of the young men who came into school for the first time the year that I was in the boys' school. They had a very pretty wedding, we thought. The girls went down to Seap and brought up a number of cocoanut trees. They potted these, together with a large number of pretty banana trees and ferns. These potted plants were arranged along the veranda in two rows,—one along by the side of the house and the other the railing of the veranda. The girls wove long garlands of fern and suspended them from pillar to pillar of the veranda and made friezes of them for the schoolrooms. Inside the house were palms and ferns, flowers, mosses and orchids. The frames of the folding doors were hidden by ferns and vines, and over the place where the bride and groom were to stand hung a great mass of scarlet flowers, the most distinctive Micronesian flowers that we have. The house looked like a bit of fairyland.

Linwot wore a simple white holoku, and was bare-footed. Her hair was braided in one braid down her back, and tied with white ribbon. At her throat she wore her silver cross, the badge of the King's Daughters, and had white blossoms in her glossy black hair. They stood in the folding doors between the parlor and the schoolroom. The girls marched down the veranda between the trees and ferns and seated themselves in the parlor. The scholars from the other schools and the people from outside sat in the schoolroom, or stood in the doors and windows on the veranda. Dr. Rife performed the simple ceremony in Marshall; we all sang "He leadeth me," which seems to have become our wedding song; the bridegroom was congratulated and the bride wished all happiness. Then Linwot put the last of her possessions into her trunk, and with her husband went down to the other training school,—and we had given away another of our trained daughters to the work. This is the third occasion of the kind that has taken place during the year. The joy of these girls is often three-fourths pain. Each one who goes from us goes back to work where the presence of evil is something beyond description, and where the external aids to righteousness are few. . . .

Just a word in regard to the work our King's Daughters are doing. The girls have had little money to give, but they have done a great deal of extra work at a price of four cents an hour, and the small sums have counted up well. When we opened the contribution box a short time ago we found that they had about thirty-five dollars. In addition to this they have woven a number of small hats and baskets, which if well sold ought to bring the whole amount well up to fifty dollars. They have voted to devote thirty dollars to foreign missionary work, and the money made from the things sold to help buy new desks for our assembly room, when we have one, and to use the rest to make some of their number members of the International Order of King's Daughters.

This is by no means the most important work the society is doing. It is helping to put the girls on their honor, and helping them to make their own choice in things which are good and true. It is also helping them to do the common, every-day duties which come to them with a high purpose and from love and loyalty to their King, and so fitting them for the higher service which it is possible for them to render to their people.

—*Life and Light for Woman.*

"I LOVE HIM WHOSE YOU ARE."

"In one of my early journeys in Southern Africa," says Dr. Robert Moffat, the great missionary, "I came, with my companions, to a heathen village on the banks of the Orange river. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village roughly directed us to halt at a distance from water, though in sight of the river.

"As twilight deepened into night, a woman came from the height beyond which the village lay. She bore on her head a bundle of wood, while in her hands she carried a vessel of milk. She handed the latter to us, laid down the wood, and returned to the village without opening her lips. A second time she approached, with a cooking vessel on her head, a leg of mutton in one hand, a vessel of water in the other. Seating herself on the ground, she proceeded silently to make a fire and cook the meat.

"Again and again we asked her who she was, but she remained silent till we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then tears rolled down her cheeks, and she replied:

"I love him whose you are, and so take pleasure in giving you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel in seeing you in this out-of-the-world place."

"On learning a little of her history and that she was a solitary light burning in a dark place, I asked how she kept up the light of God in the entire absence of the communion of the saints. She drew forth a copy of the Dutch New Testament which she had received when in a mission school some years before. 'This,' she said, 'is the fountain from which I drink; this is the oil that makes my lamp burn.' I looked at the precious relic, and my joy can be imagined when we mingled our prayers and sympathies at the throne of the Heavenly Father."—*Presbyterian Record*.

"COURAGE brave heart, nor in thy purpose falter,
Go on and win the fight at any cost,
Though sick and weary after heavy conflict,
Rejoice to know the battle is not lost.

"The field is open still to those brave spirits
Who nobly struggle till the strife is done,
Thro' sun and storms with courage all undaunted
Working and waiting till the battles' won."

WOMAN'S BOARD.

September Receipts.

Ladies' Aid Society, Berlin, N. Y., Sabbath Reform, \$1 00;	
Boys' School, \$2 00; Medical Mission, \$1 78.....	\$ 4 78
Francis E. Stillman, Salem, W. Va.....	3 50
Woman's Evangelical Society, Alfred, N. Y., Teacher, Boys' School.....	2 00
Ladies' Benevolent Society, Milton, Wis., Susie Burdick.....	10 00
Ladies' Benevolent Society, Adams Centre, N. Y., Susie Burdick.....	14 00
Mrs. Wm. A. Rogers, Susie Burdick.....	10 00
Total.....	\$44 28

The first item came in August, but was mislaid.
E. & O. E. MRS. GEO. R. BOSS, Treasurer.
MILTON, Wis., Oct. 4, 1898.

ALFRED UNIVERSITY.

To the Editor of the SABBATH RECORDER:

My dear Brother:—It is a pleasure to know that the "grip" which was upon you has yielded to your grip upon the editorial chair for the coming year. I note with gratification also your earnest requests for *live facts* from our denominational forces and agencies. As Alfred University is very much alive and presents many stirring facts as well as cherishes a theory, we venture to report some of the facts.

The entering class in college this year is up to highwater mark, both as to members and quality. The four classes, Freshmen, Sophomore, Junior and Senior, all run larger than last year: in fact larger than any previous year in the history of the University. The class in Freshman Natural History numbers more than twenty, and as Prof. Crandall has but six mounted microscopes for laboratory work, he is obliged to separate the class into four divisions for laboratory practice.

More than thirty students are enjoying the new Babcock Hall of Physics, with its splendid laboratories for Physical Practice.

Aside from the general College course in Physics, two advanced courses are being given, viz: a laboratory course in Electricity, and a laboratory course in standard measurements of length. The Academic class in elementary Physics uses the laboratory also for experiment two days in the week.

This fine science building is now finished with the exception of steam fixtures for heating. The boilers are in, ready to furnish the steam.

The piping and steam radiators complete, will cost about \$1,500. There remains a debt of over \$4,000, already accumulated on the building and the trustees cannot incur \$1,500 more debt by putting in the heating fixtures.

The prospect before us is therefore that this equipment must be locked up for the year for want of money to heat it.

Many of the friends and Alumni have helped generously to construct this building. Most of the contributions have been \$100 each. Fifteen more \$100 contributions made or pledged at once will enable us to proceed immediately to heat the building, and make it available for the present year, for the more than thirty students who are enjoying the building through the warm days of the autumn.

The attendance in the Academy is not quite so large as it was last year. Indeed it is not to be expected that the academy will grow as the College must. High schools and Preparatory schools are rapidly multiplying throughout the entire country. Children and young people can enjoy these at or near their homes and it is right they should. Alfred's principal work is to be collegiate and not Preparatory. Her equipments of buildings and apparatus, and the professorships are all directed toward this one aim. The elimination of preparatory work is only a question of time, and will be accomplished the moment the necessity of providing it can be felt to be removed.

BOOTH COLWELL DAVIS.

IN MEMORIAM.

Daniel Enos Gifford Babcock was the son of Peleg and Lucinda Brown Babcock; and was born in Independence, N. Y., July 12, 1828. When he was about two years old his parents moved to Little Genesee, N. Y., and there his boyhood and early manhood days were spent. He was the eldest in a family of eight children—five daughters and three sons. Only one of the eight, Mrs. Elizabeth Lewis, of Portville, N. Y., is known to survive him, his youngest brother, Elnathan W., having preceded him to the better land a little over three months ago. His mother was taken from her home at the age of thirty-seven, making it then necessary for the children to be placed in different homes here and there. He was married to Hannah Witter on August 12, 1854, by Eld. Leman Andrus, and they began house-keeping in the house where he died, October 5, 1898. Seven children were born to them, only two of whom remain to mourn the loss of a loving father's tender care and protection, and, with the three grandchildren, to comfort and strengthen the heart of the lonely wife and mother.

Over forty years ago Mr. Babcock was converted to Christ, and was baptized by Eld. Joel West, joining the Seventh-day Baptist church at Nile, N. Y. He was ordained deacon in this church June 23, 1861. During these

thirty-seven years of faithful service in this holy office, he has aided in welcoming the larger part of our present membership into the church, and has given the church and the community a worthy example of unselfish Christian service. Although living nearly three miles from the church, he was a regular attendant at the Sabbath services, and often at the prayer-meetings, but during the last year of his life he was often denied this, to him, great privilege.

All say of him, "He was a good man."

The funeral services were conducted by the pastor of his church, assisted by Rev. Jared Kenyon, of Independence, N. Y., a life-long friend of Dea. Babcock, and by Rev. M. B. Kelly, of Alfred Station, a former pastor of the church at Nile.

W. D. B.

TRACT SOCIETY—EXECUTIVE BOARD MEETINGS.

The Executive Board of the American Sabbath Tract Society convened for business in the Seventh-day Baptist church, Plainfield, N. J., Sept. 11, Sept. 18 and Oct. 9, 1898.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, A. H. Lewis, J. D. Spicer, W. M. Stillman, A. E. Main, F. E. Peterson, G. B. Shaw, Stephen Babcock, Corliss F. Randolph, C. C. Chipman, J. A. Hubbard, J. M. Titsworth, H. M. Maxson, Alfred A. Titsworth, F. S. Wells, A. W. Vars, W. C. Hubbard, A. L. Titsworth and Business Manager J. P. Mosher.

Visitors: H. H. Baker, R. Dunham, Esle F. Randolph.

The following standing committees for the year were appointed by the President:

Advisory: C. Potter, J. D. Spicer, J. A. Hubbard, F. S. Wells, C. C. Chipman.

Supervisory: J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth.

Distribution of Literature: A. H. Lewis, F. E. Peterson, C. C. Chipman, Corliss F. Randolph, Alex W. Vars.

Auditing: D. E. Titsworth, W. C. Hubbard.

The minutes of the annual session were read and on motion were approved and ordered printed in connection with the Conference Minutes.

Correspondence was received from Joseph Booth and Joseph Ammokoo and Sons, of Salt Pond, West Africa. The committee on Distribution of Literature presented the following recommendations which were adopted:

1. That the matter of keeping on hand a full supply of stereotyped tracts be referred to the Supervisory Committee with power. 2. That we ask permission of the Board to complete and bind, six sets of all our denominational publications to be distributed as follows:

2 sets at Publishing House, 1 set at Alfred University Library, 1 set at Alfred University Theological School Library, 1 set at Milton College Library, 1 set at Salem College Library.

3. That the Board increase the Sabbath Reform Edition of the RECORDER to the largest number that our finances will permit.

On motion it was voted that the next Sabbath Reform Edition of the RECORDER be increased to 5,000 copies if the Committee on Distribution find they can wisely make use of that number.

On motion it was voted that the question of parlor conferences and conventions in the different Associations under the supervision of the Corresponding Secretary, be referred to the Advisory Committee, with power.

The Treasurer presented his report for the first quarter which on motion was referred to the Auditing Committee.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Children's Page.

AT THE BREAKFAST TABLE.

BY A TRUSTWORTHY REPORTER.

"Mamma! Wher's my shoes?"

"I put them in their place in your closet, dear. Make haste, we're at breakfast," called mamma from the dining-room.

"I'll be late to school, just because folks don't leave my things alone," scolded Jack, hurrying in with his shoestrings dangling and a scowl on his face.

Mamma was discreetly busy with her coffee-cups.

"Hominy, Jack!" asked papa cheerily.

"O dear! I don't like hominy. Why don't we always have oatmeal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm.

"Might have 'em both," muttered Jack, his voice muffled by a large mouthful of the despised cereal. "Is there griddle-cakes, then?" he demanded, presently.

"This is ironing morning. Katie couldn't fry cakes to-day."

"What else is she made for?" savagely.

"Jack!" Papa looked up suddenly from his paper. His son subsided for a few moments and table-talk went pleasantly on.

"It looks like the beginning of a hard storm," papa said, glancing at the raindrops on the pane. "The youngsters had better go to school prepared for wet weather."

"Yes, the rubbers-and-umbrella brigade to-day," smiled mamma.

"O need I wear rubbers?" complained Jack. "Nobody but little kids wears 'em a day like this. I won't get wet. Need I?"

"O yes, dear, you always walk through all the puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big fellows have to wear rubbers like babies. Got my thick boots all on. I think you're real mean, so there!" with a burst of angry tears.

"Jack, leave the table!" said his father, sternly. "Go and put on your rubbers without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face. "Your meals are spoiled continually by such tantrums. I will put a stop to them, if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to-night"—as Jack came sulkily back.

* * * * *

"Good morning!" cried Jack, dashing into the dining-room next day.

"Morning!" returned papa, gruffly. "What's this, Evelyn—oatmeal? Haven't you learned that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made to-morrow."

"That won't feed me to-day"—pushing away his saucer. "Well, what next? Fish-balls? Umph!"

"I thought you liked them," said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why, no, John; you didn't ask me to. I'll do it now."

"No, I can't wait. I should think you might keep my things in better order. I'm

behind time for the train, any way, breakfast was so late." And off rushed papa without good-bye, slamming the door angrily, and leaving a dark shadow behind him.

It had not lifted at dinner that night. Papa grumbled at the cooking, found fault with everything, and was so ill-tempered that the meal, usually accompanied by much fun and pleasantness, was more dismal than breakfast had been. Jack held his breath in dismay. His admired papa, always cheery and courteous, so cross; and, worst of all, so rude and unreasonable to gentle mamma. Finally affairs reached a climax.

"Don't know where the key to my desk is, Evelyn? And what am I to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame—"

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma!" whispered Jack, stealing into her room and her lap in the dark.

"Well, dear?" Her arms closed around him.

"Mamma, what ailed papa? If I was a man I'd—I'd punch him!"

"Should ill-temper always be 'punished,' Jack? Perhaps papa didn't think; perhaps he was just cross at everything."

A sudden recollection flashed through Jack's mind. Were not those his own excuses, often used?

"Papa is naturally impatient, Jack, and if one lets a temper get out from under control it is hard stopping it. It grows worse every day, until it becomes stronger than a man himself, and makes life miserable to the man and every one about him. Can't you see for yourself how it would be?"

Jack meditated awhile, "Mamma, did papa ever have a temper like mine?"

"Very like, he says, though we can hardly believe it, he controls it so well. Perhaps he was willing for you to see to-day what your temper might become if you let it grow worse, as you are doing now. Do you think we have had a pleasant day, Jack?"

"Jiminy, guess not! It's been awful!"

"And it all came from the unpleasantness of one person, Jack."

There was a long pause; then Jack suddenly announced with conviction: "Mamma, I believe papa was just putting his temper on, and I know what for. But if I am as ugly usually as he has been to-day, I guess I'd better begin to stop!"

And he did.—*Congregationalist.*

AUTUMN LEAVES.

BY M. H. F.

The wind started it. "Oh, no," whistled the wind, "I did not start it; a large yellow maple leaf started it." Of course she did, for she knew it was time for the leaves to drop from the trees, so she beckoned to the wind, and then the fun began.

The wind wafted her down the street, letting her play she was a beautiful yellow bird flying through the air.

"Come, sister leaves," she cried as she flew by them, "come play with the wind; it is glorious fun." That put them into such a state of excitement that immediately the air was full of fluttering leaves. "We are not going to play we are birds, they said, "but drop straight down to the ground."

"Not a bit of it, my dears," came from the

saucy breezes that suddenly sprang up from nobody knows where. I think they had been hiding until the leaves, in their gay dresses, would be ready to play with them. And then the fun for them began, for the saucy breezes blew them up the street, and down the street, and around the houses, and even over the houses—anywhere and everywhere to keep them off the ground.

The leaves liked it, but never for the world would they have let the breezes know that, but kept calling to each other, "We'll soon be on the ground! we'll soon be on the ground!"

That made the breezes wilder than ever, so that one little breeze, if it ever has any head, lost it entirely, and flew right into a little girl's room, carrying a lot of leaves with it, and, before you could think, had blown her paper dolls all over the room and would have blown her curls away too if they had not been fastened to her head, and almost the same instant blew itself out of a window.

"Oh dear!" exclaimed the little girl, almost crying, "see what the naughty wind has done!"

"I am sure it did not mean to be naughty," replied her mother. "It is just a jolly little autumn breeze playing with the falling leaves; but we will shut the windows so it cannot get in again."

Did the leaves ever reach the ground? Yes, indeed, they did, but even there the breezes played with them, and sent them down the street rolling over and over on their edges, like so many bicycle wheels. It was a wild race. No one ever knew which leaves beat, they went so fast, and all seemed to land in the corner of a house at the same time.

"Good-by, dear breezes," they rustled, as the sun went down and the breezes blew themselves away. "You have given us a fine day's sport. We will not soon forget you." Then they nestled in their corner, with the moon shining down upon them, perfectly happy and contented, for they were at home anywhere in God's beautiful world.

All summer they had helped the trees live, and had made a roof for the birds' nests, and a shade for the children to play under. They loved the summer sunbeams and the summer breezes, and their green dresses; but when the autumn came and it was time for them to put on their bright red or yellow dresses, they found they loved them too, and were ready for all the exciting changes that the birds had sung to them about during the summer.

In the stillness of the night they whispered to each other what they would like to have happen to them the next day. Some wished to be spread over the ground to help the snow keep the seeds warm until spring should come again. The squirrels would use some in fixing their nests in the hollow trees, and the bears, too, like to use leaves with moss and pine branches in getting their dens ready to take their long winter naps in.

Lucy wanted some of the brightest to wax and make into a pretty border for her room. Lucy's brothers would bank a great many up against the house to keep out Jack Frost and the cold wintry winds.

But some of the leaves did not wish to do any of these things. They whispered to each other what a fine thing it would be to be raked up in great piles for bonfires, and when the happy children danced around them to fly up towards the skies in brilliant flames.

Shall I tell you something wonderful? When the next day came, every leaf had happen to it just what it had wished for.—*Outlook.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

A GILT five-pointed star may be very pretty, but it would make a very poor bicycle wheel.

SOME people are so selfish that they are always wanting to bestow favors, but never willing to receive them. "It is more blessed to give than to receive." It shows a certain kind of selfishness to desire the blessing all the time.

THERE are men so wedded to some pet theory that if they thought the Bible was not on their side of the question they would discard the Bible instead of their theory.

If you have anything to say, say it, clearly, briefly, and at the right time. Do not use one hundred words where fifty would be better. This is as true in speaking in prayer-meeting or in Sabbath-school, as it is in buying a pound of stake, or in having a check cashed at the bank.

THE editor of this page would be glad to answer, or endeavor to answer, questions that have a bearing upon the work of Christian young people, in school work, in prayer-meeting work, in church work, in missionary work, in social reform work, and in business. No names will be given, but in order to insure sincerity on the part of the questioners, it will be necessary to give the full name in writing to the editor. Such a department may be made very useful, if well patronized.

THE following is not meant to be any thrust against temperance workers. On the contrary I believe that the author has been altogether too severe on such people. But the paragraph when divested of the personal character contains a lesson for all who may have a tendency to *run a seed* in any particular way. "If I should wish to find a narrow-minded, uncharitable, bigoted soul, in the shortest space of time, I would look among those who have made temperance the speciality of their lives; not because temperance is bad, but because one idea is bad; and the men afflicted by this particular idea are numerous and notorious. They have no faith in any man who does not believe exactly as they do. They accuse every man of unworthy motives who opposes them. They permit no liberty of individual judgment, and no range of opinion; and when they get a chance they drive legislation into the most absurd and harmful extremes. Men of one idea are always extremists, and extremists are always nuisances." . . . That these men do good, sometimes directly and frequently indirectly, I do not deny; and it is equally evident that they do a great deal of harm, the most of which, perhaps, falls upon themselves. . . . The greatest and truest reformer that ever lived was Jesus Christ; but ah! the difference between his broad aims, universal sympathies, and overflowing love, and the malignant spirit that moves those who angrily beat themselves to death against an instituted wrong."

OUR MIRROR.

ITEMS for this column of the nature of notices or news, requiring prompt publication, should be sent to the RECORDER office. Items that will not spoil by a week's delay

should be sent to the editor of the Young Peoples' Work.

REPORTS of societies, accounts of entertainments, methods of work, helpful ideas, kind criticism, will be welcomed by the editor. He does not agree to publish anything and everything that may be sent to him; but he does promise to work in some way whatever he considers is deserving of a reading. He would be especially pleased if some one in each society, say the chairman of the prayer-meeting committee, would send him a list of the officers and committees of the local society. Many of the societies have topic cards with lists of officers and committees. An envelope, a one-cent stamp, and a moment of time, will put upon "Uncle Sam" the duty of delivering the card at Milton.

ALWAYS open and close a committee meeting with prayer. In this do not depend upon the pastor who may be present. At the beginning let the chairman say something like this: "Friends, we have met to talk over our work, and to make plans for the future. Let us first ask God's blessing upon us. Suppose we all kneel and pray, going about in turn, and will brother S— please begin?"

ANYONE who reads this paragraph is invited to answer the following question, using no more than twenty-five words. Send answers to the editor of this page: What is the mission of the Young Peoples Permanent Committee?

PLEASE help the interest of the "Mirror" by sending short, meaty, newsy items, to the editor as above indicated.

GROWTH OF NO-SABBATHISM AMONG CHRISTIANS.

A paper by Rev. J. Lee Gamble, read at the Annual Session of the American Sabbath Tract Society, at Milton Junction, Wis., August 28, 1898.

By "No-Sabbathism is meant "the prevalent and popular theory that there is no sacred time under the gospel dispensation; that the Sabbath was only a Jewish institution, which began with the Hebrew nation, and was abrogated at the death of Christ."

Is this view theoretically and practically held by the majority of people to-day? If so, has it always been so, or has it had a growth? What is its cause, and what are its fruits? What is all this to us?

I. As to the fact, correct history assures us that the early Christians for three centuries sacredly kept the Sabbath of the Bible; and as late as the settlement of this country the Puritan Fathers regarded the Sunday with all the sacred sanctions of the fourth commandment. This sacred estimate of the day and the basis of appeal for its observance have totally changed, and with accelerating rapidity, within the past fifty years. Comparatively very few persons regard Sunday with any degree of sacredness, and scarcely any one asserts Scriptural basis for its observance as a Sabbath.

The rank growth of "No-Sabbathism" is illustrated by the present attitude of Puritan Massachusetts—once so strict on Sunday-observance—now permitting and even licensing many things that once would have shocked the public conscience. Almost everything is now yielded to "public necessity and convenience." Sunday excursion trains were begun in Boston, Mass., in November, 1860, for the "convenience of church-going people." The three trains to begin with doubled in the

next ten years, and in the next fourteen years had increased to 193 Sunday excursion trains running both ways. Commissioner Wright, of Massachusetts, says: "Briefly stated, church-going people, for church-going purposes, are the prime cause of the running of cars on Sunday in this commonwealth." "The great majority of Massachusetts people do not regard Sunday as a Sabbath, but as a day of recreation."

Washington Gladden, in the *Congregational Record*, says: "We call it the Lord's day, but does it belong to him? Surely it is a day when the forces of the adversary work most busily. It is a day when those who lie in wait to ruin souls are all alert and intent upon their prey. A great deal more moral injury is done on this day than on any other day in the week. And often as I go about the streets of my own city and see with what fiendish and fatal enterprise the evil one is plying his arts of destruction, I am prone to cry out, 'Who will come to the help of the Lord, to the help of the Lord against the mighty?' Where are all the thousands of Christian disciples in this great city? What are they doing to counteract this mischief? A few earnest souls in every church are doing what they can, but where are all the rest? That is the burning question."

Mr. Moody says: "There has been an awful letting down in this country regarding the Sabbath during the last twenty-five years. The church of God is losing its power on account of so many people giving up the Sabbath. Men seem to think they have a right to change the holy day into a holiday. The young have more temptations to break the Sabbath than they had forty years ago."

The decay of regard for Sunday is shown by the lessening attendance upon church services. Speaking of St. Louis, the *Advance* says: "Church attendance here is disgracefully small, where there are not phenomenal attractions, especially at evening services. No one is quite sure what the trouble is. High paid singers and revivals work pretty well for a while, but even they have most discouraging reactions. We often look wistfully back to old-fashioned Sabbath manners and customs."

Joseph Cook states that he attended a stately church on the banks of the Mississippi, where only six persons were present to hear an admirable discourse. On the same day 3,000 people paid one dollar each to hear the great blasphemer, and 30,000 attended a horse-race and Buffalo Bill show."

Dr. Cuyler sadly declares that "a steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer; and the spiritual effects of this lowering of the Sabbath tone are undeniable." He then quotes from "a faithful pastor in a country parish, not very far from one of the largest cities in Massachusetts, who said that the majority of the people in his parish neglected church from pure 'worldliness.' And he said he did not take into account the lower or evil-minded element; and added that 'people who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days.'"

Secretary Hathaway, of the American Sabbath Union, said recently that "a great and

serious change had taken place in the general regard for Sunday within the last twenty-five years. The downward trend had increased greatly within the last ten years."

Such laments might be quoted almost without limit from all denominations of Christians and from all sources.

The *Advance* says, "The religious element has faded out with astonishing rapidity." "Sunday has passed far beyond the point of religious Sabbathism."

The New York *Christian Advocate* sharply charges this decline upon Christians themselves; it speaks of base-ball in Brooklyn, at which crowds gathered on Sundays, and says: "Thirty years before, a hundred pulpits would have been aflame with protest, and would have come to the rescue of the outraged Sunday." The significance of the silence of the pulpits cannot be mistaken. Sunday has lost its sacredness in the estimation of its friends. The attitude of the pulpit toward Sunday sacredness may be seen in a little incident related by Dr. Lorimer, pastor of Tremont Temple, Boston, Mass. He said: "When I was first married and commenced keeping house, I went into the kitchen and told the colored cook that I didn't want any Sunday work: meals must be prepared the day before." With her arms akimbo she watched him intently until he had finished, and then said, "Now look hyar, Marse George, you jest go in dar," (pointing to the door) "and 'tend to your Christianity, and leave me to 'tend to mah kitchen." He remarks: "I went; and, as near as I can remember, she had hot dinners Sundays as long as she stayed there."

And he has attended so well to "his Christianity" that he can jest over Sunday as an institution of no great sacredness in his estimation.

At one of our Associations last spring, I heard an elder and a deacon refer to First-day churches that urged Seventh-day people to join them, and stating that they might keep any day they desired. This is one of the straws which show the trend of the current of "No-Sabbathism"—the lack of regard for the sacredness of any day. I well remember my early training and the reverence for Sunday which was so general and deep in the days of my boyhood; and I have noted the growing change which has been coming on during the past fifty years—and more particularly during the last thirty-five years.

August 18, 1889, I preached my first sermon on "The Sabbath," in a school-house in Pennsylvania. The congregation was made up of First-day people, some of whom spoke out their objections quite strongly at the close of the service. One of these Sunday-defenders walked up the river from the school house, about a half-mile, crossed over at the ferry and took No. 1 on the Erie for his home in Binghamton. Such was his great reverence for Sunday as a sacred day!

And this sweeping wave of "No-Sabbathism" has even struck the Jews, who for so many centuries have stood firm for the true Sabbath of the Bible. In the city of Cleveland, Ohio, with a population of 275,000, of which 10,000 are Jews, with twelve synagogues and houses of worship, a popular rabbi has solemnly proposed that his nation forsake the Sabbath of Jehovah and adopt the "Christian Sabbath," or Sunday; actually declaring that neither was of divine ori-

gin, and no day had any special sacredness.

II. Well would it be if every true Christian should honestly seek to know the real cause of this prevalent "No-Sabbathism."

1. Christendom has voluntarily forsaken the Sabbath of the Bible and adopted another day of its own choosing. After years of vain attempt to defend the Sunday upon Biblical grounds, it is generally conceded that this day as a Sabbath has no shadow of warrant in God's Word. As this fact is realized by the individual Christian, it leads to one of two results: either a square turning over to the Bible Sabbath, or an abandonment of the doctrine of the sacredness of any day—or "No-Sabbathism." Finding no Scripture ground for Sunday, the majority of professing Christians adopt the latter alternative.

2. When men are brought to see that there is but one Bible Sabbath, and that that is the seventh day which God has blessed and sanctified, why do they not at once begin to observe it according to the commandment? The answer must be because there is, and has been, a growing disregard for the Bible itself. This is a sad and awful fact, but cannot be denied. Dr. Lewis, in "Sabbath Reform Studies," p. 125, truly says: "Slight regard for the Bible lies at the basis of the popular rejection of the Sabbath, and the merely nominal regard for Sunday." If all Christians to-day had the reverence for God's Word, really believed the Bible to be God's Word, as Christians once believed it, and realized as they ought that by that Word they are to be judged in the last day, they would be particular to conform their practices to its teachings. A slight regard, then, for the Bible is one cause of prevailing "No-Sabbathism."

3. But where there is acknowledged respect for the Bible as the Word of God, "No-Sabbathism" is shown in the resort to a *utilitarian* basis of appeal for Sunday. There is "practical elimination of the thought of sacredness and divine authority" as attached to any day of the week. "This has destroyed the Sabbath, and reduced Sunday to the low level of a civil holiday." The divine obligation is lost sight of, or put out of sight, and the appeal based upon man's need of a day of rest. "When reasons for keeping the Sabbath are sought outside the Bible and religion, the result is, has been and always will be, 'No-Sabbathism,' or holidayism."

4. A general decay of conscience is painfully apparent throughout all Christendom. A few years ago an eminent author produced a book entitled, "Dying at the Top, or the Decay of Conscience." He successfully and without possibility of question maintained what I have just stated. Leading religious newspapers and magazines note and lament the fact. It is manifest in many ways, but especially as touching the Sabbath question.

III. And now what is the fruit of all this "No-Sabbathism?" Every effect becomes in turn a cause. If growing disregard for God's Word is a cause of neglect of God's Sabbath, this neglect begets in turn an increasing disregard for the Word. Hence a fearful fruit of "No-Sabbathism" is a growing disregard for the authority of the Bible itself. Where this may lead, one fears to contemplate. "It is not Sunday trains or Sunday newspapers which form the fundamental issue in Sabbath Reform, but rather the attitude of Protestant Christians toward the Book of God."

And if "No-Sabbathism" is due largely to "decay of conscience," this decay will in turn be accelerated by the growing "No-Sabbathism." And when conscience is gone from a man, what is there left? Dr. Cuyler well says that the ultimate result will be "heart failure."

As an example of this "heart failure," a pastor of a Baptist church in Connecticut, a church of 700 members, said to one of our pastors, "If I had twenty-five consecrated, devoted men, that I could depend upon, I'd sooner have them than all the 700." This indicates the legitimate and certain fruit of "No-Sabbathism."

I have been asked why the church has been so blessed while keeping First-day. I answer, God is patient, and deals with men and churches according to the light they have, but light rejected leaves men in gross darkness—and then they are liable to make shipwreck of faith. But I ask in turn, Has the church as a whole been truly blessed? Are growing worldliness and formality a blessing? Is decay of conscience a blessing?

You have taken up an apple having on it a decayed spot; you have cut out the decayed part, and thought to eat that which appeared sound; but the decayed taste and odor had so permeated even that part of the apple which appeared to be sound that you could not eat it; the whole was thrown away. So with a man whose conscience is in decay; he is well nigh unto rejection. And if it is true, as is generally deplored, that there is almost universal decay of conscience, I should say the church is far from being blessed, but is rather under a curse from which there must be speedy deliverance or there will be speedy destruction.

IV. What, then, are some of the lessons that we are learning, or ought to learn from all these considerations?

1. One lesson is that of the need of more thorough Bible instruction—line upon line, precept upon precept. How much people need to be brought to "the higher and true conception of the meaning and purpose of the Sabbath;" and to be made to feel the supreme importance of having a plain "Thus saith the Lord" for their beliefs and for their practices.

2. Another lesson is the absolute need of arousing the consciences of men—of Christian men. Is conscience sleeping? It must, if possible, be awakened. Conscience is cultivated if men can be brought to see the higher meaning and purpose of the Sabbath. But there must be some awakening of conscience before men can be brought to embrace the Sabbath of the Bible.

TRACT SOCIETY.

First Quarterly Report, July 1 to October 1, 1898.

J. D. SPICER, Treasurer.

in account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.	
Balance, Cash on hand, July 1	\$ 753 13
Receipts in July, as published	271 19
" " August	386 35
" " September	321 47
Office Receipts, J. P. Mosher, Agt.	1,092 58
Total	\$2,824 62

Cr.	
A. H. Lewis, salary, \$166 67, \$166 67, \$166 66	500 00
G. Velthuisen, Holland, \$50 55, \$50 55, \$50 00	151 10
L. C. Randolph, editorials, \$12 50, \$7 50	20 00
W. C. Daland, postage	3 35
H. G. Whipple, legal expenses	42 00
Clerical Assistance	25 00
A. H. Lewis, traveling expenses	42 05
J. P. Mosher, Agent, office expenses, sundry bills and pay roll, \$320 79, \$219 00, \$320 82, \$509 54, \$332 91, \$269 96	1,973 03
Total	\$2,757 13
Balance, Cash on hand	67 49
	\$2,824 62

Indebtedness, Loan, June 3, 1898..... \$500 00

E. & O. E.

J. D. SPICER, Treasurer.

Examined, compared with vouchers and found correct.

D. E. TRBORTH, } Aud. Com.

W. C. HUBBARD, }

PLAINFIELD, N. J., Oct. 7, 1898.

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 goos and to communicate, forget not."—Heb. 13:16.

CUYLER HILL, N. Y.—Eld. L. M. Cottrell has been very diligent in getting the church ready to hold meetings in again. The loose plastering was removed, the floor thoroughly cleaned, the pulpit refitted and new steps built at the front door. The Quarterly meeting at Cuyler Hill comes Oct. 29, and we are hoping that Eld. J. E. N. Backus may be on the field at that time. If our evangelist, Eld. J. G. Burdick comes to this Association we are praying for good meetings all along the line of the small churches. May God bless the work and the workers!
L. R. S.

PLAINFIELD, N. J.—On Sabbath eve, in place of our usual prayer and conference meeting, there was a missionary program, furnished by the Missionary Committee of the Endeavor Society. The subject was African Industrial Missions. The same committee has held one cottage prayer-meeting at the home of an invalid.

Sabbath morning our people and a few visitors were glad to hear a discourse by Secretary Lewis. It was an earnest and strong appeal for a recognition of the importance of Sabbath Reform to true religion.

Monday night Mr. Joseph Booth addressed a small company upon the Subject of Christian Settlements in Africa. His plan is to aid colored people of America, in a systematic way, to obtain homes in Africa, his devout belief being that God intended Africa for the Africans.

At our last Minister's Meeting, our leading Episcopal clergyman said that tradition is almost the only authority the church has for observing Sunday.
PASTOR MAIN.

OCTOBER 11, 1898.

JACKSON CENTRE, O.—An interest in the Sabbath truth as held by our people has developed in Henry County, this state. It is about seventy miles north of here. The leader in this work is a woman who used to know our people at Farina, Ill. For some time she has been anxious to find a Seventh-day Baptist minister. While attending a camp-meeting with a people calling themselves The Church of God, she saw some one who told her there was a Seventh-day Baptist church at Jackson Centre. She wrote here and came into correspondence with the pastor. She reported twelve persons there who wished to be baptized and join the Seventh-day Baptists. Last week I went there and preached four sermons, baptized six, and organized the Seventh-day Baptist church of Holgate, Ohio, of seven members. There were a number of others who wished to be baptized and join the church, but were prevented because of sickness. Some of them will undoubtedly join when they have an opportunity, while some will pass over the river of death soon. This church asks for your prayers.
A. G. C.

OCTOBER 9, 1898.

HAMMOND, La. Wanted: 1. A good doctor, who would be a help to our church and society, to become partner with one of the best doctors here with good practice and drug store trade. Write.

2. A Seventh-day Baptist with \$1,000 to \$1,500 capital for partnership in the mill busi-

ness. Large 2½ story building in village, with good steam-power plant, saw-mill, planer, turning-lathe, machinery for sash and door manufacture, and stones for grinding feed.

Last Thursday morning our Company H. of the 1st Louisiana Volunteers returned home from Camp Cuba Libre, at Jacksonville, Fla., and a royal reception was given them in the evening, consisting of addresses, patriotic music, and a banquet or "mess," both for the "boys" and the large audience present.

The Sterilizing factory was recently totally destroyed by fire. The farmers' milk is being shipped direct to New Orleans and it is hoped that another building will be erected soon.

The handsome brick block completed here this summer, is now occupied and adds much to the appearance of the town. The season approaches when we expect to see the place fill up with its annual visitors from the North.

The pastor has exhausted his Conference sermons and last Sabbath preached on the relation of Holiness to the Sabbath, which was well received, and next Sabbath intends to give the "Chain of the Sabbath Argument."

I must mention a baptism service witnessed yesterday among the colored Baptists. The preacher gave a good explanation of the ordinance and then went on to tell that one church instituted sprinkling and pouring, and all the other churches borrowed it from that one. He said, "those people would die for their 'church' but would not bend a finger for Christ. They were sneaks and thieves and cut-throats, in pulpit and pew; would stab you in the back, cut your throat with a razor, burn your house if they could without being caught. They were worse than the Devil. They were like a rich man's agents who are ten times as hard with you as the rich man himself. Yes you want to go to the boss every time if you want to get better terms. And some of you are just as bad and ought to be drowned when you are in the water." Sam Jones is tame in comparison with this preacher. About 15 were baptized and there were some demonstrations on shore and in the stream, of the "power."
G. M. COTTRELL.

OCT. 10, 1898.

ORDINATION SERVICE.

Pursuant to a call from the Hornellsville Seventh-day Baptist church, to brother Charles Stillman, to serve the church as deacon, a council was called for the purpose of ordaining him to that office. The council convened at 2.30 P. M., Aug. 10th, 1898. Besides the Hornellsville church, delegates were present from the First Alfred, Second Alfred and Hartsville churches. The meeting was called to order by the pastor, after which Eld. Hiram P. Burdick conducted a season of devotion. Prof. A. B. Kenyon was then chosen president of the council, and Pres. B. C. Davis, examiner. The examination having been entirely satisfactory, a committee was appointed to arrange a program for the subsequent service.

Following is the program, which was carried out in a very impressive manner:

Hymn.

Consecrating prayer, by Pres. Davis, accompanied with the laying on of hands by the ministers and deacons present, and immediately followed by singing softly, one verse of the hymn, "Holy Spirit, faithful guide."

Charge to the candidate, by Prof. W. C. Whitford.

Charge to the church, by Eld. Hiram P. Burdick.

The hand of welcome, by the pastor.

Hymn: "Blest be the tie that binds."

Benediction, by Prof. W. C. Whitford.

WILLIAM HOOD, Sec.

YEARLY MEETING IN KANSAS.

The Yearly Meeting of the Kansas and Nebraska Churches was held, as announced, with the Nortonville church, commencing Friday, September 30.

The introductory sermon was not preached until Friday evening, on account of the funeral of Bro. Smalley Babcock, which was held on that day, Eld. Hills preaching the funeral sermon. The meeting on Friday evening was well attended, as was the service on Sabbath morning, when Eld. Witter preached a soul-inspiring sermon, which was followed by the Sabbath-school. The afternoon was taken up by the regular Y. P. S. C. E. prayer-meeting. Sabbath evening Eld. Hills preached a good sermon, as usual, the church being well filled. Sunday morning was held the one business session of the Yearly Meeting. It was decided to hold the next Annual Meeting with the North Loup church, commencing on Sixth-day before the first Sabbath in October, 1899. The following were selected as officers: Dr. F. O. Burdick, President; Walter T. Davis, Clerk. After the business was completed, Eld. Witter again preached. Sunday evening was set apart for a prayer and praise meeting, led by Eld. Witter, visibly, at least, but by the Holy Spirit, indeed. It was one of the most profitable sessions of the meeting, several asking for prayers that they might be led into a higher and more useful Christian life.

The Yearly Meeting, as a whole, was a success, the Spirit being in evidence from the first to the last session, and many were led to say, "It is good for us to be here." We were all glad to have our pastor, Bro. Hills, home with us again from his work in Wisconsin. Our hearts were rejoiced to have Bro. Witter with us, and hear his cheering words from a warm heart filled with the love of God. He has made many new friends while here, and renewed old acquaintances. We all join in hoping to meet him on many more like occasions.

U. S. GRIFFIN, Clerk.

NORTONVILLE, Kas., Oct. 4, 1898.

DEATH IN CIGARETTES.

A prominent railroad man is the latest to throw down the gage of battle to the cigarette. He is general freight agent on a large railroad, and employs many young men as clerks. He has announced in the future he will not employ any young men who are addicted to the cigarette habit, and further than this, he expresses his intention of getting rid of all the cigarette fiends working in his department. The following are his reasons for this decision: "Among the 200 in my service 32 are cigarette fiends. Eighty-five per cent of the mistakes occurring in the office are traceable to the 32 smokers. They fall behind with their work and when transferred to other desks, which men who do not smoke, handle easily, they immediately get almost as bad, showing that it is not the amount of work, but the inability or indolence of the performer. The smokers average 'two days off' from work per month, while the nonsmokers average only one-half a day in the same time. The natural conclusion is that the 32 young men are holding positions deserved by better men."—*School Moderator*.

ALL Godlike things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—*F. W. Faber*.

Popular Science.

BY H. H. BAKER.

Chalk.

One of the most remarkable geological formations in this world is that of chalk. It is a composite, well known to everybody, even the school children, as evidenced by the writings on the fences, and the scrawls on the sidewalks.

Chalk is a soft whiterock, consisting almost entirely of carbonate of lime, in nearly a pulverized state. I am not aware of its being found in any other section than the southern part of England, passing under the straits of Dover and again appearing in the northern part of France.

The chalk of commerce comes mostly from the banks of the Thames, where it is found in great abundance, rising abruptly from the plains in cliffs, traceable from Flamborough Head through the south-eastern counties to Dorset. This whole section appears to be resting upon a chalk formation. Directly under the city of London the stratum of chalk is from 600 to 800 feet thick.

This chalk becomes remarkable, in a scientific point of view, when, by the microscope, we learn that it is mostly composed of what was once living creatures, of many varieties, some belonging to the seas and others to the land. Here in this particular spot on the globe, at some particular time, and by some particular force, were gathered an immense multitude of foraminifera and left to fossilize, and carbonize, and form this wonderful bed and cliffs of chalk.

There have been over 800 different kinds of fossils found. Sponges, the corals are numerous, at least 15 species have been recognized. Star fishes, Crinoids and Polyzoa abound, Brachiopods and Cephalopods are plenty. Upwards of 80 species of fish have been found, sharks and bony fish. Reptiles are numerous, bones of the great dinosaur family. Birds from the size of a pigeon all the way to those that measure 25 feet from tip to tip of wings. Fragments of wood that had been perforated by the toredo, and which must have come some distance from land. All these and many more make up this remarkable composition of chalk.

From whence came all these? and how came it about, that in this collective form they should be stranded here in the southern part of England?

Chalk in the main is found to consist of minute shells. It contains about 5 per cent, and is capable of receiving nearly one-third of its bulk of water. It is employed in the manufacture of cements, and of carbonate of soda, in the preparation of carbonic acid gas, and in making lead paints, crayons and tooth powder.

There are many names for the various preparations of chalk, as whiting, Spanish white, Paris white, etc. As a foraminifera formation, there is nothing like it known in any ocean formation now going on, nor of the converging to any one section, such a cretaceous group, in all the earth.

Scientifically, we consider a "lump of chalk" far more interesting than a nugget of gold, although not quite so popular.

The Habits of Fishes.

It has generally been supposed that the fish of the sea, like the birds of the air, are migratory; that they well understand the changes

of the seasons is evident, for in the spring they seek their summer residence and in the fall return to their winter homes.

The birds have to travel, some of them, long distances, to keep within the temperature suited to their comfort, both in the spring time and return in the fall. Not so with the fishes, the distance they travel is generally very short. When the cold reduces the temperature of the water below their comfort, they at once seek a home along the sides of that great regulator of both water and air, the Gulf Stream.

Some of the various animal species, like the bear, skunk, and woodchuck, pass their winter in sleep. Nature has made provision for fish, inasmuch as they cannot close their eyes during the long period of hibernation, a thin white film is made to cover their eyes during this season.

Mr. James R. Church, of Tiverton, R. I., assures me that a few years ago there came upon Narragansett beach a large school of porgies, one day in May, that evidently had just left their winter quarters, they had become chilled in the surf and were helpless; every one of them had a white film covering its eyes. All of 500 barrels were secured by the inhabitants and sent to New York.

All fishes, indeed every living thing that hath eyes, and what is there that hath not? finds rest in sleep; even great whales are known to have been awakened by feeling the thrust of the harpoon.

Further observations show that, instead of traversing long distances along the coast, they go back and forth, between the coast and deep water, along the border of the Gulf Stream, hence the menhaden, the porgy, the weak fish, and others, may be found near the coast for a short time at a particular season, after which they at once disappear and are seen no more for that year.

It is well known, also, that fish select their own pastures, or feeding grounds, according to their tastes, and also their places for depositing their spawn, such as the salmon, shad and suckers. I have watched time and again, the perch and the sunfish, preparing a place, or nest as it was called, and then guarding their eggs, or spawn, with the most jealous care, driving away furiously every intruder.

Although there may be constant war going on among the inhabitants of the great oceans, and even cannibals found among them, yet we find them grouped in large families, having kindly regards for each other, yet, through fear, all fleeing when danger threatens, seeming to well understand who are their enemies.

May we not conclude that he who made the seas and gave to them their bounds, is as careful in providing for the fishes as he is to temper the winds to the shorn lambs.

STATE OF OHIO, CITY OF TOLEDO, }
LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

FOURTH QUARTER.

Oct. 1.	Reformation under Asa.....	2 Chron. 14: 2-12
Oct. 8.	Jehoshaphat's Good Reign.....	2 Chron. 17: 1-10
Oct. 15.	The Temple Repaired.....	2 Chron. 24: 4-13
Oct. 22.	Isiah Called to Service.....	Isiah 6: 1-13
Oct. 29.	Messiah's Kingdom Foretold.....	Isiah 11: 1-10
Nov. 5.	Hezekiah's Great Passover.....	2 Chron. 30: 1-13
Nov. 12.	The Assyrian Invasion.....	2 Kings 19: 20-22, 28-37
Nov. 19.	Manasseh's Sin and Repentance.....	2 Chron. 33: 9-16
Nov. 26.	Temperance Lesson.....	Prov. 4: 10-19
Dec. 3.	The Book of the Law Found.....	2 Kings 22: 8-20
Dec. 10.	Trying to Destroy God's Word.....	Jer. 36: 20-32
Dec. 17.	The Captivity of Judah.....	Jer. 52: 1-11
Dec. 24.	Review.....	

LESSON V.—MESSIAH'S KINGDOM FORETOLD.

For Sabbath-day, Oct. 29, 1898.

LESSON TEXT.—Isaiah 11: 1-10.

GOLDEN TEXT.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11: 9.

INTRODUCTION.

We have for our lesson this week a part of one of the beautiful Messianic passages in which this book of Isaiah abounds. It must be borne in mind that the Messianic prophecies of the Old Testament are not always, nor even usually, direct and definite statements concerning the Redeemer to come. It is not the nature of prophecy to be precise; minute literal prediction is not to be expected in the earnest exhortations of the men of God who foresaw the good time coming so many centuries before the incarnation. The prophets spoke for their own times. They were not inspired especially for us, but rather for their contemporaries. The ideal heroes concerning whom the prophets speak possess many earthly characteristics. As they were human themselves, it was impossible for them to present absolutely perfect pictures. It is to be noted that Isaiah does not always hold to the same picture. It is idle for us to try to group all the characteristics of the heroes and deliverers to which he refers in different passages. He has in mind various ideals; he gives us most beautiful descriptions. These passages are but imperfect glimpses on various sides of the Incomparable One.

Messianic prophecy has to do, not only with a person, but just as truly with a condition; not only with a king, but also with his kingdom. This we see illustrated in our lesson. Verses 6-9 are truly a Messianic prophecy as well as verses 1-5.

King Azariah-Uzziah was followed on the throne by his son Jotham, who was a good king. His reign, however, was not very prosperous. Jotham was succeeded by his son, Ahaz, another wicked king. Under his reign Judah was in a pitiable condition, distracted by enemies without and corruption within. It is supposed by some commentators that the prophecy of the eleventh chapter of the book of Isaiah was spoken for the benefit of Hezekiah, the son Ahaz, that he might have a high ideal of kingly character, and of the purpose for which a king should reign.

NOTES.

1. *And there shall come forth a rod out of the stem of Jesse.* Although the Revised Version leaves something to be desired, it gives a much better rendering of this verse as well as the other verses of this lesson. When the word "rod" is replaced by "shoot," the figure is at once apparent. From the stricken people of Israel and the desolate land which is a mere stump of a tree, shall arise one with new life and vigor, as a sturdy shoot. *And a branch shall grow out of his roots.* This line is parallel to the preceding. This chapter is a poem of four stanzas, each stanza having fourteen lines. The word "Branch" is begun with a capital letter in A. V., on the theory that it is a divine name. But the allusion is not direct. It would be just as reasonable to begin "rod" or "shoot" with a capital letter.

2. *And the Spirit of the Lord shall rest upon him.* Shall rest upon him to conduct or guide him. The word *spirit* in this line should begin with a small letter, as in the following three lines of this verse. The doctrine of the Holy Spirit, the Third Person of the Trinity is developed in the New Testament. Note the seven characteristics of this spirit with which the Ideal King is to be endowed. The first is a general summary of the others. Then follow three pairs which betoken the complete intellectual and moral development. There should be no comma after *knowledge* as in A. V. *Wisdom and understanding.* Theoretical and practical intellectual ability. *Counsel and might.* The ability to discern the right course of action and the power to put plans into practice. *Knowledge and fear of the Lord.* Intimate acquaintance with Jehovah and reverence for him.

3. *And shall make him quick of understanding in the fear of the Lord.* This line is of doubtful rendering.

Geo. Adam Smith, has it "And he shall draw his breath in the fear of Jehovah," implying a character of great purity and devotion to God. Others think that there has been a mistake by a copyist, and that the whole line should be omitted. This seems the most probable view. *And he shall not judge after the sight of his eyes*, etc. In Oriental countries the king is judge as well as ruler. This ideal king is not to be led astray by outward appearance either in deciding questions for others, or in admonishing his servants.

4. This Ideal King will deal with the weak ones with perfect justice—a course of conduct very exceptional for a powerful judge. On the other hand he will deal with the lawless and wicked with great severity. [In the second half of the verse the word "earth" should be replaced by the word "lawless" or "tyrant," since the latter rendering is supported by some authorities and makes much better sense and preserves the rhythm of the Hebrew poetry.]

5. *And righteousness shall be the girdle of his loins*, etc. The girdle is that which strengthens and sustains. Righteousness and faithfulness or sincerity, the noblest qualities of character. *Reins*. Better, "waist" or "loins," a different Hebrew word from the last word of the preceding clause, but with no particular difference in meaning.

6. *And the wolf shall dwell with the lamb*, etc. The majority of commentators have regarded this picture of peace in animate creation as allegorical—the tamed wild beasts representing evil passions subdued, but Isaiah sees further than the kingdom of Judah and all the kingdoms of the world redeemed from anarchy. The brute creation is to share in the redemption. Perfect peace is to reign. *And a little child shall lead them*. In civilized and settled lands we can scarcely realize the conflict of man with wild beasts. To those who live in terror of the lion or tiger, what a promise that even a little child shall control these beasts of prey!

7. *And the cow and the bear shall feed*. The sense is brought out more clearly when we render "shall graze" instead of "shall feed." Instead of eating flesh, the lion and bear become herbivorous.

8. *Play on the hole of the asp*. How dangerous now even for a grown person near the hole of a poisonous serpent. But then there will be no danger. *Cockatrice*. Viper.

9. This now is to be the state of things in Jehovah's chosen land. But not in Mount Zion alone; but elsewhere as well. *As the waters cover the sea*, is a very inclusive simile.

10. *Root of Jesse* refers to the "righteous remnant" returning from captivity. Not for itself does it stand, but rather as a rallying standard for the people who will come to it. *People*. Much better "peoples." The plural of this word was not in ordinary English in 1611. The Gentiles are the foreigners whom the Jews despised. In Messiah's kingdom they are to be received as a part of the chosen nation. *And his rest shall be glorious*. The resting place of redeemed Israel is to regain its former glory.

DISCOVERY AND FIRST USE OF COAL.

It is said that our anthracite coal fields were first discovered by a hunter named Nicho Allen during the time George Washington was President. Allen encamped one night in the Schuylkill regions, kindling his fire upon some black stones. He went to sleep near the fire, and awoke to find himself almost roasted. The stones were on fire, and anthracite was burning for the first time. A company was organized shortly after this for the purpose of selling this coal, but met with little success. It was taken around to the blacksmith's, but they, not knowing how to use it would have nothing to do with it. Some of it was shipped to Philadelphia by a Colonel Shoemaker and sold there. It was so unsatisfactory that a writ was soon gotten out from the city authorities denouncing the Colonel as a knave and a scoundrel for trying to impose rocks on them for coal. What changes have been wrought in the past century! Philadelphia owes its growth and progress largely to anthracite coal.—*Evangelist*.

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MARRIAGES.

MOGG—CARTWRIGHT—At Alfred Station, N. Y., Oct. 5, 1898, by Rev. H. P. Burdick, Mr. John W. Mogg, and Miss Susie Cartwright, both of Andover, N. Y.

DEATHS.

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

BABCOCK.—At his home in Wirt Township, Allegany Co., N. Y., Oct. 5, 1898, Dea. Daniel Babcock.

A fuller notice appears elsewhere. W. D. B.

CRANDALL.—Charles M. Crandall, was born in Brookfield, N. Y. May 17, 1823, died in Portville, August, 22, 1898.

Mr. Crandall was the oldest child of Dea. E. P. and Electa Maxson Crandall. He came to West Genesee with his parents when he was seven years old. He was married to Miss Abigail L. Main, March 30, 1844. Was baptized by Eld. H. P. Burdick and united with the West Genesee Seventh-day Baptist church, in 1852, of which he was a member until death. He leaves a wife, one son, one daughter, one brother and many warm friends. Funeral at the Portville church. Sermon by Rev. Mahoney. Interment at West Genesee. H. P. B.

BABCOCK.—On Sept. 29, 1898, of a complication of disorders, at his home near Nortonville, Kansas, John Smalley Babcock.

He was born in Clark's County, Ohio, Aug. 12, 1828. At about 18 years of age he experienced a change of heart and became a member of the North Hampton Seventh-day Baptist church of Ohio. Later he joined the Jackson Centre church. In June, 1859, he settled near Humboldt, Nebraska, where he became a constituent member of the Long Branch church, later known as the Humboldt church. In 1894 he came to Nortonville, Kansas, of which church he was a member at his death. He was twice married: first to Eliza Lipencott, second to Sarah F. Randolph. He had been in failing health for about four years, a part of the time a great sufferer. His companion and children gave him the most tender care. G. W. H.

PIERCE.—At the home of her son, Mr. C. J. Corliss, near Milton Junction, Wis., September 15, 1898, Mrs. Olive Pierce.

She was the daughter of Luke and Tamar Lamphere, and was born in Hayfield, Crawford County, Pa., May 17, 1825. At the age of fifteen she was baptized and joined the Hayfield Seventh-day Baptist church. In 1845 her parents moved to Wisconsin, settling in the Rock River community, where they identified themselves with the Rock River church, of which Sister Pierce died a consistent member. She was twice married and leaves four children to mourn their loss. She was respected and beloved by a large circle of friends. The funeral services were conducted by Pastor Geo. W. Burdick, of Milton Junction, assisted by Rev. W. C. Whitford, of Milton. G. W. B.

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THE SABBATH RECORDER of Sept. 26.

Special Notices.

North-Western Tract Depository.

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

DR. ELLA F. SWINNEY and her invalid mother, Mrs. Eliza F. Swinney, have removed from Smyrna, Del., to Shiloh, N. J., to which place all correspondence for them should be addressed.

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

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

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

THE Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois and Kentucky, will hold its next regular session with the old Stone Fort church, Stone Fort, Ill, Oct. 21-23, 1898. All interested are cordially invited to come. OLIVER LEWIS, Sec.

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

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

THE next Semi-Annual Meeting of the churches of Minnesota will meet with the church at New Auburn, Sixth-day before the fourth Sabbath in October, (21st) at 2 o'clock P. M. The delegate from the Iowa Yearly Meeting to preach the introductory sermon. R. H. BABCOCK, Cor. Sec.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 461 West 155th Street.

THERE will be a Quarterly Meeting at East Portville, commencing on the eve of November 11, 1898. We expect that Rev. Geo. Kenyon, of Hebron, Pa., Rev. W. D. Burdick, of Nile, Rev. O. S. Mills, of Richburg, and the pastor of the Shingle House and Portville churches will be present. We are praying for the presence of the Holy Spirit and an abundant blessing. Let all the people come. J. G. MAHONEY, Pastor.

THE Seventh-day Baptist South-Western Association will hold its Eleventh Annual Session at Fouke, Ark., commencing at 10 o'clock, A. M., Nov. 24, 1898.

Business will be conducted according to the Associational Rules of Order.

G. M. Cottrell is appointed to preach the opening sermon. L. F. Skaggs, alternate. An hour each will be assigned to the Missionary, Tract and Educational Societies; also to the Woman's and Young People's Societies, if they are represented.

Executive Committee,

S. I. LEE, President.

