

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDER.

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### PREACHING TO THE "TIMES."

**I**N actual fact "times" are less variable for the purposes of a preacher than is commonly supposed. Steamships and railway cars differ materially from the conveyances they have superseded, but their passengers have, as men and women, undergone no corresponding change. The carnal mind is still enmity against God. Man is still so ignorant that he needs a great Prophet; so guilty that he needs atonement; so rebellious that he needs to be defended; so wayward that he needs to be "established" and kept by the mighty power of God. Nor does the enemy of our souls discover or invent a great deal. Satan is a finite being. He has not materially modified or improved his devices since the beginning. Worldliness in our time is in substance the same as before the Flood. If you study the history of our first parents' temptation, you will see how few improvements the tempter has effected in all these thousands of years. Study the temptation of our Lord, and you will see that the policy tried on him is still the diabolical policy applied to man. To sow the seeds of distrust of God and confidence in self; to point out easy roads to elevation on Satan's plan; or to lead men into self-destroying presumption—this is, even now, as then, the aim of Satan in all the agencies he establishes, and in all the movements he inspires.—*Dr. John Hall.*

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BABCOCK BUILDING

PLAINFIELD N J

# Sabbath Recorder.

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

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ULTIMATE success or failure do not depend upon circumstances outside of men so much as upon the purposes within men. What we are, coupled with what we determine to be, determines the character of life and work. Men gain what they really determine to, in part at least. Much that is called determination is only weak desire, wish, dream. Bunyan sent a stream of light from his dungeon. A cobbler at his bench may attain more of all that is manly and Christ-like, and of heaven, than a man born to the purple of opportunity, means and privileges. Make the most and best of yourself where you are, waste no time in complaining or despairing, because you are not somewhere else. Not where we are, but what we are, is the great question.

In making the most and best of yourself, "by the grace of God," hold yourself well up to your highest standards of excellence and attainment. Few things are worse for a man than to fall below what he knows to be right. This soon lowers his standard, weakens his purpose and begets self-distrust. Failure to reach and hold up to high standards ought to be spurs to effort. When you fail, do not despair, nor sit down to moan. Let temporary defeat mean renewed effort. There can be no permanent defeat for the man whom God leads. Do not think that new fields and opportunities will bring success, if you have not made success where you are. When you have filled the place you are in, full and well, you have good ground to expect that you can fill a larger field. The best evidence that you can be entrusted with greater work is that you have done the lesser work well. "Thou hast been faithful over a few things, I will make thee ruler over many things."

THE New England Sabbath Protective League has protested against the Sunday evening concerts, introduced by Mayor Quincy, of Boston. The Mayor seems to be as indifferent to the protest as the League does to the protest of the Bible, and of the Lord of the Sabbath, Christ, against the false claim that Sunday is the Sabbath of the Bible. If the League may complain of the Mayor, what shall we say of the Bible and the League?

THE Maine State Sunday-school Association, held at Skowhegan recently, passed resolutions concerning "the appalling increase of Sabbath-breaking," and calling for the enforcement of the state Sunday laws. The folly of such appeals is emphasized by every fact of history. New England began life with the strictest of Sunday laws. Under such laws "the appalling increase" of disregard for Sunday has come, and yet this "State Association" appeals to the dying laws to save the declining Sunday.

THE Presbyterian Synod of New Jersey held its annual session on the 18th of October. From the *Evangelist* we learn that much attention was given to the subject of Sabbath-[Sunday] observance. In addition to the report of the Committee upon that subject, an

address was delivered by Rev. Israel W. Hathaway, D. D., Secretary of the American Sabbath Union, and resolutions adopted, both from the report of the Committee and of the Committee on Sabbath-school Work, urging pastors and elders to still more careful instruction of the Sabbath-schools and young people as to the binding obligation, as well as the inestimable value of the Sabbath, and its sacred observance.

THE Synod of Michigan held its annual session on the 11th of October. Two sentences from the report from the *Evangelist* read thus: "The evening was given up to addresses on Temperance by Rev. J. A. Adair, of Marlette, and Rev. L. B. Bissell, of Monroe, and on Sabbath-observance by Rev. J. M. Barkley, of Detroit. It is to be hoped that those who needed these addresses were present, but the majority of the congregation were probably already convinced."

It is a noteworthy fact that very few of the representative annual meetings of the various Protestant bodies have made any mention of Sunday-observance, in any way. Knowing that the tide of holidayism is resistless, they seem to deem silence the best policy.

FIGURES published by the *Standard* show that St. Paul, Minn., is a Roman Catholic city. Counting all Protestants, including Unitarians and Jews, gives an aggregate of less than 24,000 church members, while the Roman Catholics show 38,500 population. The exact number of Protestant communicants is 22,550. This is about one-sixth of the population of the city.

SPEAKING of the power of the saloon in the matter of Sunday-observance, J. F. Hill, Corresponding Secretary of the Permanent Committee on Temperance, of the Presbyterian General Assembly, lately said:

Year by year more imperious becomes the demand of the saloon that the weekly rest-day be given over to its vile uses; and alas! it seems that of those who should be the defenders of the Sabbath, a larger number than ever before are ready to discuss terms of capitulation.

ABUNDANT evidence that the friends of Sunday have little faith in its success on religious and Biblical grounds, is furnished in the fact that they appeal so constantly to the civil law for its rescue. A correspondent of the *Defender*, writing to that paper for information about Sunday laws, said:

It makes me sad to think that in good old New England one has got to sit down and let evil reign supreme. There is something wrong somewhere. Either the laws are not what they should be, or else those in positions to execute them are in league with those that break them.

The "wrong somewhere" is in the idea that Sabbath Reform is a question of civil law. It is a question to be settled by God's Word. Even Sunday cannot be saved by civil law, much less the Sabbath. Evil will rejoice in "reigning supreme," so long as Christian men increase its power by relying on decayed civil law foundations, because they fear to trust the Sabbath-question to God's law and religious conscience.

FULL information of the causes antecedent to the late trouble with the Indians at Leech Lake, Minn., indicate that the primary cause was the illegal sale of liquor by white men to the Indians. It is the old story of the curses which our civilization carries to sav-

ages. The writer was familiar with similar wrongs done by "traders" to the Indians in Wisconsin, in the early days when it was a territory. Injustice, wrong and outrage go with the accursed traffic everywhere. "If war is hell," whisky is perdition.

THE following extract closes an appeal to Presbyterian churches for financial aid, made by the American Sabbath Union, and published in the *Evangelist*, Oct. 20:

Many lines of work are now vigorously prosecuted by this Association. First to secure for the laboring man his right to a day of rest by the closing down of mills and factories from Saturday night until Monday morning, a very large number of which throughout the country are, some occasionally, some habitually, in full operation on the Sabbath-day. By a careful estimate, some three millions of laboring men are obliged by the corporations of this land to labor on the Sabbath-day. Against this evil, the American Sabbath Union is using its best efforts, and in many cases has been successful. We are also doing what we can to prevent Sunday baseball playing, Sunday excursions, the abuse of the Sunday bicycle, and various other forms of Sabbath-desecration which are in disobedience both of the law of God and of the state.

We are engaged in effecting state organizations, state Sabbath Associations.

The legislative department is an important branch of our work, securing the enactment and enforcement of proper Sabbath laws.

Perhaps the most important department is that of Sabbath Literature. We are overwhelmed with calls for literature for free distribution, for which we are powerless to respond for want of means.

The general apathy concerning the decay of regard for Sunday could not exist, if the full meaning of the foregoing facts was realized. The evident explanation is that the majority of the people have little faith in Sunday, and do not see any hope of saving it. That there is no hope of saving Sunday from pleasure or business is clear to the careful student of the situation.

WE have no fear but that truth will finally prevail. Truth is God's thought, the child of God's purpose. It must succeed. But since human choices can hinder that success in each individual life, and in specific times and places, the apparent progress of truth is slow. The greater fear comes for the men who reject truth, or, being commissioned, to make it known, fail to fulfill their high commission. At this point, and here alone, is there ground for anxiety concerning Sabbath Reform. The Word of the Lord abideth forever. Not one jot or tittle shall pass from the law, or fail from truth until all things are accomplished. But the indifference and negligence of men—Christian men—to whom the defence of truth is committed, and to whom truth, *i. e.*, the law of God, appeals, if continued, will work grievous evil to them. Truth will triumph; but the men who heed it not, or, knowing it, reject it, win ruin to themselves.

THE *Louisiana Sun*, Hammond, La., contains notice of a sermon on "Holiness and the Sabbath," lately preached by Pastor G. M. Cottrell. It was suggested by an article in a holiness paper on "Fussing over Impossibilities." In this article the writer claimed: (1) It was impossible to keep identical time in different longitudes; (2) A trivial thing in the sight of God to bother our brains about; (3) That the spirit of the command is observed in keeping one day in seven; (4) That Christians recognize one day in seven, and this one day should be the one set apart in the country in which we live. These points

were answered wisely and well. The sermon closed as follows:

Therefore, the relation of holiness to the Sabbath is that of twin brother or sister, the one involving the other. The holiness doctrine is sometimes brought into disrepute by the imperfection evident in the lives of those who profess it. Often they treat the Sabbath as a matter of indifference. Sometimes they will study it and accept it. We don't want less holiness, but more of the Bible type. It is not sentiment, feeling or noise, but perfect love and obedience, doing God's will as declared in his Word and endorsed by his Spirit. It is not simply a question of days, but of loyalty to our Lord, and, rightly conceived and accepted, may become an element of great power and spiritual blessing; as many have found it.

#### NO SUNDAY SABBATH IN THE NEW TESTAMENT.

Rev. Dr. Henry C. Vedder, writing concerning a C. E. topic, "Keeping the Sabbath," in the *Examiner*, said:

It is unfortunate that the word Sabbath should be used in this topic. What have we as Christians to do with the keeping of the Sabbath? The Sabbath was Jewish, and was a part of the law that was but a shadow of things to come, and passed away with the old dispensation. Christians do not observe the Sabbath, they observe the Lord's-day. This is not a difference of names only, as might be supposed, for the institutions differ radically. The idea of the Sabbath was rest; there is not a word about worship on the Sabbath in the Old Testament. The idea of the Lord's-day is worship; there is not a word about rest on the Lord's-day in the New Testament or the early Christian literature—Tertullian is the earliest of the Fathers to inculcate rest from labor on the first day of the week. Neither the New Testament nor the early Christian literature confounds these two days; they are always treated as distinct; and not until Alcuin, in the ninth century, do we find the idea that the obligations of the Fourth Commandment were supposed to be transferred to the first day of the week. Calling of the first day of the week "Sabbath" is as late as the seventeenth century, and was done by the English Puritans. Nothing but confusion and mischief has come of this confounding of things that differ.

We commend the above to the thoughtful people who suppose that Baptists follow the Bible in keeping Sunday or in rejecting the Sabbath.

#### IS THERE A "FIRST DAY OF THE WEEK"?

At various times we have shown the folly of the claim that the phrase, "First day of the week," as it occurs in the New Testament is an incorrect translation. This effort to evade the claims of the true Sabbath is a modern invention, which has been seized upon by a small class of men, who desire to find the name Sabbath connected with Sunday. A copy of *The Way of Faith*, Columbia, S. C., Sept. 14, 1898, is before us, in which Geo. D. Watson writes at length on this point. Mr. Watson makes rather awkward work in trying to handle the Greek phrase *μια των Σαββατων*, which he insists should be translated, "The first day Sabbath," instead of "First day of the week." In this he condemns every standard translation of the Greek New Testament ever made, whether in English or any other language. But this charge of ignorance, on the part of the translators, is made by Mr. Watson with as much ease as a school-boy condemns his fellow in a ball-game contest.

A few others, whose knowledge of Greek seems to consist in obtaining the superficial definition of words from the lexicon without entering into the deeper knowledge of the genius of the language, or the nature of the passages translated, have attempted this method of escaping from the facts in the case. Every Greek scholar will smile at the assurance, born of imperfect knowledge, which Mr. Watson's announcement of the ignorance of the translators and revisers of the New Testa-

ment evinces. The English reader can see the fallacy of this claim by noting the following facts:

The Hebrews named no day of the week except the Sabbath; this was both named and numbered. It was so prominent a feature of the week that it was made the starting point from which the other days were numbered.

Out of this conception grew the idioms which numbered each day as "First," "Second," "Third," etc., from the Sabbath and in its progress toward the next Sabbath. This conception carried the idea of ownership of the days of the week by the Sabbaths between which they came and went. This thought and the idiomatic expression growing from it, is yet found in Hebrew references to the days of the week. To aid Mr. Watson, we refer him to the Hebrew Prayer Book in which the order of the lessons is indicated as we have explained. There he will find the Hebrew, *Hayom yom rishon bashabbath*.

("This day is" one towards, or of, the Sabbath-day) translated in the heading of the lesson so described: "Psalm for the first day of the week." Examples may be found on page 80 of the Prayer Book by Singer, London, and published for use in the United States under the sanction of the late Chief Rabbi Nathan Adler. The Greek writers of the New Testament followed the idea and the idiom of the Hebrew as nearly as the language would permit. Adopting the Greek "genitive," (possessive), construction, they wrote: *Mia toon Sabbatoon*, which our careless and ignorant translators, according to Mr. Watson, render in the exactly equivalent English, "First day of the week." Mr. Watson's assertion is the product of ignorance and not of even ordinary scholarship.

It is another futile effort to escape from the plain truth of the Bible, confirmed and exemplified by Christ, Lord of the Sabbath, that the seventh day of the week is the Sabbath of Jehovah. Mr. Watson's claims have found no standing among Greek scholars, and never will.

#### THE Y. M. C. A. AND THE WAR.

The week of prayer for the Y. M. C. A.—Nov. 13-19—recalls the gratifying fact that the Association has been active, and helpful, in many ways, during the late war.

At one time the Army and Navy Commission had seventy tents in the field, each a complete Young Men's Christian Association, under the charge of one hundred and fifty secretaries. The tents were large and airy, forty by sixty feet, and were open every day from 8 A. M. to 10 P. M. Facilities for correspondence were provided free, at a cost for some time of \$1,000 per week to the Committee. Secular and religious papers and magazines were received regularly and kept on file. There were given away sixty thousand Testaments and Bibles, sixty thousand army and navy hymn books, ten thousand "Medical Rules for Camp life," and tons of tracts, books, magazines, etc. Gospel-meetings and Bible-classes were held on Sunday and frequently during the week. The tents were open at all times for the use of chaplains, and services were held frequently by evangelists and others. The Evangelistic Committee, through its Chairman, Mr. Moody, has kept a force of evangelists at each of the camps, and their work has been peculiarly blessed.

Accommodations were provided for sailors at Key West and other ports. Naval vessels

and transports were visited, meetings held, Bibles, hymn books and reading matter and stationery were distributed freely. The secretaries were regular visitors to the sick and wounded in camps and hospitals, and were a means of communication between home friends and the suffering and the dying. The homesick and discouraged soldier boy always found a sympathizing friend, to whom he could tell his tale, in the person of the secretary. Nearly all the secretaries were sick, many were sent home, some are still in the hospital, and one died; but the places of those unfitted to continue the work were taken by others as they were needed. Tents and secretaries accompanied the soldiers to Cuba, Porto Rico and the Philippines. The cost of the work when the army and navy numbered three hundred thousand men was \$500 per day. The address of the National Committee is No. 3, West 29th Street, New York.

#### LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

##### LETTER IV.

#### GENERAL PREPARATION FOR THE MINISTRY.

Having written something of the nature of the ministerial office, we are better prepared to inquire what things are requisite to success in discharging its duties. We speak here of the office in all its relations, and not simply in respect to preaching; because certain fundamental principles underlie the office as such. It is not possible to become a successful preacher of the gospel unless the elements of character which underlie the office of the ministry are developed in the preacher and applied in his work.

The preacher must be a devoted Christian. One may learn how to deliver sermons, or read essays on religious themes, without regard to his spiritual culture; but one cannot preach—speak forth—the gospel of Christ, whose soul has not been renewed by its power. The spiritual life of the preacher must be warm and bright with the divine presence, or he cannot bring life and light to those who are in sin.

The preacher is not simply a medium. He cannot act like a telegraph wire, and transmit heavenly messages to others, while his own soul is cold and lifeless. He is rather a living agent. He receives the truth, is regenerated by it, and guided by the Holy Spirit in his work. In this way he becomes, as the psychologists say, in touch with God. By his human nature and experiences he is also in sympathy with men. Knowing by these experiences, and by observation, what men need, and what he has gained, he is prepared to teach and to lead them to the living fountain. If he be unconverted the divine life cannot come into his heart; much less can it pass through him and enlighten others. If he be impure within, his spiritual hands would defile the spotless garments of righteousness were he to attempt to exhibit them to others.

If the preacher be dull and uninterested, cold and passionless, he can never arouse and vivify those who sit under the shadow of death. *Like always produces like*, and although truth is the great agent in converting men, its power is lessened, if not practically annulled, when it is uttered by one who is not loyal in his own life. Therefore we repeat that it may be emphasized, deep piety, resulting in holy living, is the first essential

to success in the work of preaching the gospel. It may, perhaps, be granted that the truth sometimes leads men to righteousness when uttered by unholy men. In rare instances, and where the character of the man is at the moment unknown, this may occur. But such an exception, if it were well attested, would only prove the truth we have just stated. The character of the man would soon become apparent, and the truth presented by him would lose its power, being perverted by his own unrighteousness.

#### THE HELP OF THE HOLY SPIRIT.

No one can contemplate this demand for holiness on the part of the preacher, without exclaiming, as did Paul, "Who, then, is sufficient for these things?" No one can be sufficient of himself alone. God has graciously ordained to meet our deficiencies and supplement our wants through his Holy Spirit. No amount of personal attainments can suffice if the presence of the Spirit be wanting. This help is the one essential thing, without which all other attainments are of little value. It is the power which sanctifies every gift and warms every thought into life. It is thus that the divine Father aids his children to do his divine work.

Prayer is the appointed method through which we are brought to the place where the Spirit can aid us. Hence the necessary connection between prayer and successful work in preaching. This connection is a vital one. We do not mean forms of prayer, but rather the spirit of prayer. There may be apparent devotion in repeating forms of prayer, and yet no real praying. The most earnest and efficient prayers are not always uttered in words; perhaps they never are. The "silent breathings" of the heart are always heard and answered. The helpfulness of prayer as related to ourselves comes largely because it teaches us to rely on God and his promises. It opens the heart to receive the waiting Spirit, and the mind to understand the truth which otherwise remains hidden. True prayer not only asks for wisdom and help, but the soul uttering it is brought into vital faith and trust in Him who is the source of wisdom and help. Petition which asks for that which has been promised and expects to receive it is true prayer.

#### SPIRITUAL CULTURE ENABLES US THUS TO PRAY.

The highest attainments in this, as in other directions, come only as the result of spiritual culture. By this we mean, in the largest sense, the development and enrichment of spiritual life. The processes of culture will vary somewhat in different cases, but no one can attain it who does not seek it always, and in every experience. This point will be discussed farther on, but we urge upon your attention the truth that he is unable to pray, in the fullest sense, whose spiritual life is weak and uncultivated. An invalid with shrunken muscles cannot do the work of a stalwart man. An uncultured spiritual nature cannot even pray as it ought, much less do the work of a master in the pulpit.

There is one most efficient means of obtaining this culture, which is within the reach of all. It is meditation; the inward contemplating of our relations to God, and truth, and duty, and destiny. This withdrawing of the soul within itself, to think and consider, is coming into personal communing with

God, the world being for the time sent away. Hindering influences are removed, and we talk with God face to face. All true meditation on religious themes is talking with God. In this way the preacher must become familiar with God and with the great questions that are involved in our relations to him, until acquaintance begets strong faith. Through this holy communing the heart finds out its own wants, and learns, first of all, how to pray for help. It learns how full and free God's blessings are bestowed, and thus learns to ask and expect great things of him. By such meditation the soul is made sensitive and keenly alive to the divine presence, and to the divine impressions.

#### RELY ON THE SPIRIT MORE THAN ALL ELSE.

The help which the Holy Spirit supplies is the essential help. All other helps are practically helpless without this. All attainments unsanctified and unguided by the Spirit are like weapons in unskilled hands, or armor on shoulders too weak to bear it. The somewhat popular notion on this point—it cannot be dignified with the name of belief—is too vague and incredulous. Many people talk of the "helping Spirit" in a way which proves that they have no real faith in the Spirit as a power, present help and an efficient guide. When such men pray for the guidance of the Spirit, they do not really expect it will guide them. They repeat the prayer, and then go on relying only upon themselves. They seem to think that it is enough that they have asked for help, and that it is not necessary to give themselves up that they may be led. Such men often have purposes and plans and undue self-reliance, or self-righteousness, which forbid them to receive help for which they ask.

There is a state of comparative passivity into which the soul must throw itself when praying for help and guidance. This is not indolence, but willingness. It is in fact, as well as form, saying, "Thy will, not mine, be done." No specific rule can be given by which one can throw himself into that state at will. The ability thus to do must come through training and culture in faith and obedience. That culture which results in making one's whole life a state of willing receptivity, and which is farthest removed from spiritual indolence, is the state most conducive to power and efficiency. The Spirit comes to one in such a state, overshadowing and possessing him. Through such an one the Spirit speaks, and such an one obeys the Spirit as Shakespeare bade the players do, when he said, "Speak the speech, I pray you, as I pronounce it to you." Having gained in a greater or less degree this habit of receptivity, you will have gained corresponding power over men, and corresponding favor with God.

#### THE JESUITS.

"The Jesuits are at the head of the great Catholic Mission in this land."—*Tablet*, July 20, 1872.

"It is good, too, for us to be here in England. If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible."—*Cardinal Manning*.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

#### Popular Bible Study.

The Union Bible Classes of Chicago, founded by Mr. Moody and taught by Mr. W. R. Newell, have surprised most people by their extraordinary success. These classes are held in various parts of Chicago on different nights. The class at the Englewood Baptist church last night crowded the large building to its utmost capacity. There are about 1,500 members in the Englewood class alone.

There is nothing particularly startling or brilliant in the plan upon which the classes are conducted. The purpose appears to be a double one,—to make the Bible familiar and at the same time to disclose its most important lessons.

To the end that the student may be familiar with the Sword of the Spirit and know where to find what he wants upon short notice, each chapter is given a brief heading which will be a sort of catch phrase to suggest its contents, "a peg to hang the memory on." It is expected that the pegs will be cast aside in time as the person becomes familiar with the chapters themselves. Each student is required to read the Scripture assigned for the following week's study from one to seven times, according to its value for the purpose of the lesson. The hour is spent in a rapid fire of questions and homely straight-forward illustrations of the essential lessons to be brought out. A brief telling anecdote is frequently fitted in, questions of the day receive passing application, but the main target of the speaker's fire (as it is of the Bible's) is the personal life of the Christian before him.

The method is admirable in its simplicity, in the thorough manner in which the speaker digests his material and in the intense practical earnestness with which he drives his point home. It is the kind of Bible class that naturally issues in a revival of religion. The same kind of class might be conducted with profit in any town, village or home, and any resourceful, consecrated pastor or layman could qualify himself to conduct it.

#### The Moody Colportage Library.

This series of books is a sensible and practical effort to meet the dangerous flood of cheap, bad books upon its own ground. Yellow-colored literature has been so plentiful and cheap that the phrase "dime novels" long since became current for that class of books. Now Mr. Moody proposes to meet the price and at the same time furnish the best literature for building up a noble character. The books are attractively bound in paper, and offer quite a range of subjects from stories to sermons by the leading preachers of to-day.

We heartily commend the proposition of the President of the Young People's organization as recently published in his department of the SABBATH RECORDER. We hope our young people will take up the sale of these books, and of our own books in connection with them. Putting the sermons of Meyer, Spurgeon and McNeil into the homes and hearts of this country by the written page is truly evangelistic work. It seems to us that three good purposes may be served by taking these books from house to house. First, they will be a spiritual blessing to those who read them. Second, a little money will be

earned which may be used in advancing the cause we love. Third, an entrance will be gained into homes which have been, perhaps, neglected heretofore. The way will often open to the religious conversation for which many hearts are secretly hungering.

From Actress to Evangelist.

So read the announcement of the revival meetings which were about to begin at the United Presbyterian church.

Well, there were some things about the actress which did not commend themselves to at least three of the hearers. There were various artificial mannerisms which were probably the survival of stage life. She attacked rather too freely those whose methods and ideas did not agree with her own; and it would have been a good deal better if she had taken off her hat in the pulpit. (Perhaps this last is a mere matter of taste. It would seem a reverent and gracious custom for all at least who take a leading part in public religious services, to stand with uncovered head. However, we will not insist upon this point for fear that, in the controversy which might arise between us and various feminine friends, the main thought will be lost sight of.)

In the brief, pointed and spirited after-meeting to which the Christian workers were invited to remain, one forgot her mannerisms in the presence of the wise advice which she gave and the deep spiritual purpose which she manifested. You have doubtless heard the same thoughts expressed in different forms, but they can hardly be repeated too often. "I have no cut and dried methods," she said, "We want the Holy Spirit to lead and we must be out of his way. The work will be of no permanent value unless it is of the Spirit. I want to see results which will be in existence ten, twenty years from now. If they pass away quickly, it will be manifest that the work was of the flesh. Come to the afternoon meetings; do not say—you business men—that you cannot. You can if you are managing your own business. It will be hard for you to take your proper place in the evening unless you have the preparation of heart from the day. Let everybody come. Let this be a place of welcome both for the neglected rich and the neglected poor; the Lord is the maker of us all. Be cordial and warm-hearted; take an interest in the souls of others. The best fruit is hand-picked. When I was a little girl, I used to ask my father why he did not shake the tree instead of picking the apples one by one. His answer was that it bruised the apples to fall to the ground, and bruised apples would not keep."

#### PIOUS WARFARE.

To the Editor of the SABBATH RECORDER:

Those who have followed in the American papers the anti-ritualistic controversies over here in the Church of England, will perhaps already have heard about the very boisterous meeting held last Sabbath eve (Oct. 28) in Exeter Hall. It was a "Great Protestant Demonstration," in the interest of the "Crusade" against ritualistic practices in the English Church at the head of which is Mr. John Kensit, a Low Church publisher and bookseller, who has become notorious through his open opposition to ritualism wherever he finds it. A singular thing about the meeting last Sabbath eve was that, while it turned out to be one of the most noisy and absurdly uproarious meetings, it marked a change in

Mr. Kensit's policy, at least for the present, since at the close of the meeting he read a letter which he had written to the Bishop of London, in which he promised to cease making disturbances and to confine himself to reporting cases of "illegalities" to the Bishop, it being understood that the Bishop would thereupon put them down. When, therefore, the leader in the strife agrees to a policy of peace, it looks as though the latter methods would prevail. Nevertheless, while we who are out of the fight cannot but deplore the disgraceful scenes which in many cases have marked Mr. Kensit's crusade, we sympathize entirely with that side in the conflict which he represents, and we also feel that peaceful methods will prove entirely inadequate as long as the present composition of the English Church continues to exist. A church professedly and by law established as the church of the nation, it contains two (and more) parties, each large and influential in numbers, diametrically opposed in doctrine and spirit; and the clergy, who are of course placed in authority, are by an apparently large majority leaning decidedly in the direction of extreme ritualism and what are really papal doctrines and practices. What the outcome will be unless one or the other party succeeds soon in converting the other is not hard to see. There must be a fight of one sort or another, and something will have to break. The present tension cannot very long continue, it would seem.

At the meeting last Sabbath eve, Exeter Hall was densely crowded with people, both friendly and hostile to the purpose of the gathering. At the outset, Mr. Kensit, the chairman, announced that all who disturbed the meeting would be turned out. But he did not know how hard a contract he had undertaken. One man made a disturbing noise, and the stewards were ordered to put him out. Another similar case was in like manner ordered to be dealt with. This resulted in two free fights to start with, and after a little there was a general tumult, so that it was ten o'clock before the meeting was fairly under way. The police had to be sent for and only with difficulty could the semblance of order be attained. While the police were dealing with the disturbers, who seemed to be well-dressed people, a hymn was given out and the audience tried to sing it; but the interest in the fight was too great, and after a mournful attempt at a verse or two the song of praise had to give way before the enjoyment of the hardly praiseworthy goings on. There was a great deal of talking backwards and forwards between speakers and audience, and the whole thing was most disgraceful.

There seemed to be two different disagreements. The disturbing crowd were opposed to the meeting and proved exceedingly troublesome, in spite of the statement made by Mr. Kensit that there were present "five hundred young Christians who were not going to let the meeting be trifled with." Then when, later, Mr. Kensit announced his more peaceful platform and read a rather tame letter from the Bishop of London, and his own reply to it, in which he seemed to back down a little from his position of aggressive hostility, it was clear that the meeting was not thoroughly satisfied with that way out. It is an easier thing to start an angry movement than to control it after it has become well under way. While Mr. Kensit was reading the

letters the people were fairly quiet, but afterwards the uproar began again and he could not explain the position he wished now to take, and soon, in a tumult, the meeting broke up.

This is one of the beauties of an Established Church! How splendidly it exemplifies the spirit of Jesus is apparent to all! Reference was made in the meeting to the fact that for these principles which the High Church party are now contravening, "our forefathers were content even to be burnt." But there is no stake now-a-days. It is needless to pose as martyrs. This is an age in which the followers of Jesus ought to speak the truth, or what they believe to be the truth, in love. Let the Establishment be done away with and, so far as possible, let the state enforce no religious principle or observance as such. Then let the truth make its way by its own power. Our attitude ought to be that of Gamaliel toward all doctrines and practices except such as touch man's duty to his fellow-man. What is of God will in the end prevail. If the High Churchman and the zealous Evangelicals over here were wise, they would see that instead of fighting each other, they might do better to fight in Parliament, side by side for Disestablishment; they, however, both cling to the state and would like to have it enforce each their own ideas. Poor human nature!

WILLIAM C. DALAND.

LONDON, 2d November, 1898.

#### STILL PURSUING.

BY ANNIE L. HOLBERTON.

Hast failed to reach the lofty height  
To which the soul aspires,  
Have cares untold or sorrow's blight  
Shattered the heart's desires?  
Yet never count the purpose vain,  
Nor worthy effort lost;  
Life's higher aim is ever gain,  
Fourfold the price it cost.

If fair prosperity deny  
The wealth by others won,  
And earthly blessings passing by  
Thy empty hand may shun,  
Though ever yet the chastening rod  
Seems reaching forth to chide,  
Still firmly place thy trust in God  
And bravely stem the tide.

The soaring wings that bear thee up  
Are stronger for their flight,  
The gleam of hope in sorrow's cup  
Will lighten grief's dark night.  
Is noonday past, resume thy task,  
The day grows cool and calm,  
The eve may bring the good we ask,  
To weary souls a balm.

IN one of the streets in the neighborhood of the famous London Bridge there has for some time been carried on an industry peculiar even to that city of curious and crowded occupations, namely, an eelskin leather factory. Here are prepared and manufactured an interesting variety of articles from the skin of the common eel. By means of numerous complicated processes the skins in question are manipulated until they resemble and would be easily taken for leather, although of a more glutinous and pliable nature. In one specialty this strange substance is cut into long, thin strips and plaited very closely together for whiplashes and to cover portions of the handles of more expensive whips. Certain kinds of lashes and harness laces are also made from such skins, combining flexibility and toughness.

MORE than armies and navies and foreign conquests, our country needs homes in which Christ sits as he sat in the home of Bethany, and hearts full of impulses to "overcome evil with good."

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### A RARE ALMANAC.

In a dwelling-house at the village of Milton, Wis., the writer lately rummaged an old fashioned chest filled with newspapers and pamphlets that had been preserved by the family during the last sixty years. He fortunately discovered a unique specimen of Seventh-day Baptist literature, called "The Protestant Sabbath Almanack for 1834." It is complete in every part, nearly 5 by 7¼ inches in size and has 32 pages. The paper is somewhat brown from age, and the words, even in the smallest type used, are very distinct. It was published at the office of the *Protestant Sentinel*, in the village of Homer, Cortland County, N. Y., by Dea. John Maxson, the editor and proprietor of this denominational organ.

In the issue of the *Sentinel* for May 23, 1833, is an article stating, "It is proposed by the editor to publish an Annual Register, entitled, the 'Sabbath Almanack,' to be devoted to the sanctification of the Sabbath, as a divine requirement and moral duty, and exclusively devoted to no particular denomination of Christians; but will endeavor to do justice to all by presenting different views entertained in Christendom on this subject, with their various objections and arguments; and the subject of the institution, perpetuity and sanctification of the Sabbath defended from Scripture, reason and historical sketches and testimony of ancient and modern writers, with other interesting matter; calculated for the meridian of the different principal cities in the Northern and Middle States."

In the issue of July 31, of the same year, appears a full notice of the Almanac for 1834, No. 1, from which the following sentences are taken: "This work is now in press, and we can furnish our friends and agents any number they may order on short notice." "We shall propose for our friends who will assist us to dispose of them, to write us as soon as convenient, as the edition must be governed by the amount of sales." "Tract Societies that have been waiting for some time for their anticipated numbers, might subserve the cause of truth, afford a small encouragement to the press, and be remunerated in the sales for their expenses, should they order it." "As we have been to much expense to prepare for this publication, we hope our friends will patronize it liberally." It could be obtained for \$3.00 per gross, or almost twenty-one cents per copy. The work was advertised in the paper for sale at its office until the middle of the next spring. In the succeeding volume and in the number issued Oct. 22, 1834, the editor states that he disposed of 30,000 copies of the Almanack. In the previous notice he had promised that the first number of this publication would be followed by others, in which the subjects of "the change of the Sabbath under the Christian dispensation, with the evidences and arguments for and against it, and much interesting, historical and miscellaneous matter," will be presented. But in the article under the date last given, he writes, "Some of our friends will doubtless be disappointed in not seeing this season a Sabbath Almanack for 1835." "Our capital will not admit of advancing cash for the paper and labor, and waiting for the return from sales."

The first page of the Almanack that was printed and sold, contains, besides the title already given, the representation of the front side of a finely constructed church, surmounted by a low square tower on the center of the roof. Along the frieze is the motto in capital letters, "Remember the Sabbath-day." On the ground are three female figures with the wings of angels, one filling a pitcher from a copious stream running over the steps to the entrance of the church. Beneath the illustration is a passage from Ezek. 47: 1, "And, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down." The other two figures are pouring water from pitchers on the roots of thrifty grapevines, climbing tall columns supporting at the corners the upper front portion of the building. Underneath all is the sentence, "The influence of Sabbath instruction, which flows from the house of God, waters the institutions of religion. Morality, Literature and Liberty."

The calculations in the almanac proper for each month, as well as for the whole year, were furnished by G. R. Perkins, the mathematician. In the introduction an address is made to the readers on "the great and increasing disregard of holy time," which is followed by testimony respecting the "Profanation of the Sabbath," taken from the reports of several leading religious bodies of America. "The Nature of Moral and Positive Institutions," is somewhat briefly discussed on parts of twelve pages.

The subject of "The Christian Sabbath" is treated fully, occupying by far the largest share of the work. It begins with the quotation: "Give up the Sabbath—blot out that orb of day—suspend its blessed attractions, and the reign of chaos and old night will return." Then the author states: "Our present object will be to condense the evidence of an existing Sabbath by divine appointment, and show that it was given in paradise, held and observed," through succeeding ages, "and extended to all mankind." The argument presented, which is largely historical, is arranged under these subdivisions: (1) Patriarchal Sabbath; (2) The Sabbath under Mosaic Dispensation; (3) The Sabbath under the Christian Dispensation; (4) The Sabbath after the Resurrection; (5) Practice of the Apostles; (6) Doctrines of the Apostles; (7) Change of the Sabbath. In the conclusion, among the nine pointed questions laid before "our pious readers," are found the following: "In keeping the first day of the week as the Sabbath, in obedience to the Fourth Command, agreeable to the Scriptures, is it not clear that I violate a provision in the law of the Sabbath, which requires the seventh?" "Is not the church, in contending for this change without Scriptural authority, chargeable with violating the commandments through traditions, and answerable for unhappy dissensions among Christians, and the awful profanation of the Sabbath, which threatened to annihilate it?" "Will God hold me guiltless, when I knowingly neglect to correct an error in my life?"

With the items of "Aspects and Miscellany" that appear opposite different days in each month, the following observations on the Sabbath, printed in italics, are intermixed: "And on the seventh day God ended his work which he had made, and he rested on

the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made. The seventh day in order of the week was added solely for a Sabbath. This is according to created nature. And Pope says, "He who would pervert the laws of ordersins against the eternal cause."

God in great wisdom has sanctioned the observance of the Sabbath by his own example, to give it the highest possible honor, and recommend its observance to our first parents as a prelibation of heavenly rest with God, when their probation should end.

"Let your evenings be spent in the pursuit of some profitable books [said for the closing days of February]. Be a little careful, or you may be tempted to tend your sugar works on the Sabbath; and so gain a dollar or two, show a contempt of God's authority, and give evidence that the fear of God is not before your eyes [presented under the first twenty days of March]. Mark what I say: Those who are truly religious love God's law, and would keep the Sabbath holy if no other person were living.

"This is what the Lord hath said: 'Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake today, and seethe what ye will seethe, and what remaineth over lay up for you to be kept for the morning.' God, who wrought a miracle to feed his people, wrought a special one that the Sabbath should not be profaned (will not suffer it now with impunity) by the thoughtless or covetous. Well may it be said to such as plead, at present, necessity for secularizing the Sabbath: 'How long refuse ye to keep my commandments and my laws.' The industrious and prudent will, on the sixth day, find they have the bread of two days. Some persons take an opportunity on the Sabbath to view their farm, examine their fences, or the state of vegetation [said in May]. But how preposterous is such a course. 'Remember the Sabbath-day to keep it holy' is the divine injunction. Sanctify it to the Lord for religious instruction and spiritual improvement, or it will not prove a blessing.

"Labor first interdicted in England on the first day [in] 1202, in Scotland in 1203, by the injunction of the church. At this time the dominical day was observed from the ninth hour on the Sabbath (so called) until Monday morning, by order of the Abbot of Flay.

"Journeying is pleasant this time in the year [the last of June]; take care that you do not place yourself in the way of temptation to travel on the Sabbath.

"Preparations are now making [the beginning of July] for haying, and many will labor so hard at this time as to unfit themselves for acceptable service on the Sabbath. This should be avoided. The Sabbath has duties no less important than the six foregoing days. Fine weather is expected about this time [the last of July], and the harvest crop bends down its head and invites the sickle. If you are not careful you will be in danger of encroaching on the Sabbath, and plead that the harvest comes but once a year; and the crowd of business is some excuse. But says the Lord, 'In seed time and in harvest thou shalt rest.'

"The most pressing reasons for business form no plea for violating the law which was written with the finger of God, pure, holy, perfect. God has cut off the plea for Sabbath-

breaking in securing crops. 'Please let me alone, sir; can I not do my work on the Sabbath without injuring you?' 'No, sir. Ye bring more wrath upon Israel by profaning the Sabbath. Every man who profanes the Sabbath contributes to draw down the wrath of God on the whole country, and national punishments are felt by the whole community, and the land mourns for this crying sin. If you fear God, if you love your neighbor and your country, keep holy the Sabbath-day.'

"Long journeys now [the first of October] are commenced. Start in season to get through before the Sabbath commences, unless you can be induced to put up on the road. Be careful that, to save a dollar, you do not go with a guilty conscience. Be consistent with your profession, and be abroad what you wish to be considered at home; for if your friends are unacquainted with your conduct, God is omnipresent, and we cannot hide our sin from him. Better tarry one day longer from home, with a clear conscience, than to return on the Sabbath to the breach of God's law, the wounding of your own conscience, the disgrace of your Christian character, the confusion of your friends, and the injury of your children, who may take license from your example. In works of necessity and mercy our Saviour has given his example. Go thou and do likewise.

"Young persons sometimes are in the habit of visiting on the Sabbath [warning for December]. This is a very pernicious practice, unless made necessary in the performance of duties required by our holy religion. Then let your conversation be such as becometh the sacredness of the day, or you may disturb the pious meditations of some kind friends, and tempt them to do injustice to their better feelings."

#### SUNDAY AS VIEWED BY BUSINESS MEN.

Excerpts from a paper presented at the session of the American Sabbath Tract Society, in connection with the Seventh-day Baptist General Conference, Aug. 28, 1898.

BY WALTON H. INGHAM.

Mr. Ingham said in part, "Sunday is viewed by the average man in business as a convenient time, so far as his business matters are concerned, to ascertain 'where he is at.'

It is the opportunity the merchant takes to read the story the sales-slips have to tell of the previous week's business, and to plan for an increase in their number in the week to come.

During the past four or five years, Sunday, as well as the other days of the week, has been chiefly used in devising ways to meet his obligations, and in delaying, if possible in preventing, the awaiting assistance of the sheriff in the further management of his affairs. . . . I expect the Tract Board wishes me to state, in a few words, the result of my observations of business men in their attitude toward Sunday and Sunday-observance, and incidentally of their religious views as they touch the Sunday-keeping world and Sabbath-observers.

A limited experience confined largely to that branch of mercantile life engaged in the general store and the clothing trades may make my observations somewhat incomplete, if, however, they are not imperfect.

Briefly then the average man in business cares little about Sunday or Sunday-observance one way or the other. It is a matter of indifferent concern to him and to which he therefore gives little thought. Probably his view of the day is not unlike that of the world about him; a time for social recreation, or such use as may suit his inclination. As for a feeling of Sabbath-observance it rests lightly upon him. It is an article not kept in his stock and a matter in which he does not deal.

Even those business men who aid in sup-

porting charitable or missionary enterprises, as well as those who engage actively in religious work, all such treat Sunday with conventional courtesies only, apparently yielding it a prefatory regard for the sake of those whom they seek to influence, while the average merchant, in such passing thought as he gives to the religious nature of the day, construes the declaration 'the Sabbath was made for man,' as a literal warrant that he is the beneficiary of its most liberal interpretation.

If the business man's wife or his children choose to attend services on Sunday, all good and well. He has no objection, and their attendance will thus fully meet all the demands expected of his house in the matter of its religious observance.

If his business is fairly successful he generously contributes to the support of the local church with the feeling that this support will not be overlooked by its members in their supply of store needs in his line. He believes in reciprocity, but is in business for revenue only.

Sunday is all right in its way, however. He is satisfied when the day comes around. That is a time, if his business permits it, he can use in drives, in excursions, in gatherings, in good times generally, but as for a pronounced feeling of sacredness of the day and a personal observance of it he has long since dismissed this matter as unimportant; possibly he may shun the isolation or prominence which such action would call forth.

It is perhaps a good thing for those who enjoy it, an excellent custom for women and children; and he earnestly commends the practice of strict Sunday-observance when applied to his neighbor's noisy children. With its many restrictions Sunday has, however, in his eyes, a certain negative virtue; in most states laws compel his competitors to shut up shop.

The disregard of Sunday so generally shared in by those about him, and so much in evidence even by those who pretend to its observance is gradually but surely producing in the heart of the business world a growing prejudice to the consideration of a Sabbath in any form, as well as begetting an indifference to the claims of religion.

The pious fiction of Sunday as the 'Lord's-day,' so commonly preached by the average minister and so generally disbelieved in by his constituents is, together with some other influences, contributing to a conviction on his part that there is much that is meaningless, if not insincere, in church practices. That Sunday, now so little regarded as sacred even by its friends and that little growing less, lacks Bible support altogether, and as for him he will have none of it. While he may be clever in speech and apt in trade, the man in business is quick in his perceptions and equally just in his conclusions. He feels that the mass of the people with whom he has business dealings care little about Sunday except for appearances. These conditions are producing in the commercial life of to-day surely an indifferent if not even a deadened conscience.

No less an authority than Mr. Marshall Field, of Chicago, was reported recently to have said that the conscience of the business world to-day is less keen than it was five years ago. Certainly less than it was ten years ago, and the sad feature of it was the fact that the condition was growing worse rather than bet-

ter. While the impersonal nature of so large a share of the mercantile business of to-day—the identity of the individual members being swallowed up in the concern—may account for somewhat of this condition, to two other causes can be ascribed a considerable portion.

One of these causes is the feeling on the part of the man in trade that the average customer is unreliable and inclined to misrepresent. That he looks upon sharp practices with the merchant in much the same light he does upon questionable dealings with a railroad company; that his word as to values in competitors' places of business cannot be relied upon, and that his assurance to return and purchase the goods he has requested to be laid aside is not once in ten times fulfilled.

A second cause is found in the effect of the struggle for mere existence in business. It has become a struggle in which body, mind and soul are made subordinate to the one great aim in trade, a success; to make the 'business' greater than its competition.

To this end the average retail merchant becomes all things to all men that he may obtain the larger returns. But the great business world is not Godless, far from it. Its conscience needs quickening. Its heart beats warmly and responds promptly to calls for help. It will feed the hungry, clothe the naked, bind up the fallen; it only demands that the hungry be deserving of food, the naked entitled to be clothed, the fallen worthy of help. It may be selfish, perhaps even mercenary, but it is candid. It respects you for what you are, not for what you wish it to think you are.

It believes in the gospel of Christ, but it entertains a low estimate of many of its professors. It asks for works, not for faith; for results, not for professions. It uses Sunday for business, or pleasure, or gain; in exceptional cases only for religious observance or even church attendance.

In this it but conforms to the common custom of the people generally; they also hold the day in very indifferent regard. . . . What does the great business world think of Seventh-day Baptists and other Sabbath-observers? Little or nothing as a denomination. As individuals it yields them the full measure of regard to which their worthiness entitles them. It respects them, it may even seek their services, for work well done in firm adherence to their profession.

What may Sunday-observers expect of the man in business? 'Taffy,' if they continue to patronize his establishment and to buy his wares. A smile if their amusing efforts at 'rescuing the Sabbath,' in closing up some small shop or fining an occasional street vender, continue to measure the extent of this 'rescue,' with a not altogether suppressed feeling that their whole work is a farce. What can Seventh-day Baptists do to influence the business world and help revive its deadened conscience? They can first of all live Godly lives. They can in the second place plant the standard of Christ's teachings and his Sabbath wherever they go. Plant it by the voice and writings of him who has been chosen by the people and commissioned by this Board to lead in our work. Plant it by the devoted lives of our missionaries and evangelists who are preaching the whole Bible and are pleading for it an honest hearing. Plant it by the earnest labors of our pastors whose example and words may count so much in the lives of those who, for a few years, are under their guidance. Plant it by the willing sacrifices of our teachers who are seeking for their pupils not only high mental attainment, but deep Christian character. Plant it in hamlet and city by your life and mine in consistent Sabbath-keeping, and in so doing expose the unscripturalness and shallowness of Sunday-observance, as well as refute the conscienceless assertion that 'it doesn't make any difference.'"

## Missions.

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

THE Secretary is now in the Western Association. The trip from New York to Hornellsville was a very pleasant one. The day was delightful, the train first-class, and everything conspired to make the journey enjoyable. We all know how picturesque and lovely is the scenery along the route, over the mountain spurs, up the Delaware valley, down the Susquehanna and up the Chemung. It was too late in the season for the bright and beautiful autumn hues which paint the forests in their loveliest robes, yet something of their splendor was left. The leaves were fast falling, and led us at times to feel that "the melancholy days of autumn had come, the saddest of the year." As the ripened leaves were falling to the ground, having performed their mission of the year in the growth of the trees and in maturing the fruit, so ought we to do our work and be ripe and ready for the harvest of death.

THE first Sabbath was spent in the morning with the Hartsville church. A beautiful day, a pleasant ride from Alfred with Bro. Dighton Shaw, and the bracing air, all contributed to prepare one for the morning service. There was a larger congregation than usual, and the people gave excellent attention to the presentation of our missionary interests and work. A short time was given to a missionary conference. The item of greatest interest to them was the contemplated uniting with the Hornellsville church in a joint pastorate, and in securing a pastor. The advantages and disadvantages were considered to some extent, but there appeared to be a strong desire to have a pastor. We trust the arrangement will be made to the satisfaction of all concerned, and will prove a blessing to both churches. In the afternoon it was our pleasure to preach to the Hornellsville congregation. There are quite a number of young people in this congregation, composing, we judge, the larger part of it. Several of them are teachers in the public schools of the city. Pastor M. B. Kelly, of the Second Alfred church, who is supplying the Hornellsville church, was present, also Mr. Shaw, who is supplying at present the Hartsville church. Our interests as a people in Hornellsville are very important. They should be maintained, strengthened and enlarged. With a good, strong pastor located there, we do not see why we should not have a self-supporting church in a few years in this large railroad town. In the evening, though a stormy one, there was a large attendance of our people at an informal meeting held at the home of Mrs. J. E. B. Sautee, to consider and mature plans for a joint pastorate with the Hartsville church. A committee was appointed to confer with the Hartsville people. It is hoped that definite arrangements will soon be made, and a pastor called. The Secretary expects to be at the Quarterly Meeting next Sabbath, November 12, held with the church at Main Settlement.

AS ONE takes a survey of our churches, he notes that there will be quite a change in pastors this fall or coming winter, in the West and in the East. How many churches will be affected in the seeking after and in the settling of pastors is not yet known, but probably

there will be quite a disturbing wave. May the Lord direct in the matter and it all work to the highest good of the churches, pastors and our cause as a people. It is hoped that our churches will be large-hearted and broad in their views in regard to the adequate support of their pastors. A salary should not be figured down to just what will barely house, feed and clothe them and their families. The people of our churches do not live as they used to live. Their homes are differently furnished, the expense of living is higher because the manner of living and moving in the world is different. The people should desire, and so provide for their pastor and family, that his home and his living shall be as good as their own. There is another consideration that is too much overlooked in the support of a pastor: For him to be efficient, strong and up-to-date in his preaching and work, he must have food for his mind. He must have books, literature, and frequently attend conventions, religious assemblies and ministerial associations, which serve to make him a strong, a live, an efficient and well-posted minister and pastor. All this costs something, and he should be able to have these indispensable advantages. The people reap the benefit of it all. A pastor should not be handicapped in his work for his people by anxiety and worry about the financial demands which he must meet, and how he shall make the debit and credit accounts balance at the end of the year. Again, it is right and just that since he has put so much capital in himself, to prepare himself to be a minister and a pastor, to have such an income on that invested capital and such pay for his work that he can lay up something for a rainy day and for old age. He has the right and duty to do that very thing, as much as the farmer, a mechanic, or the merchant, or any business man in his church or congregation. It is frequently said that ministers are poor financiers. That is not true. I unhesitatingly say, and stand ready to make the assertion good, that on the whole ministers of the gospel are the best financiers among men. On the salaries they receive, in the buying of everything, in meeting the financial demands which come to them in their position and work, no members of their congregations, be they farmers or business men, can do better than they, and, in most cases, not as well. It is a shame that any capable and true pastor among us should have to go into secular pursuits, or outside of our people to get a living, when he is so much needed in the work which we are trying to do. On the other hand, no pastor or minister should have such high notions of a living that he is not willing to be moderate, common-sensed, and self-sacrificing for the good of the churches and the cause of the Master.

THERE is a grace which is not counted enough and sufficiently emphasized among the graces of the Spirit and of a Christian life—that is, the grace of liberality. Liberal giving for Christ and his kingdom, Paul teaches us, is a grace, as much as humility, or patience, or charity, or any other of the sweet graces. There is probably no grace that brings so much good to men and the cause of the Redeemer, and to the giver, as this grace. It is, indeed, more blessed to give than to receive. How many are losing this blessing. How many are not cultivating this grace.

Christian people as a rule are not giving according to their ability, or commensurate to the blessings they receive. Many do not increase their giving in proportion to their increased ability to give. Some do, having in greater measure the grace of liberality. We knew a Christian brother once, who was giving five dollars for the support of the gospel, and that was no doubt then according to his ability. In a short time his property and resources doubled, yet he was giving the five dollars, simply that and nothing more. His means tripled and quadrupled, yet it was the five dollars. He did not grow spiritually, but lost spiritual life and interest in the cause of Christ. Are there not many whom God has increased in material resources who are yet giving the unvarying and everlasting five dollars, when, in view of the needs of Christ's kingdom and the blessing which they ought to receive, should be giving their tens or twenties, their fifties, and even their hundreds, into the treasury of their Lord. He is a poor steward of God's abounding mercies who lavishes freely and largely upon himself and his family, in their home and pleasure, and, if there is anything left, give a bit of it to the Lord. He certainly knows little or nothing of the grace of liberality in the support of the gospel of Christ. My brother or sister, "as you abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us [Paul] see that ye abound in this grace also."

THE question of missionary work in Cuba, Porto Rico and the Philippines remains as yet unsettled, the different societies interested having taken no positive action. The United Brethren have announced that they expect to look at the field and probably enter it; but their definite course is undecided. The Southern Baptist Convention and the American Church Missionary Society propose to re-establish the work commenced before the war. At an informal conference held in this city last week between the representatives of a number of the missionary societies, especially the Home Mission Boards, and several Cuban gentlemen, three of them professors in the University of Havana, the question of education for Cuba was brought up. It appeared from their statement that the whole system of education is at a very low ebb, and that it will be no easy matter for the government to establish even the recognized secular school system. With regard to the entrance of distinctively Protestant schools and, in general, of Protestant work, the statement was made by these gentlemen that in the higher classes they would be welcomed most cordially. The most ignorant, and it must be remembered that seventy-three per cent are illiterate, would probably oppose the Protestant movements, under the powerful influence of the priesthood. The middle class, including still a section of this illiterate element, would probably be indifferent at first, but as they see the advantages resulting would give a cordial reception to any such enterprises. It has become evident that definite action can scarcely be taken until the political situation is somewhat cleared. In response to a number of inquiries, the United States officials have deprecated the going to Porto Rico of Americans, until the government there is well organized. With regard to Cuba the situation would probably require still more delay.—*The Independent.*



**Woman's Work.**

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

**COMFORT.**

BY MARGARET E. SANGSTER.

Comfort one another,  
For the way is growing dreary,  
The feet are often weary,  
And the heart is very sad.  
There is heavy burden-bearing,  
When it seems that none are caring.  
And we half forget that ever we were glad.  
  
Comfort one another,  
With the hand-clasp strong and tender,  
With the sweetness love can render,  
And looks of friendly eyes.  
Do not wait with grace unspoken;  
While life's daily bread is broken;  
Gentle speech is oft like manna from the skies.  
—The Silver Cross.

SINCE reading our Secretary's Report of the meeting of the Missionary Board, and the steps taken by them for the enlargement of our work in China, we surely can take courage and pray still more earnestly that a teacher may hear the Master's call and be able to say, "Here am I, Lord, send me." Surely some one or more among our consecrated young people must be led in answer to prayer to give themselves to the work.

"THE American Bible Society, by request, recently furnished the Emperor of China with 400 copies of its publications, and the Shanghai Mission Press has furnished copies of 160 different books of its list. A curiosity to know what is in our Sacred Books has been awakened in the minds of many of the officials and the *literati*, and the general demand has so increased that the three great Bible societies issued at least 1,000,000 of Scriptures or portions. The exact figures for the American Bible Society were 404,916 copies."

"THE one condition on which the heathen are to be given to the Lord, and the uttermost parts of the earth are to become his possession, is prayer. 'Ask of Me.'"

PRAYER is not simply asking, it is also receiving. If in our daily petitions to God we can shut out the world and, alone with our Father, open our hearts to him in earnest prayer, we have the promise that "whatsoever you shall ask the Father in my name, he will give it you."

**MISSIONARY RESULTS.**

Extract from "The present situation in China," by Rev. Henry V. Noyes.

In 1800 not one native Christian; ten years after, a Chinese scholar helping translate the Bible at the risk of his life; now, through missionary effort, the Bible welcome to the Emperor's palace, and distributed throughout the land; a true medical science and 300,000 patients treated annually; a thousand well-managed schools with a very complete set of text-books; the art of printing with movable type; a Chinese type writer; a newspaper press; valuable periodicals and general literature; more than seven hundred churches with more than eighty thousand members.

We have heard the wish expressed that China might be sliced up and handed over to those European powers that are only too ready to prey upon her. Is it not a kinder and a more Christian wish and prayer that her people who, with all their faults, have many redeeming qualities, may be touched with that divine life which means salvation; that God himself will lift the nation up out of the miery clay, set her feet upon a rock and establish her goings?—*Missionary Review*.

For the Shut-Ins:

**"IN THE BEAUTY OF THE LILIES."**

BY MARY LOWE DICKINSON.

Here is a little personal gossip, dear invalid friends—you who are shut within the home walls. I am going to tell you a bit of a story.

A while ago a lady whom I had not seen for years came to my home, and though the day was one in which I was such a miser of moments that I was inclined to look upon any one who took one of them as a pilferer of precious things, I went down to the parlor; and there I forgot all about the flying moments in my conversation with the charming friend, who said, "I have always wanted to see you again. Years ago, when I was thinking about writing, you were the person who encouraged me, and told me that I certainly could do it. And I went home and tried, and I have had the sort of success that has found place for my articles in such periodicals as the *Atlantic Monthly*, *Harper's*, etc. My work has almost always been founded upon the story of the needs and suffering of the poor."

And I knew as I listened that this work had done great good, and in my heart I felt thankful that the words had been said that stimulated this young writer to attempt her noblest task.

I looked forward through the crowded days and said to her, "If I could have what you have written I could find time at night, perhaps, to read your stories, and I should get great pleasure from knowing you and, through you, the poor for whom you have worked." Not long after, a brown paper parcel came. In it was the scrap-book that contained the stories of this friend, and as I read them my heart was very much touched by one account of a dear lady who visited the wards of a hospital, where many sick and wounded men lay suffering in the heat of a burning August day. The lady carried in her arms a great treasure of pond lilies, spreading out their white waxen leaves, and showing their glowing hearts of gold, and she said, "I brought them because I thought they would make a coolness and brightness in the heated noon-time." She put them on the pillows, and in the wasted or fevered hands, and the whole place was fragrant with the beauty of the lilies, and the sweetness of the gracious woman's deed. And other days she came, and sitting in a low rocking-chair in the middle of the room, she sang to those men the songs and hymns their mothers sang to them in the childhood that was far away. And the story goes on to tell more of this beautiful ministry, and, as I read it, it made me think, as so many things do make me think, of the dear shut-ins, and I said to myself, "I will tell them this little item of personal history, and maybe they will like it. And then I will tell them, besides, that I wish all through the weary days I could send them words as cooling, and restful, and fragrant, and pure, as are the lilies when they come up from their watery bed."

And then I had another thought, too, that your lives, a good many of them, are like the water lilies. You know the long stem that bears the lily up to the surface has its root away down in the dark and mud and slime under the deeps of the water. I said, "Many of them are pure and sweet, and beautiful to all who come in contact with them, and yet the root of their life is down under the deep waters, and among the hard things to bear,

and the hard things to do." If we could only think of the pain and the suffering, and the heat, and the unpleasant surroundings, and all the things that make life hard, as the bed out of which lily hearts may come, and with our hidden hearts golden and glowing, just climb up slowly through the deep waters, until the soul should open out all white and lovely, under the full sunlight of God, would it not pay for all we have to bear?

And that is what is coming to many of us. That is what I wish might come to us all.—*The Silver Cross*.

A HINDU, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ;" then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the Spirit, and his inner life was nourished without the help that comes from "the communion of saints."—*Missionary Review*.

**WOMAN'S BOARD.**

October Receipts.

|  |          |
|--|----------|
| Woman's Board Aux., Coloma, Wis., Teacher Boys' School...  | \$ 5 00  |
| Woman's Missionary Aid Society, Brookfield, N. Y., Teacher Boys' School.....   | 10 00    |
| Woman's Evangelical Society, Alfred Station, N. Y., Tract Society; \$3.31, Susie Burdick, \$1, Boys' School, \$5.....                      | 9 31     |
| Mrs. A. A. Clarke, Brookfield, N. Y., Teacher Boys' School.....  | 10 00    |
| Woman's Board Aux., Little Genesee, N. Y., Susie Burdick, \$5.25, Board Fund, \$3.....   | 8 25     |
| Mrs. C. H. Threlkeld, Memphis, Tenn., Teacher Boys' School.....  | 5 00     |
| Woman's Evangelical Society, Alfred, N. Y., Susie Burdick, \$14, Boys' School, \$2.20, Teacher Boys' School, \$88.50, Yung Yung, \$15..... | 119 70   |
| Ladies' Aid Society, Berlin, N. Y., Teacher Boys' School.....  | 5 00     |
| A friend in Connecticut, Teacher Boys' School.....   | 5 00     |
| Mrs. L. A. Hutchinson, Bradford, Pa., Teacher Boys' School.....  | 2 00     |
| Mrs. R. A. Parker, Chicago, Ill., Teacher Boys' School.....  | 3 00     |
| Mrs. F. S. Chipman, Teacher Boys' School.....  | 50       |
| Wm. M. Chipman, ".....   | 25       |
| Mrs. Sophia Crandall, ".....   | 75       |
| M. Alzina Saunders, ".....   | 50       |
| Mrs. J. L. Shaw, Milton, Wis., Teacher Boys' School.....   | 2 00     |
| Woman's Benevolent Society, Leonardville, N. Y., Tract Society, \$15, Susie Burdick, \$15, Missionary Society, \$15.....                   | 45 00    |
| Sale of Photo's of Mr. and Mrs. Rogers, Teacher Boys' School.....  | 6 25     |
| Sale 1 Photo, Dr. Palmberg, Medical Mission.....   | 25       |
| 3 " " Susie Burdick, Shanghai Mission School.....  | 75       |
| Title for Teacher Boys' School, Milton, Wis.....   | 30       |
| Mrs. S. E. R. Babcock, Nortonville, Kan., Teacher Boys' Sch.....   | 5 00     |
| Sale of Chinese Bookmarks, Teacher Boys' School.....   | 75       |
| Total.....   | \$244 56 |

E. & O. E. MRS. GEO. R. BOSS, Treasurer.  
MILTON, WIS., Nov. 8, 1898.

**SUNDAY WITHOUT AUTHORITY.**

The *Christian Endeavor World* is responsible for the following:

What authority have we for keeping the first day of the week as the Sabbath-day? and is it true that the Catholics were the first to change it from the seventh to the first day of the week?  
F. R. M.  
BOSTON, Mass.

No, it is not true. The change was made in very early times, probably during the lives of the apostles themselves. The New Testament gives only a hint or two in regard to it, but it is certain that the early disciples, unwilling to celebrate the day on which our Lord lay in the grave, turned instinctively to the day of his resurrection. If the change was made in accordance with any authority except the tacit assent of the apostles and the heads of the church, no record of such authority has come down to us.

Each time the *Endeavor World* answers questions concerning Sunday it grows more cautious and less positive along the lines of orthodox Sunday-observance. The *RECORDER* has had occasion to know that the *Endeavor World* does not wish to enter into the consideration of the fundamental issues which are involved in the Sunday question, even though it is being pushed by its own correspondents and questioners into the out-going tide of disregard for Sunday. The above is summed up in a "probability," and a "hint," which serve only to cover the evasion of the real facts. Sunday reform will not thrive on such food as that.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

HAVE you a dear, kind, affectionate, sympathizing friend? Who is it?

TO WHOM, on earth, do you tell all your little secrets, your trials, your hopes, your love affairs?

PERHAPS you have a number of friends in whom you confide all that is near and dear to you. Is your mother among that number?

IF you have a mother living, and do not confide in her, then there is something the trouble somewhere. Perhaps it is in your mother, perhaps it is in you, perhaps it is in both.

NOW I HAVE in mind here, young people who live at home, not those who may be separated far from parents; but those who come and go home a dozen times a day, and who are constantly under the influence of the home circle. I firmly believe something is wrong, when under these conditions there is not an exchange of confidences between child and mother.

PERHAPS you think your mother has no interest in your "love affairs," for example. You are mistaken, my friend. No mother is ever too old to have interest in the "love affairs" of anyone, much more her own child. Then you fear she will call your affairs silly. What if she does? She knows she was young once herself, and while she calls you silly, she yet has a soft place in her heart for you in your life as you pass through the same experiences which she now looks back upon as silly in her life. If she merely calls you silly, never you fear; tell her all about it, just the same. She will be more than pleased to hear.

POSSIBLY you have an idea that she will object to a continuation of your actions. Why do you have this idea? It must be because you feel that there is something about them that she will not approve. Why will she object? If that is the way you feel, surely you should ask her advice. Frankly and lovingly tell her all about yourself; and if she then objects, you may be sure she has a good reason for it, and she in turn will be confidential with you and give the reasons for her objections. She will not object, I am sure, except for, in her judgment, your own best welfare.

POSSIBLY you have not been brought up to be confidential with mother. If that is the case, I am very sorry indeed. However, it may not be too late now. You just try for six months the plan of making your mother your nearest confidant. You may have as many others as you please, I do not care how many, and if at the end of the half year you find it a failure, then you may give it up. Mother's heart is always ready to receive a child, even if she herself is at fault for a separation, especially if she is not aware that she is the one to blame. It is my opinion that if every child should make a complete confidant of its mother in regard to anything of interest concerning "love affairs," there would be no run-away marriages, and half of the broken-hearted girls and boys would not have to pass through such an ordeal.

## BIBLE READING.

BY LEONA HUMISTON, HAMMOND, LA.

Experience has taught me that it is much better in our daily Bible readings to have some special topic, and study that; not simply read in the Bible each day because we have pledged to. One plan might be to take the Daily Readings as given from our Sabbath-school lessons and C. E. topics. By following this course we are much better fitted for the Sabbath-school and the C. E. meetings. These readings I have known to prove very helpful when chosen as the readings for family worship. Reading the Bible by course helps one to become better acquainted with the Bible as a whole, and is very beneficial.

Since joining the C. E. Society, some eight or nine years ago, and pledging to read the Bible daily, I have learned to love its teachings as I never did before. To me it is no longer a mysterious book, so far beyond my comprehension that I dread to read it, though there are many things between Genesis and Revelation that I do not understand; but this only makes plainer the fact that it is the word of God. I love to take the Bible now and study it, not simply read it; study to know the will of God and to hear and heed his gentle commands.

I receive the greatest blessing from Bible study when I see that something is retarding my Christian growth and development, and study the Word on that special topic, and I always find there is a way of escape, a sure remedy for each of our besetting sins. We should "strive to study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." Christian Endeavorers, do not read the Bible simply because you have pledged to, but learn to love its sacred pages. When you go to your homes to-night, before you go to rest, take down that blessed Book of books, and, knowing better than any one can tell you what you need most for Christian growth and development, turn to your Concordance and hunt up some of those references; possibly you can read but one or two to-night, but do that much; it often surprises one to see how much one little verse contains.

I have been wondering of late if it would not be well for us in our Bible study to follow the plan of the minister who, upon his first Sunday in a new parish, preached an excellent sermon, the next Sunday he preached the same and the third Sunday the same. By that time the deacons of the church came to him and told him that his sermon was very good indeed, but they wanted a change. Why did he preach the same one right along? His answer was, "Brethren, as quick as you put into practice the teaching of this sermon you shall have another, until that time I shall preach this sermon."

Endeavors, don't we read the Bible oftentimes and then go and do as we please? In future let us take a verse or chapter and study its meaning and put into practice its teachings, then move on to find another truth and duty.

"Knowledge is power," is oft though falsely said;  
Knowledge unused is condemnation dread;  
But knowledge given forth to others' need,  
Is such a power as I now crave indeed."

AFTER all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color, and value from that.—*J. R. Lowell.*

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

I write to you again from the Sunny South, Texarkana. Part of the city is in Arkansas and part of it in Texas. I wish I could tell you of some of the things I have learned, and of the people I have met on this journey. First, a man said, "Hello Saunders, where you going? Started South? Say, do you know we have a minister who is killing our church dead. He talks the prayer-meeting to death, and talks his Bible-class to death, and we don't know what to do." This man is a member of a large city church. I said, "A man may not be skilled in getting other people to talk, but he is blameable if he does not give them a chance, and that I had heard of such cases before." Another man in talking of C. E. Societies said, "What would you do if the Corresponding Secretary of the Society never attended its meeting?" I said, "If she cannot, it is one thing; if she will not, it is another. If she will not, I should try and get her consecrated, and if that could not be done, then put her out, and elect one who would serve the C. E." I wish any of our societies which have made changes in their secretaries would report them either to Secretary Shaw or to myself. Our Annual Letter should go out by Dec. 1, and any correction in our list of Secretaries we shall be glad to receive this month. Yours in the work,

E. B. SAUNDERS.

OUR President is on his way to the far Southwest, for his fall and winter work.

By the time this paragraph appears in print he will doubtless have begun his public gospel services.

LET us all in our daily devotions, in the "quiet hour," give at least half a minute every day to prayer for him on his new field.

FEW of us have any idea of the magnitude in miles of the field where our President is now working. The distances when compared with the East and Middle West are almost startling.

SUPPOSE you get a good geography with railroad maps and select a route from your home to Fouke, Ark. Then look up the distances and find out what it would cost you to make a trip down there to help a week in the gospel meetings. Few of you could afford to make the journey.

BUT no matter how far away in miles, you can be present with your prayers, your sympathy, and your interest. Now possibly Saunders may not see this paragraph. I hope not, for I want to suggest that about one thousand of us who have met him, spend ten minutes and two cents and write him a letter; I mean each one of us write him a letter. Suppose that he should get one thousand letters in the next two weeks, I am sure he would at least do no worse work.

NOW HE is a man who will have no time to read long letters unless you have something to say. Let the letters be short, cheery and earnest. Now if you think this is a good idea, please do your part of it, and do it right away. If you think it is not a good idea, please write me a letter setting forth your reasons for your view of the matter.

Most of us have something to do with putting in the winter supply of wood and coal. At least we know about it, and understand what it means. How about your supply of soul fuel for cold seasons which are apt to chill the spiritual life of your society? Have you been putting in an extra amount for the "blizzards" of sin that are likely at unexpected times to sweep over your prayer-meeting gatherings? Do not leave all the work of chopping wood and carrying coal to the pastors or to the prayer-meeting committee.

SOUTH-EASTERN ASSOCIATION.

| Name.              | Corresponding Secretary.  | Whole Number. | Money raised last year. |
|--------------------|---------------------------|---------------|-------------------------|
| Salem.....         | Miss Clelie Lowther.....  | 62            | \$ 49.70                |
| Middle Island..... | Mr. Roy Randolph.....     | 46            | 15.00                   |
| Lost Creek.....    | Mr. M. B. Davis.....      | 38            | 22.00                   |
| Salemville.....    | Miss Ester S. Walter..... | 56            | 6.75                    |
| Buckeye.....       | Mr. Guy Davis.....        | 31            | .....                   |
| Roanoke.....       | Mr. Ahva J. C. Bond.....  | 41            | 12.00                   |
| Black Lick.....    | Miss Annie Cottrill.....  | 26            | 2.50                    |
| Green Brier.....   | Mrs. R. F. Clarke.....    | 30            | .....                   |
|                    |                           | 330           | \$107.35                |

HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH?

IT DID NOT COME THROUGH THE NEW TESTAMENT.

(Sunday is used as equivalent to "First day of the week.")

Sunday is mentioned in the New Testament but eight times. Six of these times are in the Gospels, and all refer to the same day. These references are as follows (Revised Version):

"Now late on the Sabbath-day as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28: 1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, bought spices that they might come and anoint him. And early on the first day of the week they came to the tomb, when the sun was risen." Mark 16: 1, 2.

The day is also named in Mark 16: 9, which is an addition to the genuine Gospel. Nevertheless we count it as one of the eight times.

"And on the Sabbath they rested according to the commandment. But on the first day of the week they came unto the tomb, bringing the spices which they had prepared." Luke 24: 1.

"Now on the first day of the week cometh Mary Magdalene, early while it was yet dark and seeth the stone taken away from the tomb." John 20: 1.

"When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

All these references are to one and the same day. They show that on that day the news of Christ's resurrection was brought to the disciples. They show nothing more.

They do not state that Christ rose on that day; even the added passage, Mark 16: 9, only states that Christ, being risen, appeared on Sunday morning. On the contrary, Matt. 28: 1 states definitely that when the first visit to the sepulchre was made "late on the Sabbath-day," Christ had risen already. This accords with the prophetic test of his Messiahship, which Christ made in Matt. 12: 40.

The Bible never associates Christ's resurrection with the observance of any day. It says nothing about commemorating the work of

redemption by observing any day. It makes no comparison between the "work of Redemption and the work of Creation," as to which is the greater or more important. The reasons which men give for observing Sunday are not found in the Bible. They do not come from God's Word, nor from his Son, our Lord and Saviour.

SUNDAY IN THE BOOK OF ACTS.

The first day of the week is mentioned but once in the Book of Acts.

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 6, 7.

The popular supposition is that this meeting was held on Sunday evening, and that the breaking of bread was a "celebration of the Lord's Supper." There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, now called "Saturday" evening, and hence Paul and his companions traveled all the next day. If to avoid this dilemma, the Roman reckoning be supposed, then the main item of the meeting, viz., the "breaking of bread," took place after midnight, and hence on the second day of the week.

The time when this meeting was held is thus given by Conybear and Howson:—Life of St. Paul.

SUNDAY IN THE EPISTLES.

In all the Epistles of the New Testament there is but one mention of Sunday. Here is the lone passage:

"Now concerning the collection for the Saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come." 1 Cor. 16: 1, 2.

This is claimed by some as an order for a public collection, and hence indicative of a public meeting on that day. There is abundant evidence to the contrary from scholars of repute. We make place for one quotation.

Meyer says, *παρ ἑαυτῶ τῆθεω, par heautoo tithetoo* cannot refer to the laying down of money in the assembly. His translation is: "Let him lay up in store at home whatever he succeeds in," i. e., if he has success in anything, let him lay it up, i. e., "what he has gained thereby," in order that gatherings be not made when I shall come." Comments on 1 Cor. 16: 1.

No translation has been made, or can be made, which indicates this as a public collection.

And this is all the New Testament says about Sunday.

IT CAME IN ON A NO-SABBATH BASIS.

To show how the way was prepared for the introduction of Sunday, the reader is asked to recall the fact that a separation began between the Jewish and the Gentile elements in the Christian church early in the second century. The latter element soon became prominent, and a corresponding corrupting of Christianity took place. This corrupting

process was especially destructive in the matter of the Sabbath, through a system of no-Sabbathism born of heathen philosophy. The central idea in this no-Sabbathism was that Jehovah—God of the Jews—and Creator of the material world, was a weak and inferior deity. As such he could not make laws that were binding on any but the Jews. Therefore the Ten Commandments and the Old Testament were of little or no account to the "true Gnostics," as the so-called "Christian Fathers" styled themselves. From this conception of the God of the Old Testament sprang No-lawism, No-Sabbathism and Anti-Judaism. These taught that there was no sacred time under the gospel, and thus a gradual undermining of the Word of God, and of the Sabbath, was carried on.

Sun-worship is the oldest and most widespread form of Paganism. It abounded in Asia and Egypt centuries before Christ, and was very popular in the Roman Empire during the first four centuries of the Christian Era. The Sun's-day festival was growing in favor and prominence among the Romans when Christianity began its course westward. As no-Sabbathism broke down regard for the law of Jehovah, it was easy and natural that the heathen Christians should find an analogy between their long-standing worship of the Rising Sun and the worship of the Risen Christ. Out of this analogy grew a combination of the Pagan Sun's-day festival, and the resurrection festival, the latter being a product of sentiment and philosophy, and not of Scripture. No claim was made for a divine law in favor of Sunday, nor for it as the Sabbath. No-Sabbathism gradually destroyed the one, while Pagan popularity exalted the other.

Justin Martyr stands as a prominent representative of this no-Sabbathism, and also as an apologist for Christianity, who sought to soften the fury of the heathen Persecutors, by claiming a similarity between Christianity and heathenism. He is the first writer who describes Sunday-observance in any way, or gives any reason therefor. Absolute dates connected with Justin cannot be fixed. Emperor Antonius to whom his "Apology" is addressed reigned from 138 to 161 A. D. Hence his description of Sunday represents the state of the case at the middle of the second century. The entire passage concerning Sunday is as follows; only a part of it is usually quoted by writers who support the theory that Sunday was introduced as the Sabbath:

"On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the Memoirs of the Apostles, or the writings of the Prophets are read, as long as time permits. Then, when the reader hath ceased, the President delivers a discourse in which he reminds and exhorts them to the imitation of all these good things. We then all stand up together and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought; and wine and water; and the President in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by every one, and a portion is sent by the deacons to those who are absent.

"Each of those also who have abundance,

and are willing, according to his choice, gives what he thinks fit; and what is collected is deposited with the President, who succors the fatherless and the widows, and those who are in necessity from disease or any other cause; those also who are in bonds, and the strangers who are sojourning among us; and, in a word, takes care of all who are in need.

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day also Jesus Christ our Saviour rose from the dead. For he was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples and taught them what we now submit to your consideration." (Apology for the Christians to Antonius Pius, sections 87-89, Chevalier's translation, pp. 224-5, also Clarke's Ante-Nicene Library, Vol. 2, pp. 65, 66.)

The foregoing extract will be better understood if the reader remembers that the author was a philosopher who accepted Christianity, after reaching manhood, and who retained many of his heathen notions and sympathies through life. The days referred to, Saturn's and the Sun's, are designated only by their heathen names, and the reasons which are given for meeting on Sunday are at once fanciful and unscriptural. The passage shows Justin in his true place as an Apologist, who sympathized with both parties, and sought to soften the feelings of the emperor by indicating those points in which Christianity and heathenism agreed.

The first reason given is a direct product of the gnostic philosophy. No student of the Bible needs to be told that it is not drawn from that book. The second reason is equally unscriptural.

Robert Cox, one of the most able and scholarly writers of this century on the Sunday question, gives the following summary of the reasons for observing Sunday which were given down to the close of the Third Century. After declaring that no one associated Sunday with the Fourth Commandment or with the Sabbath, he says:

"On the contrary, they give sundry other reasons of their own, fanciful in most cases and ridiculous in some. The best of them is that on the first day the Saviour had risen from the dead; and the others chiefly are, that on the first day God changed darkness and matter, and made the world; that on a Sunday Jesus Christ appeared to and instructed his disciples; that the command to circumcise children on the eighth day was a type of the true circumcision, by which we were circumcised from error and wickedness through our Lord, who rose from the dead on the first day of the week; and that manna was first given to the Israelites on a Sunday. From which the inevitable inference is, that they neither had found in Scripture any commandment—primeval, Mosaic or Christian—appointing the Lord's-day to be honored or observed, nor knew from tradition any such commandment delivered by Jesus or his apostles."

#### CIVIL LEGISLATION.

After the opening of the fourth century, Sunday was crowded forward and sustained by civil law, through the Emperor Constantine the Great. He began to favor Christianity as an element of social and political power. He shrewdly seized upon it as the most vigor-

ous element in the decaying Empire. He neither appreciated nor loved the truth for its own sake. He hoped to strengthen his political power by using Christianity for personal and political ends. He saw that idolatry had outlived its political supremacy in the Empire. As High Priest of the Pagan Hierarchy it was within his official duties to prescribe religious festivals for the Empire. Constantine was a man of fine personal appearance, in which he took great pride. Constantine was as cruel and unprincipled as he was beautiful and ambitious. He is charged with seven murders during the first seventeen years of his efforts to ally Christianity with his political power and plans. His conservative friends try to shield him from some of these, but none attempt to deny that he was guilty of three murders between A. D. 324 and 326, the years in which he was controlling the creeds and practices of the Christian church through the Council of Nice, and in many other ways. The best that can be said of him is said by the late Dr. Phillip Schaff, a noted historian of our own time. Dr. Schaff says:

"The very brightest period of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, cannot excuse. After having reached upon the bloody path of war the goal of his ambition, the sole possession of the Empire; yea, in the very year in which he summoned the great Council of Nicæa, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy. (324.) Not satisfied with this, he caused, soon afterward, on political suspicion, the death of the young Licinius, his nephew, a boy of hardly eleven years. But the worst of all is the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracy, and of adulterous and incestuous purposes toward his step-mother, Fausta, but is generally regarded as innocent."

Knowing the character and antecedents of the man, the reader is better prepared to judge concerning the motives which led to the passage of his "Sunday Edict," the first act of legislation which directly affected the Sabbath question. The edict runs as follows:

"Let all judges, and all city people, and all tradesmen, rest upon the *venerable day of the Sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."

This was issued on the seventh of March, A. D. 321. In June of the same year it was modified so as to allow the manumission of slaves on Sunday. This edict makes no reference to the day as a Sabbath, as the Lord's-day, or as in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, to refrain from their business on the "venerable day" of the god whom he most adored, and to whom he loved in his pride to be compared. There are three distinct lines of argument which prove that this edict was a Pagan, rather than a Christian, document.

His edict speaks of the day only as the "venerable day of the Sun," a title purely heathen. It does not even hint at any connection between the day and Christianity, or the practices of Christians. Similar laws concerning many other heathen festivals were common.

Sunday legislation began as an institution of Paganism pure and simple. Civil legislation in religious matters is wholly opposed to the spirit of Christianity. Christ taught very clearly: "My kingdom is not of this world." Paganism, as we have said, made the emperor *Pontifex Maximus* in matters of religion. Constantine held this title as great high priest of the state church Paganism to the day of his death. When he determined to adopt Christianity as a state religion, he naturally assumed that he was the head of the church, and was at liberty to legislate as he would. Sunday was sacred to his Patron Deity; the conquering, and unconquered Sun. From that day to this, Sunday laws have been a prominent power in suppressing the Sabbath and in exalting Sunday. Thus Sunday came into the church.

## Our Reading Room.

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

ROCKVILLE, R. I.—A note from Rockville says: "Matters in the church are moving in their usual order. Meetings are well attended and the congregations are attentive. We all feel the need of a refreshing from the presence of the Lord, and the desire for this is growing."

ATTALLA, ALA.—A note from Attalla, Ala., Nov. 6, announces the death of "Brother A. H. Williams, of Cullman county, on the 21st of October." A fuller notice will be sent later.  
W. L. WILLSON.

FARINA, ILL.—After an absence of two months in Wisconsin, the pastor and his family have returned to Farina. They feel very grateful to God for answered prayers and to his people for services rendered during Mrs. Coon's long and severe illness. Rev. Charles A. Burdick has creditably filled the pulpit during our absence.

When planning to return, we arranged with Dr. West for us to remain at his home till we could get stoves up, and proper arrangements made for comfortable living at the parsonage. Upon reaching the parsonage last Friday, we found a large company of our people there to greet us. Then, instead of our being taken to Dr. West's, Bro. Greenman brought us directly to the parsonage, suggesting that Dr. West might have moved during our long absence. Imagine our surprise at finding a company of people at the parsonage, stoves all up, house well warmed, supper waiting on the table, provisions in the pantry for some days, and the house-cleaning all done. Such a reception brings joy to any housewife, and, in this case, it melted the heart of the pastor, and attached us both more closely than ever to our kind and loving Farina people.

A. C. Davis, Jr., is completing a course in medicine this year in Chicago. Six of our bright young ladies are attending Milton College. A member of our young people at home are teaching in the village and in neighboring

schools. The services of the church are well attended. We are praying for greater awakening in spiritual things.

D. BURDETT COON.

Nov. 4, 1898.

WEST HALLOCK, ILL.—In the town of Berlin, Rensselaer county, N. Y., on the 28th day of Oct., 1848, Thomas Vars and Helen M. Hull were united in marriage at the home of Benjamin L. Hull, by the Rev. James L. Scott. In the following spring they settled on a farm (the Vars homestead) near Berlin Centre. On Oct. 1, 1854, they bade good-bye to the home scenes of early life, to seek their fortune in the far West. Coming to Illinois, they settled in the town of Hallock, Pcoria county, near what is now known as West Hallock. There, with brave hearts and willing hands, they labored together to overcome the obstacles incident to pioneer life, and to build for themselves, and the family that God should bless them with, a home on these broad prairies. Time has sped on, the years have flown by, and on the 28th of October, 1898, the relatives and friends of Mr. and Mrs. Vars gathered at the Vars homestead near West Hallock, to celebrate with them the fiftieth anniversary of their marriage, their golden wedding. It was a beautiful October day; everyone was in the best of spirits, and early in the morning the friends began to arrive and continued coming until their commodious house was filled with guests. After some time spent in social chat, expressions of good-will and congratulations, the guests were invited into the dining-room, where were choicest viands, prepared in the most tempting manner, to which all did ample justice. While the guests were feasting at the tables the orchestra, in the parlor, rendered choice selections of music. After dinner the company, some seventy in all, repaired to the lawn, where they were arranged in a group by an artist, and a picture of the company was taken. The afternoon was taken up with music, instrumental and vocal, the reading of letters of regrets and congratulations from friends in distant states, and some appropriate remarks by the groom. Then the guests began to depart for their homes, leaving behind them many tokens of their love and esteem in gold and silver for the bride and groom, and wishing them many happy returns of their wedding anniversary.

H. C. S.

#### AT THE TICKET WINDOW.

"When does the next train that stops at McAllistersville leave here?" "You'll have to wait four hours." "I think not." "Well, may be you know better than I do, ma'am." "Yes, sir, and may be you know better than I do whether I am expecting to travel on that train myself or whether I am inquiring for a relative that's visiting at my house and wanted me to call here and ask about it and save her the trouble, because she is packing up her things and expects to take that train herself and not me, and she'll have to do the waiting and not me, and may be you think it's your business to stand behind there and try to instruct people about things they know as well as you do if not better; but my idea is that you're put there because they couldn't use you in the switching department and perhaps you'll learn some day to give people civil answers when they ask you civil questions young man; my opinion is you won't!" (With a gasp): "Yes, ma'am."—*Chicago Tribune.*

## Children's Page.

### THE TWO HUNGRY KITTENS.

—BY THEODORE TILTON.

Two kittens grew hungry with licking their feet,  
And ran around snooping for something to eat.

"Me-ow!" said the Curly-tail, "milk would be nice,"  
"Ska-fitch!" cried Snuttty-nose, "I shall eat mice!"

The house of the mice was a hole in the floor,  
Too small for the kits to get in at the door.

So puss-in-the-corner they silently sat,  
And waited a while for the mice to grow fat.

"Who comes?" cried a beautiful mouse at her cheese,  
The kittens replied, "We are rats, if you please."

"Not rats," said the nibbler, "your paws are not pink,  
Your eyes are too big, and your tails have a kink."

"Come out," quoth the kits, "and our tails and our eyes  
Will then look exactly the natural size."

"Sweet mouse! we invite you to go to the fair,  
And you shall have plenty of combs in your hair."

The mouse said, "Excuse me, for I am engaged,"  
At which the two kittens grew fiercely enraged.

They flew at the mouse-hole, they awfully squalled,  
They fought one another, they tumbled, they sprawled,

They twisted their whiskers, they tangled their tails—  
Then, scat! how they scampered to milkpans and pails.

The mice and the kittens no longer are friends,  
Which every one knows—so the story here ends.

### THE TRUE STORY OF A TIMELY SHOT.

In 1860, one of the United States Government freight caravans loaded with supplies for Fort Laramie was camped on the bank of the Platte River, resting after a long day's weary march. In company with it several families of emigrants for Oregon had availed themselves of the protection of the large number of men employed vouchsafed to them, and traveled with the train through the dangerous Indian region.

While all the company were quietly reclining in the shade of their canvas-covered wagons—some sleeping, some mending their tattered clothing, and others reading—suddenly a monstrous buffalo bull came rushing into the midst of them.

Instantly rifles, revolvers, and even knives were gotten out in defense, and everybody seemed imbued with an uncontrollable excitement. Shouting and yells were heard from every quarter. The occupants of the camp were so overcome by such an unusual spectacle, the furious and frightened animal was neither turned from his maddened course nor killed.

On he dashed, over tent ropes, wagon tongues, and loose boxes. Instantly a most reckless fusilade was opened as the men gathered in a circle around the infuriated beast. The bullets flew in every direction, the majority of course missing him, and they would strike the ground at the feet of the crowd, fortunately injuring no one.

The buffalo, still further enraged by the numerous flesh wounds he had received, continued on his furious course through the camp, trampling on frying-pans, kettles, and other equipage, scattering the flying crowd as he passed along. He rushed toward the river at a tremendous pace, just as a little girl, Mamie Perkins, was returning with a small pail of water to her parents' tent.

Crazed with pain as the buffalo then was, every one felt certain, knowing the ferocious nature of a bull when wounded, that the poor child would be torn and trampled to pieces by the terrible animal. A cry of horror went up from a hundred lips as they beheld her perilous position. Her mother fainted from fright,

while her father cried out in deep agony as he realized the awful danger his little daughter was in.

As the buffalo dashed on nearer and nearer to the child, with his head lowered and his tail erect, the excitement intensified; her escape now seemed hopeless, for the shaggy monster, with glaring eyeballs, was almost upon her.

Just at this moment, however, a tall, half grown boy, with a rifle in his hands, was seen rapidly approaching the little child. Hope filled the hearts of all, as they witnessed the daring of the lad, but it was for a moment only. As he apparently gained upon the animal, he hastily ran off to one side, and everybody thought the child was gone; but suddenly wheeling around, and raising his rifle to his shoulder with the skill of a trained hunter, the boy fired, and the bull dropped dead within six feet of the girl, who had fallen to the ground in despair.

A shout of joy and cheers filled the air, and a rush of all in camp was made toward the little girl and her benefactor, who modestly explained that the reason he appeared to run away from her was to get a shot at the brute's side, knowing full well that a ball would never penetrate a buffalo's head, covered as it was with its heavy mane.

Profuse thanks and congratulations were showered upon the little girl and her youthful saviour. Her father and mother, failing to find words to express their gratitude, shed tears of joy instead at the narrow escape of their darling daughter from such a terrible death.

The brave boy, says *Harper's Round Table*, was Billy Cody, now the famous Buffalo Bill. The praises that were bestowed on him in that camp—he was only fifteen years old then—for his gallant conduct so overwhelmed him that he incontinently rushed into his tent, so modest was his nature, as it ever has been, concerning his thrilling personal adventures.

### OFFICIAL DESECRATION OF SUNDAY IN BOSTON.

The city of Boston has gone into the business of furnishing Sunday evening concerts. The theaters have often attempted it, but have found it so difficult to evade the statutes concerning the Lord's-day that they have not made a success of it. The mayor of Boston proposes to make the city succeed where private enterprise has failed. The first concert of the season was given Sunday evening, Oct. 16, in Music Hall. The public schools were used as a means of advertising the concerts. Mayor Quincy has furnished to the press the outline of the scheme by which he thinks the city can evade the laws of the state. The receipts at the door on the first night did not pay expenses. He admits that the concerts cannot be designated as "sacred," but he thinks that the law may be interpreted as allowing an "entertainment" given by "a charitable society" "for a charitable purpose." If, therefore, the city calls its music commission a charitable society, and is instructed to give to the City Hospital the possible proceeds of its Sunday evening business, the mayor thinks he can get round the laws. To our mind the attempt is discreditable to our city, out of harmony with its history and traditions, and an offense to its Christian citizens, while the method of it is so contemptible that Boston should either repudiate its mayor or its efforts in the past to obey the plain intent of the laws.—*Congregationalist.*

## Popular Science.

BY H. H. BAKER.

### A New Method of Making Porcelain.

Heretofore, in making porcelain, the clay has been used in a cold state, the mass being shaped on a potter's lathe, or by being pressed into a mold. By the new process, the clay, after being ground to the fineness desired, is thoroughly dried, then heated until a certain temperature is reached; when it is pressed in a fire-proof mold.

In some cases, to obtain a polished surface, resort to glazing becomes necessary; but where the mold is smooth and the surface polished, the article is allowed to cool until a given temperature is reached, when fine powdered glass is sifted over it, which when melted, flows and produces a beautiful surface.

One great advantage gained by the new process consists in preventing shrinkage on cooling, allowing measuring vessels of every description to be accurately divided by the mold, and measuring instruments, graded with precision, can be made of porcelain.

Experiments are now being made, by adding other ingredients, to render the articles malleable and pliable, also to render the fusion of the glass on the surface less difficult. The experiments thus far being made give promise of success.

### Ocean Gold.

It has long been known that the waters of the ocean hold gold, not only in solution, but in some sections in a finely divided state. Sea-water is also known to contain silver, for the experiments made by Malaguti and Duroches resulted in finding silver among the salts. That the mountains, valleys and plains, beneath the surface of the ocean, abound in precious metals there can be no question. By the constant motion of the water, abrasion takes place and particles are taken up and held in solution. This is proven by the amount of salt found in the water being taken up by coming in contact with the marine salt fields.

The quantity of gold actually contained in the water, and the possibility of obtaining it so as to make it of commercial value, has been under discussion by scientists for some time, and experts have been hard at work with tests, trying to obtain the much desired fortunes.

In 1872, Sonstadt discovered gold in sea water, and by his methods he failed to extract a grain of gold from a ton of water.

Mr. Pack, assayer of the United States Mint in San Francisco, made trials and found gold in the waters of the bay, but his best results only yielded 0.5 of a grain, worth about two cents, from a ton of water.

Professor Liversidge reported to the Royal Society, of New South Wales, that he found gold in the sea-water, on that coast, but in quantity not to exceed a .05 of a grain to a ton of the water.

A company was organized and went into active work on the coast of Maine to extract gold from sea-water, and expected to reap a fortune, but for some cause Dame Science refused to smile on their efforts, and not long since the company came to a disastrous conclusion.

In our opinion, we are not far enough advanced in science to grapple with the mighty

ocean, and make it yield up its golden treasures. Neptune, we think, may well feel secure against gold seekers staking out claims upon the banks of the longest and greatest river on the globe, which passes through his dominions. Any one attempting to subtract a fortune from his boundless treasures would soon find himself engaged in higher mathematics, trying to determine the time when his fortune would be reached. Working the following problems: 6 into by 11,020 or 58,420 to their conclusion will indicate the date.

### THE CAREFUL SERVANT.

One of the Michigan officers who was at the front during the brief war had with him a colored attendant who was as proud of his place as though he were commander-in-chief, and whose ideas of military discipline were as rigid as those of the veriest martinet. Owing especially to the thieving proclivities of some of the Cuban hangers-on, he was under strict command not to let anything go from the officer's tent without a personal order from him.

One evening as the officer and General Wheeler met some distance from the camp, the General said, with a smack of his lips: "I hear, sir, that you received some very fine brandied peaches from home."

"Yes, General, they're prime, and I'm going to send you some. Meantime you had better stop at my tent on the way in and have my man give you a can."

When the officer reached his quarters he was approached by his attendant with an elaborate salute and: "Did you tell dat Gen'l Wheelah, sah, dat he could call heah, sah, and procu' a can od dem brandied peaches, sah?"

"Yes. Of course you gave them to him?"

"No, sah," with another athletic salute; "no, sah, I knows my duties, sah. I done tole Gen'l Wheelah dat all men look alike to me, sah, an' if he didn' hab no obdah he couldn' hab no peaches, sah, 'less he oba'come me by powah of supeiah numbers, sah."

"Why, you black rascal; what did he say?"

"He jes' grin and bo' it, sah."—*Detroit Free Press.*

### FRETTING.

There is one sin which seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch an ordinary coming together of people, and see how many minutes it will be before somebody frets—that is makes more or less complaining statements of something or other, which most probably every one in the room, or on the stage, or the car, or the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if only one keeps a sharp eye out on that side of things. Even the Holy Writ says we are born to trouble, as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Selected.*

## Sabbath School.

### INTERNATIONAL LESSONS, 1898.

#### FOURTH QUARTER

|          |                                    |                          |
|----------|------------------------------------|--------------------------|
| Oct. 1.  | Reformation under Assa.....        | 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.  | H-zek'ah'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 IX.—TEMPERANCE LESSON.

For Sabbath-day, Nov. 26, 1898.

#### LESSON TEXT.—Prov. 4: 10-19.

GOLDEN TEXT.—My son, if sinners entice thee, consent thou not.—Prov. 1: 10.

#### INTRODUCTION.

The Book of Proverbs is composite in structure. Eight distinct sections may be noted; varying greatly in literary features and length. But the whole book belongs distinctly to that class of sacred writing called Wisdom Literature. The first section includes chapters 1-9, and is a sort of hortatory preface to the main body of the book, containing many paragraphs upon the general theme of the Praise of Wisdom. This section is written in a didactic style, a teacher or father is giving instruction and warning to his pupil or son. It is from this part of the book that our lesson is taken. The second section, 10: 1-22: 16, contains 376 separate proverbs, arranged for the most part without any connection with one another. Practical instruction and ethical teaching are mingled. The third section, 22: 17-24: 22, is a body of maxims, interwoven with proverbs addressed, as in the case of the first section, to an individual called "my son." The fourth section, 24: 23-34, is entitled, "These also are sayings of the wise." The fifth section, 25-29, is very similar in character to the second. The sixth section comprises chapter 30, and is divided by some commentators into two separate sections. It contains various literary forms, including riddles. The seventh section is 30: 1-9. The eighth section, 30: 10-31, is a poem in praise of the Virtuous, or rather the Efficient, Woman. The twenty-two verses of this section begin with the twenty two letters of the Hebrew alphabet in their order.

#### NOTES.

10. *Hear, O my son, and receive my sayings.* An appeal for attention. If we have any confidence in one who may address us, it is very fitting that we give careful attention to his words. *And the years of thy life shall be many.* A promise fitted to hold the attention; for everyone desires long life.

11. *I have taught thee in the way of wisdom.* The perfect tense in Hebrew is sometimes used as equivalent to our abstract present, or present of a general truth. It would not be inappropriate to render this line, "In the way of wisdom I am instructing thee." Wisdom is often personified in this part of the Book of Proverbs. It would not mar the sense to consider that it is so used here. *I have led thee in right paths.* This line is synonymous with the previous line, and explains it.

12. *Thy steps shall not be straightened.* That is, shall not be in a narrow and difficult path. This is explained by the last half of the second line, *Thou shalt not stumble.*

13. *Take fast hold of instruction.* Instruction is here personified as some one to guide in the way of life those willing to follow. Instruction is but another name for wisdom. *For she is thy life.* It is only through close following of her that one will have true life.

14. *Enter not into the path of the wicked, etc.* Negative instruction is now added to positive instruction, thus giving greater emphasis to the words of the teacher. The delicate balancing of phrases in this verse is seen more distinctly by following the order of the original. "Into the path of wicked do not enter. And do not advance in the way of evil men." The first half of the first line corresponds with the last half of the second, and vice versa.

15. *Avoid it, etc.* The emphasis is strengthened by four synonymous phrases.

16. *For they sleep not except they have done mischief.* The desperate wickedness of evil men is shown from the fact that they cannot compose themselves to sleep unless they have the consciousness of having wrought some evil deed. Beware of the path of evil men; they are beyond their own control in wickedness. *Unless they*

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cause some to fall. It is the great delight of evil men to lead others into iniquity.

17. *For they eat the bread of wickedness, etc.* Wickedness and violence are their bread and wine. They had rather do evil than to eat their food.

18. *But the path of the just is as the shining light.* The greatest possible contrast. Light is always the symbol of something good or great. The figure is of the brightness of dawn ever increasing until broad daylight.

19. *The way of the wicked is as darkness.* The contrast is specifically stated. *They know not at what they stumble.* Wickedness produces blindness. It really is blindness. They do not really understand their lost condition.

**MARRIAGES.**

**BABCOCK—MAXSON.**—In Scott, N. Y., November 2, 1898, at the home of A. W. Babcock, by the Rev. B. F. Rogers, Mr. Percy J. Babcock and Miss Nina V. Maxson, all of Scott, 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.

**LIVERMORE.**—At the home of her sister, Mrs. M. A. Green, of Hornellsville, N. Y., Mrs. Nancy Maria (Thomas) Livermore, the fourth of seven children born to Abial and Jane Aseneth Thomas. She was born December 22, 1856, and died October 12, 1898.

She was married March 29, 1882, to Joel Field Livermore, who died a little less than a year thereafter, and a short time before the birth of the daughter who is now bereft of both father and mother. She made a profession of religion quite early in life, and was baptized and received into the fellowship of the Second A. Fred church by Eld. L. R. Swinney, where she retained her fellowship till death. She had been in poor health for several months past, and for the last few days of her life she was a great sufferer. She bore her sufferings, however, with much patience, even after she had given up all hope of recovery. It can truly be said of Mrs. Livermore that she was one of the first at the bedside of suffering, one of the last to leave, and one who sought to aid every one whom she knew to be in trouble or affliction of any kind. Besides the daughter, the deceased leaves an aged father, two brothers and three sisters to mourn her loss, and also a large circle of near relatives and friends.

M. B. K.

**BECOMING A CASTAWAY.**

Many a statement of the Apostle Paul has puzzled even those readers who accepted him as an inspired writer of truth. Men have honestly differed as to the precise meaning of his words, and, in consequence, they have differed with one another. These differences began very early in the history of Christianity. In 2 Peter 3: 15, 16, it is said that in Paul's writings "are some things hard to be understood." Especially over the question of a true Christian's liability to "fall from grace," or of his being divinely kept from utterly falling, there has been a dividing line between great parties of believers. Yet just at this point a questioner from Michigan comes to the editor for a decisive answer. She writes:

I would be pleased to have your views in Notes on Open Letters on 1 Corinthians 9: 27, "Lest that by any means, when I have preached to others, I myself should be a castaway." Do you think that Paul thought there was any danger of his back-sliding?

A positive answer by the Editor to that question would be like stirring up a hornets' nest on a hot summer's day. Some think that Paul knew he would not fall; some, that he was afraid he would; yet others think that the word translated "castaway" means "a useless one," "a thrown-aside," "a no-longer-of-service." However this may be, it is clear that, as a practical matter, Paul was determined to keep his body under control, and so to live that he would neither be thrown aside nor cast away, whether he could or could not "fall from grace." We would all do well to be like Paul so far. Whether being lost is possible or not to a Christian, a Christian ought not to do anything, or to leave anything undone, which would keep that possibility open to him. Every Christian can agree to that statement.—*S. S. Times.*

Do NOT wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

THREE things are known only in the following way—a hero in war, a friend in necessity, and a wise man in anger.—*Arabic.*

**Literary Notes.**

**Missionary Possibilities in The Philippines.**

Should the archipelago of the Philippines remain under the American flag, the Christian citizens of this land will have to face the problem of what action to take toward Christianizing their brethren there. Dr. William Eliot Griffis has written for the *Sunday-School Times* of Nov. 19 a scholarly *resume* of the present conditions in that far-off land, which gives one an excellent idea of the factors that enter into the problem, from a missionary point of view. The author's long residence in, and study of the Far East, fit him peculiarly to treat of this subject. John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

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**North-Western Tract Depository.**

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

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

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

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

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

THE Seventh-day Baptist churches of New Jersey and New York City will hold their Yearly Meeting with the Shiloh church, commencing Sixth-day night, Nov. 18, and continuing Sabbath-day and First-day, Nov. 19, 20. We very much desire a good attendance from the other churches. We expect it from Shiloh. I. L. COTTRELL, Pastor of Shiloh Church.

THE Seventh-day Baptist church of the 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.

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.

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