

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

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A DIALOGUE.

GOD AT SINAI:

Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.—Ex. 20: 8-11.

POPULAR PREACHING:

There is no Sabbath under the gospel. All we need is a day for rest and worship, and it makes no difference which day is chosen.

GOD THROUGH CHRIST:

Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.—Matt. 5: 17-19.

POPULAR PREACHING:

The Old Jewish Laws, including the Ten Commandments, are all destroyed, and Christians are under no obligation to obey them. "Saturday" is the busiest day of all the week; trample on it as you choose.

A VOICE:

Moreover the Lord answered Job, and said, Shall he that cavilleth contend with the Almighty? He that argueth with God, let him answer it.—Job 40: 1, 2.

CHRIST:

He that hath ears to hear, let him hear.—Matt. 11: 15.

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A. H. LEWIS, D. D., - - - - - Editor.
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MOZART, the great composer, when asked "what is the most significant part of a musical composition," answered, "The effect of silence made by the rests." Spiritually this suggests the true purpose of the Sabbath. In it we rest that we may listen to the voice of God, communing and being blest. Read again the tract, No. 1, which was distributed in your church last Sabbath-day, that you may learn more of this higher meaning of the Sabbath. Rightly apprehended, the Sabbath is the richest of all agencies in leading us into true rest and exaltation of soul. Study the tract.

THE *Congregationalist* notes the fact that "Sabbath-desecration, intemperance and kindred vices" abound in the rural communities of Maine, and make it difficult to sustain the interests of the Congregational churches in that state. The statistics show "quite a marked falling off" in the membership of the churches during the last two years. There are 250 churches in the state.

SUNDAY dinner away from home is the growing fad in New York City. This is commended by the *Outlook* as a means of giving household servants more rest and of encouraging social life. Other papers condemn the practice as leading to the complete destruction of regard for Sunday, as anything but a pleasure-bringing holiday. Whether the new and popular tendency be praised or condemned, it is certain that its rise and growth form a specific chapter in the decline of regard for Sunday, which appears with increasing prominence on every side. Sunday evening "Musicales" are also a leading fad in New York society. They have provoked some opposition on the part of the "Woman's Sabbath Alliance," but it has served to advertise rather than to hinder them. The *New York Times* and the *Mail and Express* have opened their columns to the discussion. Considerable local effort has been made during the winter in upper Eastern New York to close places of business on Sunday. Nothing has been accomplished or elicited bearing on the larger issues of the Sabbath question.

THE *Christian Intelligencer*, March 8, referring to these fashionable features of disregard for Sunday, says that "the desecration of Sunday is a growing and alarming evil. The Sunday newspaper, the bicycle and railway and steamboat excursions, and various forms of recreation do their part in diverting men from the religious observance of the day." The *Intelligencer* also declares that the influence of business and of people in humbler walks of life is less hurtful than is the increasing tendency of the leaders of fashion to devote the whole or part of Sunday to amusements and social parties. "Such Sunday-desecration is less excusable on the part of the rich and those possessing abundant leisure, than the outings of the less favored." The *Intelligencer* must see that society is corrupt at the fountain head, so far as Sunday is concerned. It ought to see that this corruption begins with the departure of the church from Christ's example in keeping the Sabbath.

REV. DR. W. S. RAINSFORD, a prominent Episcopalian pastor of New York, on the 19th of February last, preached upon certain phases of the Sunday question. He condemned fashionable people for holding Sunday afternoon "Musicales," indulging in Sunday dinners *de luxe* at hotels, etc. On the other hand he commended certain things not usually deemed a part of goodness on Sunday. As reported in the *Tribune*, Feb. 20, he said:

There is no such thing as the Sabbath-day—it has grown into the Lord's-day. We are in this church more liberal on this subject than many you know of. In years past I have advised the boys of my parish to hold cross-country runs on Sunday afternoons. Every indication of the life of to-day will show us that this is more necessary than we realize. Some of our boys work until ten o'clock on Saturday night, and have not the opportunity for development for a healthy, moral life which will bring them into a proper family life.

When men adopt the theory that the only standard as to the question is the custom of society and the decisions of the church, each will commend or condemn in the light of personal choice, and not of the Word of God.

THE *Examiner* comments on Dr. Rainsford's position in these words:

On a recent Sunday, for example, he is reported to have advised the young people of his flock to play golf on Sunday afternoons—as, he said, he himself did—or to take a spin into the country on their wheels. This, we are deeply convinced, is extremely bad advice for a Christian minister to give, a bad example for a Christian minister to set. Sunday-desecration is a rapidly growing evil. Every possible effort should be made by Christian men, in and out of the pulpit, to stay its progress. We fear that Dr. Rainsford has not carefully considered the effect of his recommendation. It would, if his advice were generally followed, be only evil, and that continually.

Has our good Baptist contemporary, the *Examiner*, "carefully considered the effect" of its own disregard of God's Sabbath under the false plea that Sunday is a better day, and that God's law and Christ's practice are of no account?

SUNDAY services are to be inaugurated at the Jewish Temple Beth-el, in New York City, as a means of teaching Judaism to those who are not Jews. It is claimed that experience demonstrates the value of such a service in advancing Judaism among those not Jews. Sabbath services are held as usual.

WILLIAM H. TRUSDALE succeeded Samuel Sloan as President of the Delaware, Lackawanna and Western R. R. on the 2d of March. Radical changes in the management of the road are expected, including "Sunday trains."

THE *Mail and Express*, Feb. 23, comments with much severity upon a bill now before the Senate of New York, which proposes the practical destruction of the letter of the present Sunday law of that state. Should the bill become law, it will legalize much that is now done illegally. It proposes to embody the prevailing practices in statute law. This step in New York is like those in Connecticut and Colorado, and like the movement for constitutional prohibition of Sunday law in California. Whatever may be the immediate result in any or all of these states, these efforts show a definite epoch in the history of Sunday legislation. The feeble opposition offered by the friends of Sunday is a definite prophecy of the final success of these movements.

PITTSBURG, Pa., is moved again in the matter of Sunday-observance, by the increase of

labor on Sunday in the iron industry of that city. Some of the churches and the Amalgamated Association of Iron and Steel Workers have united to secure legal enactments, or the enforcement of present laws to compel the cessation of Sunday work. The main argument used is the self-destructive one of a "civil Sabbath," which at the best means a holiday.

IS THE SABBATH AN INFERIOR "CREATURE."

The following letter came to hand during the temporary absence of the editor from the office. After his return, by an error, it was pigeonholed with "unimportant" papers, where it has lain until a few days since. We hasten to explain to the writer of the letter and give it to our readers:

33 PROSPECT ST., Worcester, Mass.

To the Editor of THE SABBATH RECORDER:

A copy of the June [1898] number of the RECORDER has reached my desk, and as one of those who have hitherto believed in keeping Sunday, I was interested in its contents. It is my desire to be candid, and if wrong to be willing to change to the right. Recently a very strong thought has come to me confirmatory of Sunday-observance, and in order that I may have the judgment of those who are experts in that line of study I ask the privilege of taking a little of your time to state the position, and hope it may find either an endorsement or a candid reply in the way of an answer.

In Gen. 2: 3 the reason for establishing the Sabbath is "Because in it God rested." It does not appear that the importance is attached to the number of the day so much as to the fact that in it God completed his work. So also Ex. 20: 11. The important idea seems to be that God rested on that day and so should men also rest on the same day with their Creator.

However the Christian is worshiping a Redeemer God more truly than a Creator God. Not that we make two, but that is the place for the emphasis, on the Redeemer not on creation. Jesus is our New Creator and, in his work of redemption, we ask, when did he rest from his labors? He lay in the grave on the Sabbath, hence his work was not yet complete; but when he rose the first day his work of providing a salvation was completed; hence, in observing Sunday we are still keeping the spirit of the law, which bids us keep that day in which our Creator rested as truly as the Jew did who kept the Sabbath. If now I keep the Sabbath (that is the Jewish Sabbath, for I claim that our Sunday is the real Sabbath) I am virtually denying thereby that the Redeemer has completed his work. The Jewish Sabbath had two ideas involved, one was the spiritual, in which God's rest day is man's rest day; and as such it will never cease to exist. The other was the recognition of the God of creation. The Creator is one with the Redeemer, yet redemption is greater than creation. In observing the Redemption Sabbath we honor the less which is included in the greater.

Paul in Romans condemns those who worship and serve the creature more than the Creator. At best the Jewish Sabbath is but a creature of God, while Jesus is Himself the Creator. He did not by command create a new Sabbath, as some would insist on his doing before they will worship him on such a day. He simply chose to continue his work of redemption through the old Sabbath, and end it on the first day of the week. The seventh-day Sabbath is a worship of the Creator, the first-day Sabbath is a worship of a Saviour God.

REV. O. C. BAILEY.

The deeper and primary reason for the Sabbath does not appear in Bro. Bailey's first paragraph. He places the important emphasis on "rested;" it should be placed on God. In taking only a part of an imperfect conception, our correspondent has lost sight of something much greater. The central thought in true religion, in all ages, is to know and revere the one true God. Polytheism and Agnosticism are the two great hindrances to such knowledge and reverence. In the earlier time when Polytheism abounded, the true God was made pre-eminent in the fact that he was Creator of all things, while all other gods—especially as they appeared in connection with idolatry—were created. Hence the conception of God as Creator.

But his character as Preserver, Father and Redeemer was well understood in the Old Testament time. In our English translation the idea of Redeemer appears, in the verb or the noun, at least one hundred and fifty times. The central thought of the gospel runs through this word as it does through all the Old Testament.

Man is represented as unable to redeem himself while God is ever at hand as Redeemer. Read Psa. 19: 14, 78: 35; Prov. 23: 11. Isaiah the Messianic Prophet abounds with thoughts of the Redeemer, Isa. 41: 14, 43: 14, 44: 6, 24, 47: 4, 48: 17, 49: 7, etc., etc., are examples. To assert or assume that the Old Testament presents God as Creator only, or mainly, and not as helper and redeemer, is to prove oneself ignorant of what the Book teaches, and doubly ignorant of the great Messianic idea which pervades the Book and which expands into the gospel.

The third paragraph from our correspondent opens with this strange sentence, "However the Christian is worshiping a Redeemer God more truly than a Creator God." Few sentences could better express a popular superficial view of the gospel. In logic as in Scripture, the idea of Creator and Father stands first. As creator God is Father; as Father he is Helper and Redeemer. The unscriptural and illogical assertion that "Redemption is greater than Creation," came into prominence as part of the Puritan compromise, in the English Reformation. It is a pure creation outside of the Bible. To claim that it is a denial of Christ or of his redemptive work to keep the Sabbath, is irreverent toward God, and borders on blasphemy. It is equally unscriptural to assert that Christ finished the work of redemption with his resurrection. According to the Scriptures, and according to the ever-abounding sacrificial activity of divine love, Christ was as a lamb slain from the foundation of the world (Rev. 13: 8,) and this redemptive work will continue until he shall have subdued all and delivered the kingdom to his Father. 1 Cor. 15: 24. To assume that Redemption began with the advent of Christ and ended with his death; or that the determining sacrifice was his physical death on the cross, or his physical rising from the grave, finds no foundation in the Bible. Christ said, repeatedly, that all power and wisdom and guidance came to him from God. Bro. Bailey's theory of Sunday-observance exalts him far above God. The name of God appears in the New Testament more than *twelve hundred times* in its original sense, as the Supreme Father. The unscriptural distinction of "worshiping a Redeemer God more truly than a Creator God," which forms the central thought in our correspondent's foundation for Sunday-observance, never appears. Mathematically it is a case of 1,200 to 0.

The closing paragraph in the letter of our correspondent is strange indeed, considered in any light possible. Please turn to your Bible. Begin to read what Paul says at Rom. 1: 18, and finish the chapter. The burden of the deep sin Paul charges upon those of whom he writes is that they refuse to worship the Creator, God, whom they ought to know *even without any revelation from Christ*. He traces that worship until it ends in *sexual licentiousness* which, as every student knows, was the lowest phase of the *worship of the sun and moon*. Against such sin Paul

hurls his sharp invective. Out of that argument Bro. Bailey chooses this: "Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for they exchanged the truth of God for a lie, and worshiped and served the creature rather than Creator, who is blessed forever. Amen." Rom. 1: 24, 25.

Except that our correspondent is blinded by his dislike for the Sabbath which Christ made (John 1: 3), which God commanded and which Christ honored and observed, he could not be guilty of calling it "a creature" and placing it side by side with the men and women who, forgetting God, worshiped each other through lust! We have charity to believe that in his anxiety to find some means by which to turn the Sabbath aside, he fell into this shameful reference without seeing how he dishonors Christ, Creator and Lord of the Sabbath. We forbear the words of condemnation which would be just in view of the strange paragraph which closes our correspondent's attack upon Christ and his Sabbath. Believing Bro. Bailey to be "candid, and if wrong to be willing to change to the right," we commend him to the law of God and the example of Christ, Creator and Lord of the Sabbath.

A YIDDISH BIBLE FOR THE JEWS.

Many people express wonder that the average "Jewish peddler" is so learned in Hebrew. It may be a revelation to some that in many cases, if not in the great majority, this means the ability to tell the names of Hebrew characters and to repeat Hebrew text, with little or no knowledge as to the meaning of the words. As a result many Jews know little of their own Scriptures. On the other hand, foreign Jews and many in America speak and read a jargon called Yiddish, which means Jewish. Judeo-German is German as spoken by Jews. It is a kind of old German containing a residuum of Hebrew words, together with a mixture of foreign words, borrowed from those countries in which the Jews happen to reside. This jargon is chiefly spoken by the Jews who inhabit Russia, Poland, Austria and Roumania. There are various Yiddish dialects, but all closely allied. In the Middle Ages, the "Holy Roman Empire of the Germans" was the home of a large number of Jews who acquired the prevailing language, an ungrammatical German. Persecution arising, many Jews took refuge in Poland, carrying with them their German speech. There they greatly increased. When not much more than a century ago Poland was seized by Russia and Austria, these kingdoms became possessed of large numbers of Polish Jews, whose ancient German speech had become still more corrupt by the addition of many Slav words. This language is the modern Jargon or Yiddish. It is chiefly confined to the northern division of the Jews of Europe. The other great division, known as "Sephardim," who formerly inhabited Spain, speak Judeo-Spanish, and now live in Mohammedan countries. A translation of the Old Testament into Yiddish has been undertaken by Marcus S. Bergman, of London. He has also translated portions of the New Testament into the same language. In this way thousands of Jews may come to know the Scriptures to whom it has been a closed book hitherto.

SUNDAY LAW IN COLORADO.

According to the *Boulder News*, February 9 and 16, Colorado is agitated more than usual concerning Sunday law. The tendency in that state and in California represents a movement which began two years ago in New England. The opponents of Sunday legislation believing that the decay of regard for Sunday has reached a point when the law should take note of and embody it, have proposed less stringent laws, even than those which are now "dead letter," in order to strengthen the liberal view by legal sanction and to escape possible annoyance by prosecution under existing laws. Massachusetts made a "draw game" in the matter two years ago and similar results have come in other Eastern states. The Western states go farther. This winter the following bill is pending in the legislature of Colorado, introduced in the Assembly by Mr. Engley:

Section 1. That the first day of the week, commonly known as Sunday, is hereby declared to be a legal holiday, and as such, a day for the rest, recreation and amusement of the people.

Sec. 2. All places of moral amusement may keep open on Sunday the same as any other day of the week; provided, that the provisions of this act shall not apply to saloons or other places where spirituous, vinous or malt liquors are sold.

Sec. 3. Any person or persons interfering with the privileges and rights of the people as conferred by this act shall, upon conviction thereof, be fined in a sum of not less than fifty dollars (\$50) nor more than five hundred dollars (\$500), or may be imprisoned in the county jail for a period of not less than ten nor more than ninety days.

This bill was referred to the Judiciary Committee. Numerous protests against it were sent in, and it came back with a "majority" and a "minority" report. The former recommended that it be "referred to the Committee of the Whole, without recommendation." The latter recommended that the consideration of the bill be "indefinitely postponed." The majority report was signed by five members of the Committee, the minority by three. Such is the status of the bill at the present writing.

SUNDAY LAW IN CALIFORNIA.

It has been many years since California had a Sunday law. As a whole, Sunday is as well observed there as in those states where comparatively strict laws are on the statute books, but cannot be enforced because of public opinion. According to the *Emanuel* of San Francisco, the friends of Sunday law are but few, which claim accords with what those friends have said for several years past. Concerning an effort in favor of a Sunday law made during the present winter (Assembly Bill No. 306) *Emanuel* says:

While as a matter of fact the Legislature will throw this Sunday law bill into the waste basket, this editorial mention may serve to emphasize the arrogance of a number of citizens who can never be made to understand that there are hundreds of thousands of their fellow-citizens whose rights likewise must be respected and upon whom they seek to impose a prohibition that is contrary to any popular conception of the bill of rights.

To meet this movement a "Constitutional Amendment" was introduced in the Assembly in January last (No. 15). Assemblyman E. P. Feliz, the author of the amendment, says of it—as reported in the *Examiner*, of San Francisco:

If the proposed amendment becomes law it will take the power from the Legislature of setting apart any particular day for religious worship or observance. This is practically aimed against so-called "Sunday legislation." If the Constitutional Amendment is not ratified by the people it simply means that the people are in favor of

Sunday legislation and should therefore have it. On the other hand, if the Constitutional Amendment is ratified by the people, it simply means that the people are opposed to Sunday legislation and should therefore have a constitutional barrier against the hasty acts of any Legislature. This is particularly urgent on account of the persistent efforts which are made at nearly every session of the Legislature by the friends of Sunday laws to have such legislation enacted.

In a hearing lately held the friends of the proposed Sunday law acknowledged that they did not expect to stop the railroads, street cars, nor the larger forms of business. Such a law would only repeat the farce, now so common in many other states.

"SUNDAY WORK IN COLLEGES."

President Charles F. Thwing, D. D., LL. D., Western Reserve University, in the *Independent*, February 16, 1899, writes at length concerning the fact that a large proportion of the students in our colleges and high schools pursue their regular work on Sundays. Early in his paper President Thwing speaks of the cause, in these words:

The causes of this condition are almost as patent as is the fact of the condition itself. A prevailing and comprehensive cause lies in the general and increasing disregard of Sunday. It is constantly said that "the Sabbath is going." The remark would be quite as true, "The Sunday is gone." That the Sunday of certain people of two hundred years ago is gone, one can well rejoice. But that the Sunday which is primarily a day of rest and worship is going, or is gone, one sorrows over with sorrow inexpressible. That the Sunday, too, which is a day of rest for all people—even if it be for worship of a small minority—is gone, one also sorrows over. But, whether with pain or without, one must simply recognize that in the general disregard of the Sabbath, its two twin purposes of worship and rest are constantly eliminated for the college man.

Be it also said with reference to studying—and said with the utmost frankness—that the student finds in not a few of his professors examples of work on Sunday. In not a few universities it is known that professors of eminence and of great worth feel that they cannot afford to keep their laboratories closed. They themselves are seen wending their way to their places of research at the hours of Sunday morning when other people are taking their way to places of worship. Such professors are not infrequently men of large working power and of great ability. To such men students look for guidance in matters of conduct as they do for inspiration in matters of scholarship.

In the further discussion of the situation President Thwing indicates his own opinions in the following passages:

Among the means which possibly might prove to be somewhat persuasive, it may be said that it is wise to try to convince the student that one day in seven should be to him a day of rest. It should be easy to cause him to believe that the Sabbath is to him a physical necessity. No nation, no man as a rule, no horse, no machine, can run constantly without going to pieces earlier than it should go to pieces. The necessity of the Sabbath as found in the human constitution is a far more significant reason to the student than any command found in the twentieth chapter of Exodus, or that is founded upon any technically religious interpretation which can be given to Christ's remark that "the Sabbath was made for man, and not man for the Sabbath." In the case of the Sabbath, as in the case of smoking, the moral element may have small weight in persuading men, but the hygienic element may and should and does have great weight.

When the question of Sabbath-observance, as connected with Sunday, is placed on a par with smoking there is not much farther to fall. The reader is now prepared for the closing paragraphs of this somewhat anomalous paper, which are as follows:

Yet I would not permit this little paper to convey the impression that I regard studying on Sunday as an offence of such religious and moral heinousness as are most of the offences forbidden in the Decalogue. One should interpret the command, "Remember the Sabbath-day to keep it holy," in the light of Christ's words,

"The Sabbath was made for man, and not man for the Sabbath."

How far forth it is directly or indirectly wrong for one to use seven days in the week for college work is a question about which judges, equally Christian and equally wise, would differ. One is more inclined to call the college man or woman who does work seven days a week and thirty days a month foolish rather than sinful. Of course the foolishness may arise from or result in sin; and, of course, in this as in every case the sin arises from and somewhat results in foolishness itself. But that it is a mistake and more or less of a moral wrong for students in the American colleges to study Sunday most people will agree, as it is true that most people will also agree that the preservation of the Sabbath makes for the preservation and enrichment of civilization.

President Thwing's paper confirms and emphasizes the fact that the decay of religious regard for Sunday, in the highest circles of influence—when the religious college president can write thus, what may be expected from the irreligious or non-religious business man—has reached a point at which "lost" is a weak word. It also emphasizes the fact set forth in these columns from time to time that Christians are leading in this disregard. What next?

THE SABBATH IN A REVOLVING WORLD.

The plea that the Sabbath cannot be observed because of the revolutions of the earth is usually brought out as an argument against keeping the Seventh-day, and therefore as a plea in favor of Sunday. But here comes the *Daily Witness* of Montreal, Canada, (Feb. 22,) trying to bring comfort to the friends of Sunday, who are disturbed by the date of news from Manila, lest they fail to observe Sunday properly. The *Witness* says:

People who attach a sacred importance to the sabbatic succession, as others do, about the apostolic succession, are distressed when they find themselves working at secular labor at the same moment when others are religiously keeping the Lord's-day, and they wonder how both can be God's own Sabbath. Indeed, people going across the Pacific from America to Asia have to drop a day if, when they get to China, they would keep the Sabbath with their fellow Christians, and those who pass the other way have to add a day, having, say, two Fridays in one week, if they want when they reach San Francisco or Vancouver to be in touch with their brethren.

The *Witness* was answered promptly and finely, on the 4th of March, by a correspondent, as follows:

THE SABBATH GOES ROUND THE WORLD.

In your issue of Feb. 22, you seem to question the sanity of people "who attach a sacred importance to the sabbatic succession, as others do about the apostolic succession," remarking that they are "distressed when they find themselves working at secular labor at the same moment when others are religiously keeping the Lord's-day, and they wonder how both can be God's own Sabbath." Let me assure you that Seventh-day Baptists experience no distress on this point, being well assured that the almanac which fixes the Canadian conventional day does not annul the command of him whose days move in successional order round the world, and whose word stays not for civic divisions of time but "runneth very swiftly." The hallowed Seventh-day, as every other day in order, goes round the world. The Jew in every clime knows when it begins and ends, as his fathers have done through the ages. Your readers need only refer to their almanacs to learn that the divisions of time there given have no validity beyond certain meridians although their watches may tell them otherwise. The fourth commandment is valid throughout the world.

SEVENTH-DAY BAPTIST.

Now that the date of news from Manila is teaching men wisdom we trust that the friends of Sunday will join with the *Witness* in recognizing the truth that there is really no trouble in keeping the Sabbath, according to the commandment of God and the example of Christ.

"SATURDAY OR SUNDAY."

The *Christian Endeavor World* is often troubled by questions from its readers concerning the Sabbath. In the number for Feb. 2, Caleb Cobweb, who runs the "Telephone Exchange" in the *Endeavor World*, said:

One of the Endeavorers has been telephoning lately about the Sabbath. "Where," she asks, "does the Bible say we are to keep Sunday instead of Saturday, the Jews' Sabbath? And if we change God's command in this particular, why haven't we a right to change it in all particulars?" She is troubled and disquieted in regard to the matter.

Caleb said he was weary with answering such questions, and so he would turn it over to "Pansy" for answer. Pansy answered:

When I was a young girl, I came in contact with certain writings calculated to unsettle me in this respect, and to attach great importance to the observance of the seventh day. A thought that came helpfully to me at that time was the fact that the world was full of Christian scholars who were eminently capable of studying this entire subject exhaustively, and eager in all things to do their Master's will, who were entirely satisfied with the first day of the week as their Sabbath, while only a very few, as compared with the hosts, and most of them not prominent as Christian workers, were trying to press the seventh day.

Probably Pansy came in contact with the Bible, especially with the ten commandments. Such writings do "attach great importance to the observance of the seventh day." But the "majority" argument by which her anxiety was quieted whenever it is applied destroys all reform. It would have prevented even twelve men from following Christ, had they adopted it as Pansy did. It would have strangled all Protestantism as effectually as Pansy's position does all Sabbath Reform. She closes with the following advice to Christian Endeavorers:

The important thing is to abide by the old law, "Six days shalt thou labor and do all thy work." One-seventh of the time. Never mind whether the distinctive name of that time is Sunday, or Saturday, or Monday; that feature of it is too trivial to be even thought about.

The Sabbath and the example of Christ in keeping it need no defence against the superficial talk of Pansy or the evasive turning away from the question by Caleb Cobweb. But it is pertinent to note that the advice with which Pansy closes thrusts Sunday to the heart. The day is of no account. Any day will do. The specific day is "too trivial to be even thought about." That is such strengthening advice to young people beset on all sides by Sunday-desecration and Sabbathlessness! And all to get rid of "Saturday."

THE OTHER SIDE.

BY MRS. E. C. WILLIAMS LIVERMORE.

Perhaps no incident that came to our notice through the papers, during the late blizzard, was much more touching than that of poor, little Clara McShea, who was sent out, with her father's boots on, to "The Ladies' Aid and Fuel Society," to buy food and clothing for her mother, bed-ridden father and her little brothers and sisters. She was overcome by the cold and buried under three feet of snow, and a patrolman discovered the boots protruding, and beneath he found the golden-haired child smiling, in time to resuscitate her, and in the semi-conscious state that precedes death by freezing. "Oh!" she said, "it is all so beautiful. Do not move me, please. I see green fields and a brook with pebbles, and I want to sleep under the trees on the bank." It reminds one of the passage in Revelation: "And he shewed me a pure

river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

It almost seems as though she saw the beautiful "Over there," and we are led to wonder if some do not catch glimpses of heaven, before the soul leaves its earthly tenement. Not that modern spiritualistic views are to be entertained, but does not God sometimes allow his children to see something of the borderland of his glory, this side of the grave?

You stand on the threshold of your home, and look back to loved ones, out to others who are waiting, pass out, and the door is closed. A Christian woman lay dying, conscious but silent. A few more pulsations of the time-worn heart and it was forever still. Suddenly she opened her eyes and joyfully exclaimed, "Samuel is seen!" She had buried a brother, by that name, and had often wondered if he was a Christian, and it almost appeared as though the first joy of heaven was to find him waiting her coming. Another said, when the boatman came, "The two worlds have met, O! how beautiful!" A third, as the evening of death drew near, responded to the question, "What of the night?" "A morning, without clouds!"

These and similar expressions have fallen from the lips of departing saints, and Christians are not inclined to frame false statements when the burdens of sin are rolling off and their cross already rests in the grave. Delving, struggling, waiting and wondering, forever done, the pierced hands of Jesus holding out the crown, while tenderly calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

At the close of a famous play there was a fine "Transformation." The skill of the best artists and designers had been employed to render it enchanting. The audience sat breathlessly waiting. The curtain rose, slightly, and lowered again, and a child shouted, "I almost saw what's coming!"

We are the anxiously waiting people; between us and the grand "Transformation" hangs a curtain, the veil of death. Possibly, we may catch glimpses of the stage beyond, but when the signal is given and the curtain rolls up between time and eternity, then, and not until then, shall we fully realize the beautiful passage, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

LEBANON, Conn.

TRACT SOCIETY.

Receipts in February, 1899.

Churches:	
Milton, Wis.	\$ 16 22
Pawcatuck, Westerly, R. I.	24 20
Plainfield, N. J.	54 08
First Alfred, Alfred, N. Y.	19 48
New York City.	14 07
Young People's Permanent Committee.	47 55
One of the "Tenth Legion," Smyth, S. D.	8 00
J. G. Babcock, Howell, Ore.	2 00
Mrs. L. R. Fullmer, Lockport, N. Y.	1 00
M. M. Jones, Bascobel, Wis., Sabbath Reform.	1 00

\$187 53

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., March 1, 1899.

WHEN a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—*Koran.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Testifying as a Fine Art.

I am impressed that our social religious meetings can be made immensely more effective. We naturally get into ruts and stereotyped expressions. Even these God uses wonderfully when the heart is in it. The short and earnest declarations, "I want to be a better Christian," "I mean to live a purer life," are good—thank God for them. But we can do better. There is all the experience of life to draw from, the inner thoughts of the heart, the incidents of the day, the words we hear, the thoughts we read—best of all, the treasures we dig from the Word of God.

To you, especially young people, just beginning the Christian life, and your faces are before me as I write, I say, learn to be good witnesses for Christ. Think about it during the day, and have your evidence ready. Go to the meeting and be the first one on your feet, with a cheery face and a ready heart. A testimony given promptly and gladly has double weight. The pastor will take new courage. Your friends for whom you have been praying will be touched with a new yearning, and you yourself will find a new joy in the service.

A Cogent Appeal.

There are arguments and arguments.

The brother who does not believe in taking up collections on the Sabbath (and he can give a reason for the faith that is in him) felt troubled that for three Sabbaths in succession the preacher brought in somewhere in the course of his sermon the subject of systematic giving. But when, on the fourth Sabbath, he took for his text: "Bring ye all the tithes into the storehouse," and spoke on that subject from start to finish, it was too much, and "he went away sorrowful." It was money, money, money on the Sabbath-day, when we ought to be thinking of spiritual things.

So the preacher went to see him the next day, and they talked it over; each told the other what he thought and how he felt. They heartily agreed to each other's sincerity and shook hands with brotherly love in the hope of growing wiser. This morning the brother climbed upon the car platform just as the train was about to pull out, and dropped sundry silver dollars into the preacher's hand. "I want you to do that many dollars worth of preaching upon that subject on some other day than the Sabbath," he said, while a sly smile stole over his face.

Weighty arguments like this are always in order.

The Last Station.

The brakeman opened the door as the train slowed up and called out, "Heaven." At least it sounded like it. I leaned forward and asked the man in the next seat. But he pointed through the window at the mud and cinders. "It doesn't look much like the golden streets," he said.

The "limited" express flies along. The mile-stones are the years. The telegraph poles are the days; the fence posts the moments. How fast the mile stones come. Scarcely have we passed one ere another white sign flashes in sight. In the rear the track

stretches away in the distance; but there are no car windows looking forward—and the engineer at the front gives no sign. He stands with his hand on the throttle while we wind on through patches of sunlight and shadow, daylight and darkness.

It is all right. I am busy with my work, and I do not need to enquire. There is so much that I want to do, and it is so sweet to live. The companionship of friends, the joy of battle under a victorious leader, the ever-growing experience, the fresh struggle and achievement! Yet, how sweet it will be when, the journey finally ended and the train slowing up for the last stop, the messenger of the doorway shall touch us gently and say, "Enter thou into the joy of thy Lord."

Christian Endeavor Games.

Chairman of the Social Committee and all the rest of the society—for each member should be interested in every department—here is a field for your consecrated ingenuity. You want the monthly social to be bright, jolly and attractive. And above everything else, you want the social to contribute to the great end for which the society exists, the salvation of souls.

There are plenty of good wholesome plays which instruct while they recreate; brim full of merriment, but leaving no bad taste in the mouth. What are they? This is not the place in which to describe them; but you can readily find them out, and it is your business so to do. If you have no better resource, send thirty-five cents to the United Society of Christian Endeavor, 646 Washington St., Boston, or 155 LaSalle St., Chicago, for "Social to Save" or "Social Evenings," by Amos R. Wells. And, by the way, it seems to me that every wide-awake Endeavorer who is eager to make the most of his opportunities should have the reading of the *Christian Endeavor World*, overflowing as it is with stimulating suggestions.

Now the best entertainment for a social is conversation of the right kind. A part of the evening should be given to it, and one of the great missions of the committee and its allies should be to promote sociability. But "all work and no play makes Jack a dull boy." Young people like fun. It is as natural for them as it is for kittens to scamper. These healthy impulses are not to be repressed, but directed into proper channels. Let the kittens romp, but keep them out of the work basket. There are games that break the ice, games that make people acquainted with one another, games that exercise the wit and ingenuity, games that promote that contagious laughter which is good for young and old, games that make us think.

Ask the blessing of God upon the social. Bring in the stranger, the homeless, the diffident, the wanderers from God for whom you are praying, and let it be a Christian social, Christian in its spirit and purpose, Christian in its standards. Have a good time—such a good time that you can appropriately close it with a few hearty gospel songs and a word of earnest prayer.

SIMON PETER was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent and yet be the means of drawing to Christ one who will become eminent in grace and service.—*C. H. Spurgeon.*

History and Biography.

By W. C. WHITFORD, Milton, Wis.

THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.

BY REV. WILLIAM C. WHITFORD, MILTON, WIS.

[Continued from last week.]

III. What the First Brookfield church has directly accomplished in enlarging and strengthening the denomination.

1. It has contributed greatly toward the formation of other Sabbath-keeping societies. In 1823, when its members numbered three hundred and eighty-nine, it dismissed one hundred of them, who, with forty-nine other brethren and sisters, established two churches on Beaver Creek in this town, one of which, the Second Brookfield, has now a membership as large as the original church. Joined with them were two of its four ministers, Eli S. Bailey and Daniel Coon, afterwards justly esteemed in all our churches, and three of its four deacons, very discreet and devout men.

In the movement of our people into regions beyond, during the first half of the present century, this church seems to have been a rendezvous in which many of them remained for a time. They came from settlements in the Little Hoosick Valley in this state, and from localities in Connecticut, Rhode Island and New Jersey. Occasionally new converts to the Sabbath swelled the list as they moved here from First-day communities. Single families and others in small companies went into Jefferson, Cortland, Allegany and Cattaraugus Counties, of New York, and into Illinois, Wisconsin and Minnesota, helping to originate churches, particularly the extant ones in Independence, and at Walworth and Dodge Center, but adding rather to the numerical and spiritual forces of nearly twenty other churches already established in those counties and states.

2. This church has sustained a most vital connection with the maintenance and growth of the Sabbath cause in America, through certain families whose progenitors were among the first in Rhode Island, South-eastern Pennsylvania and New Jersey to accept and uphold the obligation to keep the seventh day of the week "according to the commandment." It is a very significant fact that those progenitors and their descendants appear to have been selected by the Lord of the Sabbath from the vast host of his believers, to act in this country for over two centuries as the principal conservators of the revealed truth, viz., this particular day has been designated by God from the beginning to be a memorial of his creative work, and enjoined by him upon the human race as a statedly and perpetually recurring time for sacred rest and devotion. At least three-fifths of the membership of the First Brookfield church for a hundred years have been reckoned among these descendants; and so have nine of its eleven pastors, two of its three other regular ministers, all its six members who have elsewhere been ordained to be preachers of the gospel, and seventeen of the eighteen deacons. As distinguished promoters of Sabbath Reform, there should be mentioned besides some of the brethren above referred to, the following who, as belonging to the posterity of such Seventh-day Baptist ancestors, have been either members of the church, or were born and most of them reared to young manhood in its vicinity; viz., Paul Stillman,

Geo. H. Babcock, Dr. C. D. Potter, Charles Potter, Ira J. Ordway and A. Herbert Lewis. As connected with prominent leaders in our denomination, as also having such forefathers, and as either uniting with this church or descended from early Sabbath-keepers in Brookfield, these women should be named as connected, when living, in a most efficient way, with our principal educational and missionary operations; viz., Melissa Ward, the wife of Pres. Wm. C. Kenyon; Lucy M. Clarke, the wife of Eld. Solomon Carpenter; and Mary F. Bailey, the daughter of Eld. James Bailey.

3. By the close of the last century a decidedly conservative, but not an illiberal, spirit became manifest in our older churches, appealing to established precedents in maturing their plans, and conforming strictly to prevailing methods in the accomplishment of their work. But at that time in a newly settled region, like that of Brookfield, the inhabitants enjoyed a wholesome sense of freedom in conceiving fresh ideas and in prosecuting untried enterprises. Such a condition was notably shown in certain early movements of this church as related to those in other Sabbatarian communities, especially the first established ones.

4. It devised the scheme for organizing our General Conference, largely in the form in which it has existed for nearly a hundred years; and for several decades it occupied a very influential position in contributing to its support, and in determining its management. Prior to 1800, the Yearly Meeting of the Rhode Island churches, most commonly held with the Hopkinton during the preceding century, was the only general occasion which was quite regularly attended by brethren and sisters in that state, but not frequently so by those in most other states. No formal rules governed its proceedings: local business, such as scrutinizing the conduct of some members, was transacted by the church with which it convened; warm greetings were exchanged, and heart-cheering visits enjoyed by the people from the different societies; the sacrament of bread and wine was celebrated with great solemnity; impressive and instructive discourses were presented; and affectionate inquiries were made after "the religious state and standing" of the sister bodies, from which oral reports or carefully prepared letters were usually received.

In the year above mentioned, this church sent a radical proposition to the Yearly Meeting, suggesting that the latter institute "a more extensive plan" for holding its sessions; that it send out "proper preachers" to visit at stated times the different branches, particularly the destitute ones, of "our union"; and that the brethren be encouraged to give more liberally for the extension of the gospel. In the following year, this Meeting adopted what it termed a "code of procedure," whereby it became our General Conference, taking on some essential modifications soon afterwards. The other suggestions were acted upon within a brief time. These were succeeded by urgent requests from this church that the Conference be not appointed at one place every year, but circulated "around among our different churches"—a measure put into operation the next year and continued ever since; that it hold more than a single session annually—a germ idea since developed in the arrange-

ment of our churches into Associations, which meet in different weeks or months of the year; and that the votes on every question coming before the Conference shall be, as advocated by the pastor, Eld. Henry Clarke, cast by the delegates present from any church "in proportion to the number of its members"—a rule practically accepted in recent years.

This church has entertained the Conference ten times, and only one of these since 1867, thirty years ago. In the eighty-six sessions of that body, its presiding officers have been chosen thirty-one times from brethren who have either belonged to the church or been reared in Brookfield. Eli S. Bailey was thus honored nine times, and Wm. B. Maxson eight, altogether over one-half of the latter number.

5. In 1801 this church renewed very urgently before Conference its proposition for an evangelist of our order to be employed on a circuit among our weaker churches. At the same time, Eld. Henry Clarke, in behalf of the church, introduced a matured plan looking toward missionary work outside of the denomination, and calling upon "the several churches" "to unite in an institution for propagating our religion in the different parts of the United States." This was the first occasion in which this subject in such a broad form ever came definitely before our people. The proposition was approved by the Conference and referred to the churches for their ratification. No conclusive result accrued immediately from that source, but the Conference made this movement the inspiring and constructive power in its new organization. Some one has written, who is an authority on the subject, that this action opened "a new era in the history of our fraternity, entered upon with hope of better developments." In the subsequent four years, this innovation was brought several times to the notice of the whole denomination, chiefly through the vigorous reports of committees, at the head of which the Conference placed its prime mover. It is true that prior to this event, and as far back as to the formation in 1671 of the first church ever in our fellowship in America, "traveling preachers," as they were appropriately called, usually ministers and sometimes laymen of our order, exercised, on their own accord, or by the consent of their brethren, the gift that was in them, as they "broke the bread of life" to the small and scattered companies of Sabbath-keepers whom they visited in settlements more or less remote from their homes. It is well known that for a dozen years after this scheme of evangelization was proposed, individual churches put into operation at their own expense what they accepted as this "missionary plan," so designated by the Conference. This general body appointed in 1818 a Board of Directors, with Eld. Henry Clarke as its chairman, to give this movement a denominational character by having the entire charge of it, and to issue a circular address on missions inaugurated by all our people, a publication that has become classical in our literature. Ever since, such a Board or Society, auxiliary to the Conference, has conducted our general missionary operations.

(To be continued.)

MIND, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—George Macdonald.

Missions.

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

REV. D. W. LEATH, at this writing, is at Tuscomb, Ala.

REV. L. C. RANDOLPH commenced evangelistic meetings with the First Alfred church the evening of Feb. 24. Attendance large, interest good from the start, and increasing.

REV. J. G. BURDICK, after a week's rest at home, has returned to the Otselec and Lincklaen field. He will hold some meetings with the DeRuyter church until the weather and roads are better, then will go to Preston and hold meetings.

REV. J. H. HURLEY returned from Farnam, Neb., to North Loup, Feb. 24. He writes, that in spite of the very cold weather the attendance was good, and the Holy Spirit was there with saving power. One of the roughest young men in the town came out the last night. Several found Christ. He is to return in a few weeks to Farnam to attend to baptism and receive some on verbal statement. Our people there are making a noble effort to build up the cause of Christ. They held a business meeting and voted to build a parsonage and deed the property to the Missionary Society. They expect to build both a church and a parsonage on the same lot. For the present they will hold their services, as usual, in the First-day church. They are trying now to secure a pastor.

BRO. E. B. SAUNDERS and Pastor A. G. Crofoot went, Feb. 23, to Holgate, Ohio, where Bro. Crofoot organized, last October, a church, to hold some meetings. Holgate is a place of some 1,600 people, has nine saloons, a good deal of poverty, wickedness and ruin. One aged lady has united with our church since Bro. Crofoot organized it. But for sickness others would be baptized and join it. Pastor Crofoot will visit them again. Our people hold their services on Sabbath afternoons, in an old store-building which they have rented, and there are from 20 to 30 persons who attend. This is good missionary ground, and a mission, run each night for a year in this place would do more good and save more people than the churches in town are doing. At Stokes we were refused the meeting-house, which our people could once have bought and owned for \$150. Mr. Kennedy, in whose house our people have been holding their services, broke his leg, so we could do nothing, and the Sabbath meetings have been suspended for a few weeks.

OUR people have a mission. We have been kept, we believe, for over two hundred years in this country for the accomplishment of it. What progress are we making in fulfilling that mission? How many have we in our ranks who really believe we have a mission, as a people? It must be there are many who do not believe it, judging from their apathy, indifference and inactivity. Is it our mission to simply hold the fort, act only on the defensive, and merely exist, hold our own? Or is it to be aggressive, push forward, extend the truths we hold, and enlarge our borders? Stagnant water is full of malaria, disease, decay and death. Running water, fresh from gushing fountains, is pure and life-giving. It is uniting, gathers force and makes the rushing brooks, the mighty onflowing rivers. So

should be a religious people. Our mission is evangelism and Sabbath Reform, one and inseparable. It is ours to preach an entire gospel, salvation and obedience to the law of God, an entire Bible. We are to do this by our words, by our lives, and by our means. We are not to apologize to the world for preaching Sabbath truth. We need to apologize to God and man if we do not do it. If many among us are apathetic and indifferent to this mission and work, is it because they are thinking and working for self rather than for Christ and his kingdom; is it because they are giving nothing for it; is it because their example robs them of any heart and active interest in it? It is high time that we, as a people, were permeated through and through with the spirit, enthusiasm and purpose of a real, God-given mission.

It is a good work to evangelize Africa by industrial missions, self-supporting and self-propagating. It would be a good work for us, as a people, to so engraft the industrial method on our China mission, as to make it in part, if not wholly, self-supporting. Would it not be as good a work, as needy work, and as much the providence of God in it, for us, as a people, to inaugurate and establish some industrial mission on our home fields? It is a serious and very important problem, unsolved as yet, as to what shall we do with the worthy ones who come to us from Sunday, persecuted, ostracized, thrown out of employment, and do not know where to turn themselves to earn bread and clothing for themselves and their families. Every year we are losing young men and women from us, because they cannot find employment among us, but finding it outside of us are put to a great disadvantage in maintaining the Sabbath, or leave it altogether. They do not want to leave the Sabbath, but feel that they must. It is no use to accuse them of disloyalty, to say they lack stamina, they are no good, and all that. If there was a canning factory here, a manufactory there, a large manufacturing, agricultural or horticultural enterprise in the Southwest, in the South, in the West, some industrial interest here or there, self-supporting, self-propagating, that would give employment to these persons, how many would be saved to us from leaving the Sabbath, or going back to Sunday for a livelihood. What Seventh-day Baptist villages and communities might be built up, self-supporting and perhaps self-propagating, with their churches and school-houses. Why not have a Sabbath Evangelizing and Industrial Association for the South or the Southwest? Could it not make self-supporting centers there for salvation, Sabbath Reform and Christian light? Would it not be a grand mission? Is it not feasible and practical? Is it not needed? If not, why not?

SPIRITUALITY vs. FORMALISM.

No one can watch the present currents of ecclesiastical and religious life in Britain just now without seeing a powerful reaction in progress against the ritualizing, rationalizing and Romanizing tendencies of the Anglican church. An example has recently come to our notice, which, to a remarkable degree, exhibits the power of a simple gospel, anointed with prayer and preached by a man who mingles boldness and tenderness in his remonstrance against formalism and secular-

ism, while he dares to undertake to advocate a return to apostolic simplicity.

A certain young vicar found himself in charge of a parish where a predecessor had given a loose reign to ritualistic tendencies of the most ultra sort, and with them secular tendencies of equally pronounced character. The previous vicar had even encouraged a *dance* among his young people on the Saturday evening before the Eucharist as a means of attracting them to the church. Fairs, festivals, bazaars and all the like group of worldly schemes were the common resort for raising money, but the spirit of prayer and the Spirit of God had little exhibition of administrative control.

The congregation was large, and the outward signs of prosperity were abundant. But the new vicar felt that it was all a deceptive, external shell, and that there would be no true life, health, and growth where such sort of church conduct existed. Accordingly he at once, with much prayer, began to preach against compromises with the world, and the use of worldly methods, and insisted vigorously on a Scriptural, spiritual, prayerful Holy Ghost life and walk and service.

The church began to empty, and so rapid was the decline in the congregation that a deputation of twelve men, representing the officers, church-wardens, etc., went to the bishop to protest against the new vicar's methods. The bishop sent his wife, a gifted woman, to visit the parish and especially the vicar. She was kindly received, and inquired as to his reasons for the course he was pursuing in demolishing the Lord's work as he found it in the parish. With affectionate frankness he proceeded to show how far the former ways of conducting the church were from Scriptural methods. Then kneeling with the bishop's wife, he earnestly sought light from above. He prayed in the Holy Ghost, and in the midst of his prayer his companion said: "Pray no longer; you are right, and I am wrong."

The vicar went on with his reforms—until there were none left to reform. He went into church one morning to find but two persons present. They were in sympathy, however, and in place of the usual service, those three spent an hour and a half in prayer. They pleaded with God to take off them the burden of responsibility, and himself take charge of the church.

A powerful work of the Spirit at once began. The first-fruits were the conversion of the twelve men that had waited on the bishop to have the new vicar removed. The church filled up with a new congregation in part, and in part with a transformed body of people, formerly pursuing secular methods and moved by a worldly spirit.

Prayer came to be a prevailing habit, the Holy Spirit was recognized as the presiding officer in all church life; voluntary offerings through simple boxes placed at the church door, and labeled, "For offerings from the saints." A simple, primitive gospel was preached without the inventions of formalism and secularism, and God's blessing conspicuously rested on all the work.

Subsequently the bishop himself visited the parish, and sitting with his own chaplain in the vestry, inquired of one of the church-wardens as to the number of communicants. The party inquired of was a humble blacksmith, and represented a congregation of poor work-

ing-people like himself; and he answered the bishop, "We never count our communicants; but when the Lord's Supper is celebrated, few, if any, go out, and the church is always full."

"But," said the bishop, "how do you keep your communicants together, seeing you have no guilds and societies and festivals?"

"Well, I'll tell you, my lord," said the simple working-man, "our vicar first gets his people soundly converted, then he gets 'em cleansed, and then he gets 'em filled with the Holy Ghost, and then the Holy Ghost keeps 'em and we don't have to keep 'em at all!" The bishop, turning to his chaplain, remarked, "We have nothing like this in the diocese."

Further inquiry developed the fact that in raising money, for example for missions, no appeals are made. The people are reminded of their privilege of contributing on the following Lord's-day to the Lord's cause; and thus poor people, whose average wages do not exceed sixteen shillings sterling per week, in that one missionary offering gave one hundred and fifty pounds. They support six missionaries abroad, and one of them is kept in the field by a class of three hundred poor working women. The vicar says he has more money than is needed for all church expenses, and only New Testament methods are encouraged. A prominent man, whose work for God calls him to go into all parts of the land on mission work, and who has watched the history of this church, says that he knows nowhere anything that so closely resembles and reproduces the apostolic times.

We give prominence to this incident, as an illustration of great weight, to prove and exemplify the true remedy and resort for those who, in dismay at the worldly spirit in the churches, despair of betterment. When the Holy Spirit administers a church, the most formidable obstacles soon give way before his all-subduing omnipotence of love!—*Missionary Review*.

A "STATE RELIGION" IMPOSSIBLE.

We are indebted to Mr. Justice Moore, of the Supreme Court of Michigan, for a copy of his opinion in the case of Pfeiffer vs. the Board of Education. Certain phases of that opinion on State Religion bear so directly upon the question of Sunday legislation, that we reproduce them for our readers. They are published in the *Detroit Legal News* for Dec. 17, 1898:

We are told that this word "religion" must mean "Christian religion" because "Christianity is a part of the common law of this country," lying behind and above its constitutions. Those who make this assertion can hardly be serious, and intend the real import of their language. If Christianity is a law of the state, like every other law, it must have a sanction. Adequate penalties must be provided to enforce obedience to all its requirements and precepts. No one seriously contends for any such doctrine in this country, or, I might almost say, in this age of the world. The only foundation—rather, the only excuse—for the proposition, that Christianity is a part of the law of this country, is the fact that it is a Christian country, and that its constitutions and laws are made by a Christian people. And is not the very fact that those laws do not attempt to enforce Christianity, or to place it upon exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion is indeed a religion "without partiality," and therefore a religion "without hypocrisy." True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword it has perished by the sword. To depend upon civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these and these alone, it is not afraid nor "ashamed" to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or "ashamed" is, that it is not the "power of man" but "the power of God" on which it depends

True Christianity never shields itself behind majorities. Nero, and the other persecuting Roman emperors, were amply supported by majorities, and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it was only when it attempted itself to enforce religion by the arm of authority that it began to wane. A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die.

Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government beyond mere impartial protection, it denies itself. Its laws are divine and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.

The fundamental principles stated so clearly by Judge Moore have been illustrated to the full extent in the history of Sunday legislation. The question of the Sabbath and of Sabbath-observance has been degraded and weakened by it. Sunday laws, so far as they compel abstinence from labor or business, which are not wrong *per se* are a direct violation of religious liberty. Our objection to their continuance is based, not only on the principles of Christianity as suggested by Judge Moore's opinion, but upon the fact that they create false standards and corrupt Christianity in the matter of Sabbath-observance. Thoughtful men would have abandoned them long ago if these same men had not left all solid Biblical ground for Sabbath-observance by rejecting the Sabbath and adopting Sunday. If they stood on the Bible as Christ did, they would have no need for Sunday laws.

LEGISLATING FOR CORRUPTERS OF PUBLIC AND PRIVATE MORALS.

The Democratic party, as represented in the Senate in Albany, has begun an open raid on the present liquor laws, and for open saloons on Sunday. Senator Mackey, of Buffalo, proposes to legalize the sale of liquor, in cities, on Sundays between the hours of two and eleven P. M., and also produced a bill providing for the sale of ices, ice cream, mineral water, nuts, magazines, books, periodicals, and other publications, and "furnishing goods," in a quiet and orderly manner at any time of the day; and another to sanction all shooting, hunting, fishing, horse-racing, games, and other public sport, exercises, or shows, which should not seriously interfere with and interrupt the repose and religious liberty of the community. Also another bill is proposed to amend the penal code so that trades, manufactories, and agricultural or mechanical employments might be carried on on Sunday, when they were works of necessity.

The object of these bills is to unite the classes whose interests are involved with his in the primary purpose to transact business on Sunday. In the course of the debate he declared that he represented the wishes of the city of Buffalo in this movement of open saloons, and said it was an issue in the late campaign. While Buffalo contains a large proportion of the best citizens of the state, it has always had an immense number who cared nothing for morality, and who have largely had their own way, feeling the force of the law only when they become so shameless as to disturb the sensibilities of the best citizens. It is a vast and growing city, and destined to expand until it will become, as we believe, at least the fifth city in population in the United States. It is to the interest of the city, as a whole, that any party that brings forward such measures as this should be regarded as a foe to good morals, and the more votes it has in any city—New York, Buffalo, or elsewhere—in favor of such an issue, the more important it is that citizens without distinction of party who foresee the consequences should, while such issues are shamelessly flaunted in their faces, support all law-makers who oppose them.—*Christian Advocate*, N. Y.

So far as opening the saloons on Sunday is concerned we are at one with the *Advocate*. But it is no worse to open them on that day than it is to open them on Monday, except that the Sunday law enforces leisure on the men who patronize them. The saloon is an unmitigated curse on all days, and the assumption that it may run freely on all days but Sunday gives it power to evade law and the better public opinion on that day. A few more years of such inconsistent and un-Biblical treatment of the Sabbath question as the *Advocate*—best among the religious papers of its class—pursues, will enable the saloon

to secure its ends. The hopeless efforts to save Sunday bylaw, and to forbid wholesome business on that day, coupling such business and the saloon together, puts religion and morals at the mercy of the saloon, as few other things could do. What then? Make the question of the Sabbath and of its observance a religious one. Make God's Word the standard, and settle it there. What do you say? That will restore "Saturday"? Certainly it will. Until you are ready for that, the evils complained of by the *Advocate* will increase.

IN MEMORIAM.

MRS. PHEBE BARBER.

Mrs. Phebe Barber passed to her heavenly rest from the home of her son, Byron L. Barber, at Scott, N. Y., Feb. 18, 1899, aged 83 years, 6 months and 11 days. She had been for some time considerably enfeebled by age, but her life-forces at last yielded to a stroke of apoplexy. The deceased was a daughter of Ezra and Saberah Stillman Babcock, and was the youngest, and the last to pass away, of twelve children. At the time of her death she was the oldest native resident of the town of Scott. At the age of about fifteen years she experienced religion and joined the Seventh-day Baptist church at Scott. On Dec. 11, 1834, she was married to Alonzo D. C. Barber. To them were born five children, three of whom survive her: Andrew, of Auburn, Washington; Byron L. and Mrs. Emily Clark, of Scott.

From the time of her conversion until the infirmities of age prevented, she was always at her place in all forms of church work. The burden of her soul was for the conversion of the young, and their growth and efficiency in Christian work. Being a careful, persistent and prayerful reader of the Bible, she became very gifted in prayer and efficient in exhortation. She kept herself posted in all our denominational interests and was greatly interested in our Mission and Tract work.

For some weeks before this mother in Israel entered into her rest, she became somewhat clouded in her mind, a consequence of some brain disease, and expressed great fear lest her hope in Christ had forever departed from her. But to the great joy of her surviving friends, a few days before her death that cloud was removed, and she enjoyed the unbounded confidence in the merits of her Saviour, and lovingly and earnestly counseled and exhorted her friends to take up, and faithfully perform, the work which she could no longer do, but which was the great desire of her heart to have accomplished. Thus there has passed to her reward our oldest, and one of our most faithful and efficient members, leaving for our encouragement and emulation many virtues. B. F. R.

RESOLUTIONS OF RESPECT.

To the memory of Mrs. Phebe Barber, adopted by the Ladies' Aid Society, of Scott, N. Y., Feb. 23, 1899.

WHEREAS, God in his All-Wise Providence has seen best to remove our sister from earthly scenes to her heavenly inheritance; it is hereby

Resolved, That in her death our Society loses a valued member, who, by her sweet Christian life and example, endeared herself to all, and by her interest in our work, her constant attendance at the meetings, as long as her health allowed, was a continual inspiration and help. And we, who are left to carry on the work she loved so well, pray that we may consecrate ourselves anew to the service.

Resolved, That we hereby tender to the bereaved family our heartfelt sympathy, and that a copy of these resolutions be presented to them, and also published in the SABBATH RECORDER.

MRS. ARLETTA ROGERS,
MRS. HATTIE CHILDS,
MRS. J. SPENCER, } Com.

Woman's Work.

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

I SAY it over and over, and yet again to-day
It rests my heart as surely as it did yesterday:
"It is the Lord's appointment,"
Whatever my work may be,
I am sure in my heart of hearts
He has offered it for me.

I must say it over and over and yet again to-day,
For my work is somewhat different from yesterday;
"It is the Lord's appointment,"
It quiets my restless will
Like voice of tender mother,
And my heart and will are still.

I will say it over and over, this and every day,
Whatsoever the Master orders, come what may,
"It is the Lord's appointment,"
For only his love can see
What is wisest, best and right,
What is truly good for me.

—Selected.

At the recent International Conference of Women's Missionary Boards, held in New York, the importance of work among children was emphasized beyond everything else.

At this same Conference, one sister said: "The church has prayed open the doors of foreign lands." Another sister said: "The church that has done that has not lost the spirit of God, and it must and will go on." The delightful harmony of the Conference was a rest and an inspiration. Each woman sat at the feet of every other woman, eager to learn the best methods. Denominational differences were lost sight of in the desire to hasten the coming of the kingdom in all the earth.—*From Report in Mission Studies.*

"It is a painful fact," writes a worker, "that our large cities are 'clubbed' to death, but there seems to be no one ready to do Christ's work for the world." In marked contrast with this unwillingness was the answer of a prominent lady. When asked to become the head of a federation, she replied, "I am President of our local missionary society, and intend to put all the study and time I would put into a club into that."—*Selected.*

"I HAVE FOUND IT AT LAST."—A missionary was selling Bibles for the first time in a town in India. A Hindoo, seeing the books, rushed eagerly forward, and said: "Have you a copy of the New Testament of Jesus Christ? How much must I pay? I will give you whatever you ask." On the money being paid, and the book given to him, he said, "I have been looking for a copy of this book for years, and now, thank God, I have found it at last!" He did not stop, but went away eagerly kissing the book on all sides as he went.—*Baptist Missionary Magazine.*

The following letter was written by Mrs. Margaret Bottome, for the members of the "Order of the King's Daughters and Sons," in response to the many letters of tender sympathy written her in her recent affliction: "The members of our Order have broken the 'Alabaster box of precious ointment,' and my whole heart is filled with the odor of their sweet love and sympathy. I only wish I could write to even the Circles that have remembered me by telegrams and letters; but this is impossible just now. Can you not tell them all, in the *Silver Cross*, how deeply touched I am by their love, and that I am stimulated to increased love and service, by all that has come to me in this baptism of suffering?"—*The Silver Cross.*

Mrs. BOTTOME gives us, in a later number of the same paper, another testimony of her

complete trust and submission. She says: "We are not left with only beautiful memories when our dear ones pass out of our sight; they are expecting us to join them. The beautiful traits of character, all the success they won, should stir us to follow them in their character—in what crowned them; to take up the work, as they laid it down, and follow them instead of selfishly mourning their absence. Selfish mourning is not worthy of us or worthy of them. Do we see so much in them to admire and love? Then we must strive to be what they became, and the word is sounding in our ears, 'Redeem the time.' It is passing so quickly now!"

ONE YEAR.

BY MRS. H. B. STOWE.

One year, one year, one little year,
And so much gone!
And yet the even flow of life
Moves calmly on.

The grave grows green, the flowers bloom fair,
Above that head;
No sorrowing tint of leaf or spray
Says he is dead.

No pause or hush of merry birds,
That sing above,
Tells us how coldly sleeps below
The form that we love.

Where hast thou been this year, beloved?
What hast thou seen?
What rising fair; what glorious life
Where thou hast been?

The veil! the veil! so thin, so strong!
'Twixt us and thee;
The mystic veil! when shall it fall,
That we may see!

Not dead, not sleeping, not even gone;
But present still,
And waiting for the coming hour
Of God's sweet will.

Lord of the living and the dead,
Our Saviour dear!
We lay in silence at Thy feet
This sad, sad year!

"DO MISSIONS PAY?"

An interesting and convincing answer to this question was given by Mrs. J. R. Mott (of the Student Volunteer Movement), at the recent Conference of Woman's Foreign Mission Boards in this city:

Can the wonderful record of "the mother of a thousand daughters," Eliza Agnew, of Ceylon, ever be surpassed? During her forty-one years of consecutive service in one school some 660 girls were graduated, and every one was a professed Christian. In the college at Harpoot the regular work is laid aside once a week for half an hour, and the volunteers from the college go to the lower schools to work for souls. From the Methodist College at Nagasaki, Japan, thirty-five girls go out every week to teach four hundred pupils. The True Light Seminary, of Canton, China, has given to the cause of missions in China eighty-five teachers, fifty-eight Bible-readers, and nine graduates of the medical college, who are practicing their profession. During the twenty-five years of its history the American College, of Constantinople, has graduated one hundred and eight young women from eight different nations, nearly all of whom are engaged in some specific work. From the Nagasaki College one Japanese girl has gone as a missionary to the Loo Choo Islands, and another has offered for Korea. In India the large majority of the students in the Dufferin Medical Training Schools and a still greater majority in the University colleges, are Christians, and Christians are largely in the majority in Bombay, Lahore and Calcutta. During our recent war with Spain there was one spot where Americans and Spanish

worked and lived together in perfect harmony—the teachers and pupils of the International Institute for Girls, at San Sebastian, Spain. [Moved just across the border, into France, when war was declared.]

Intellectually, the girls from that school have a wonderful record of "leaping over everything," taking the highest marks ever given at state institute and university. This school was founded to reach the daughters of the better classes and to raise up Christian workers for Spain. The regeneration of Spain must begin with the education of her women.

The whole understanding of women's education is alien to the thought and spirit of Oriental civilization, and involves a re-adjustment of woman's position in the home and society.

It was a Chinese girl, educated in a mission school and then sent to America for the study of medicine, who so much impressed Li Hung Chang when he met her on his return to China that he asked her to represent the women of China in the World's Congress of Women in London. It was a native daughter of India who wrote the hymn that has touched the heart of Christendom, "In the Secret of His Presence."—*The Silver Cross.*

WOMAN'S BOARD.

January Receipts.

Woman's Society for Christian Work of Seventh-day Baptist church, Plainfield, N. J., Tract Society, \$25; Missionary Society, \$25	\$ 50 00
Ladies' Aid Society, Shiloh, N. J., Teacher Boys' School	20 00
Seventh-day Baptist Sabbath-school, Bradford, Pa., Teacher Boys' School	5 00
Ladies' Benevolent Society, Milton, Wis., Board fund, \$1; Home Missions, \$10	11 00
Woman's Board Auxillary, Little Genesee, N. Y., Susie Burdick	5 50
Mrs. C. A. Prosser, Little Genesee, N. Y., Sabbath Reform	2 00
Arle Prosser	5 00
Rev. L. D. Seager, Lost Creek, W. Va., Teacher Boys' School	2 50
Mrs. Emily Davis	25
Woman's Evangelical Society, Alfred, N. Y., Tract Society, \$9.53; Susie Burdick, \$36; Boys' School, \$1.95; Board fund, \$8; Home Missions, \$10; Missionary Society, \$4.57.	70 05
Class No. 4, Marlboro, N. J., Sabbath-school, Teacher Boys' School	4 00
Mrs. C. A. Richey, New Auburn, Minn., Teacher Boys' School	5 00
Ladies' Benevolent Society, Dodge Centre, Minn., Home Missions	10 00
Seventh-day Baptist Sabbath-school, Class 10, Birthday offering, Dodge Centre, Minn., Teacher Boys' School	1 84
Ladies of Ashaway, R. I., Teacher Boys' School	18 25
Woman's Missionary Society, Nile, N. Y., Boys' School, \$5; Girls' School, \$5	10 00
Ladies of Hopkinton, R. I., Teacher Boys' School	11 00
Ladies' Aid Society, Maine, N. Y., Susie Burdick	2 00
Mission Band, Teacher Boys' School	1 50
Omitted in November, Mrs. O. O. Crandall, West Genesee, N. Y., Teacher Boys' School	1 00
Total	\$234 89

February Receipts.

Woman's Benevolent Society, Leonardsville, N. Y., Tract Society, \$15; Board fund, \$5	\$ 20 00
Mrs. F. L. Irons, M. D., Syracuse, N. Y., Boys' School	1 00
Mrs. E. R. Maxson	1 00
Mrs. J. Parslow	1 00
Mrs. N. Roe	1 00
Mrs. S. Woodsworth	50
Woman's Auxillary Society of New York City Seventh-day Baptist Church, Board fund, \$5; Home Missions, \$5; Tract Society, \$12	22 00
Mrs. Wm. Clarke, New York City, Teacher Boys' School	2 00
Mrs. Julia A. Burdick, New York City, Teacher Boys' School	2 00
Dr. Phebe J. B. Watt	2 00
Mrs. H. V. P. Babcock	2 00
Sale of one bookmark, Teacher Boys' School	25
Mrs. Emma Bassett, Cartwright, Wis., Teacher Boys' School	1 25
Woman's Evangelical Society, Alfred Station, N. Y., Susie Burdick, \$3; Tract Society, \$4.78; Missionary Society, \$4.68	12 46
Mrs. D. B. Rogers, Horseheads, N. Y., Teacher Boys' School	10 00
Ladies' Benevolent Society, Walworth, Wis., unappropriated Sale of Pictures of Mr. and Mrs. Rogers at Ashaway, R. I., Boys' School	10 25
Sale of Pictures of Girls' School at Nortonville, Kan., Girls' School	6 00
Sale of Pictures of Miss Palmberg, Nortonville, Kan., Medical Mission	1 20
Total	\$ 96 91

E. & O. E.

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., March 6, 1899.

A HINDU father brought his little motherless girl to a mission school and asked that she might be received. She was six years old, and was sought in marriage by a man of forty, who offered two hundred rupees for her; but her father would not consent. Then the priests demanded her for the vile service of the temple, but he would not yield, and instead begged the missionary to receive and protect her, saying: "For years I have watched the hundred Christian girls of your school go back and forth, and I never have seen an unhappy face among them; I want my daughter to be like them."—*Missionary Review.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

"If I were always pun-ished,
For every pun I shed,
I should need a pun-y shed
To hide my pun-ished head."

THERE is nothing clearer to an intelligent teacher, who has been carefully observant of his own experience, than that his students—even those who are most faithful to their work—are able to take a wider outlook than they do, and that, while adding daily to their knowledge in his own department, or in others which are opened in the scheme of appointed annual work, they can, if they will, do much for themselves in the way of self-culture in other fields which are not thus opened. Look into these other fields—at least, into some of them—we would say to the student, consider and estimate the possibilities presented to you. Try to know and appreciate your own powers. Fifteen hours of recitations in the week and the study needed to put yourself in readiness for them are not the limit of your capacity. There are hours beyond these which you can easily and fitly use—which you can use, also, with deepest interest to your mind and largest usefulness for manly culture,—and your responsibility to and for yourself calls upon you to use them. That there are limitations of a man's power of working, and of the hours which he can safely devote to work, every reasonable person will admit. But the limit is not, and ought not to be, that which is indicated in the scheme of study set forth for each man in the rules of the course. The man has hours outside of these, and outside of those which he must give to other things than the things of the mind, and they are hours which will be very precious if he will make use of them aright.—*Sel.*

FOR FRESHMEN.

The young student who passes from the school years into the years of his college education finds himself in a new era of his life. Not only does he discover, as he looks within his own mind and spirit, that one period of his youth—the earlier one—has come to its end and another and later period has begun, but he sees also that, in a certain impressive sense, all things are becoming other than they were before, and that he is changing from the boy into the man. He has made one of the marked advances in life's progress. His movement, to his own consciousness, is forward, and the voice which he hears calling to him is the voice of the future. He is not full grown as yet, but he is growing toward the fullness. He has not reached the maturity of his powers or of his character, but the limitations of childhood and the former time are of the past. They are behind him, and his outlook is toward something larger and better.

At the same time he finds himself in a new community—the citizen, as it were, of a new commonwealth—in the life of which there is a larger freedom than he has known in his earlier experience, and consequently a more serious personal responsibility. He is still subject, indeed, to certain rules and arrangements ordained by others than himself, but, in a sense and measure unknown before, the making of the man within him is committed to him as his own individual work and duty. The establishment of principles of

action with reference to the developing of his intellectual and moral life; the determination of his methods of working, both in his daily tasks and in his greater work of preparation, which includes, within itself, all these lesser things; the formation of habits which are to be regulative forces for him in all future years; the right choices of the means and helps toward self-culture; all these, and other matters which may be classed with them, are largely or wholly intrusted to him; and, according to his decision of questions of this character, and his conduct consequent upon his decision, the result in his subsequent life will be what it ought to be, or otherwise.—*President Dwight, in the Intercollegian.*

SOME MOTHER'S CHILD.

At home or away, in the alley or street,
Wherever I chance in this wide world to meet
A girl that is thoughtless, or a boy that is wild,
My heart echoes softly, 'Tis some mother's child.

And when I see those o'er whom long years have rolled,
Whose hearts have grown hardened, whose spirits are cold;
Be it woman all fallen, or man all defiled,
A voice whispers softly, "Ah, some mother's child."

No matter how far from the right she has strayed;
No matter what inroads dishonor has made;
No matter what elements cankered the pearl—
Tho' tarnished and sullied, she is some mother's girl.

No matter how wayward his footsteps have been;
No matter how deep he is sunken in sin;
No matter how low is his standard of joy;
Tho' guilty and loathsome, he is some mother's boy.

That head had been pillowed on some tender breast;
That form hath been wept o'er, those lips have been pressed;
That soul hath been prayed for, in tones sweet and mild;
For her sake deal gently with—some mother's child.

—Selected.

ITEMS OF INTEREST TO ALL.

The Tenth Legion of Christian Endeavor now numbers over fourteen thousand.

Nearly fourteen thousand have joined the Christian Endeavor Comrades of the Quiet Hour.

Secretary Baer reports that he now has enrolled over fifty-five thousand Christian Endeavor Societies.

The Bethlehem Congregational church, of Cleveland, Rev. H. A. Schauffler pastor, has two Christian Endeavor Societies, one English and one Bohemian.

A Christian Endeavor Society has just been organized in the American school in Tamkoo, Bulgaria.

The Local Christian Endeavor Union idea has spread to South Africa. Local Unions have been formed in Johannesburg, Petermaritzburg, Cape Town and King William's Town.

There are now nearly six hundred Christian Endeavor Societies in London. What a royal welcome Christian Endeavor is to have in 1900!

The "giant" Junior Society of the world, as the *Golden Link*, of Australia, calls that of Geelong, Australia, holds its meetings in four sections. The boys come direct from school, and have football and cricket sets to interest them until it is time for the meeting to begin.

DETROIT, '99.—The Detroit Christian Endeavor Convention Committee has decided to issue a monthly bulletin of information about the forthcoming Convention, which they think is destined to be the grandest yet held. The bulletin will be called "Detroit, '99," and will be mailed free of charge to any one sending his address to Mr. Fred. H. Cozzens, Majestic Building, Detroit, Mich.

THE impression was recently made that the money raised at a Christian Endeavor anniversary meeting was to go to Dr. Clark and Secretary Baer, or for the use of the United Society, and several inquiries have been made about this matter. It seems needless, but perhaps it is necessary, to state once more that no collections are taken for the officers of the United Society or for the United Society itself. The collection referred to was solely for the expenses of the local union holding the meeting. Secretary Baer receives a salary which is earned by the United Society by the sale of its publications. Dr. Clark does not receive a penny from the United Society or from any local society, his salary coming wholly from the *Golden Rule* Company, as also does Mr. Shaw's. The United Society is managed in the most economical manner, and we do not know any organization that accomplishes so much on so small an income, and without making any appeal for funds.—*The Christian Endeavor World.*

A FEW weeks ago we had the pleasure of announcing the glad tidings of a Christian Endeavor organization in Manilla. Now the news comes that Christian Endeavor got into Havana ahead of the United States flag. On Christmas Day a society was organized, by the efforts of Mr. George Leet, who is its president. Mr. Leet, as he has always advocated and practiced, wore his Christian Endeavor pin on the lapel of his coat on the voyage to Havana. This identified him as an Endeavorer to a gentleman and his wife who were also on the boat, and the society is the result of their fellowship and enthusiasm. It is Puerto Rico's turn next.—*The Christian Endeavor World.*

OUR Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full Topics and Daily Readings for Christian Endeavor Societies for the year 1899. The booklets may be procured at the following prices:

100 copies.....	\$1.50
75 ".....	1.15
50 ".....	1.00
25 ".....	.50
Single copies.....	.03

OUR MIRROR.

ON the evening of Feb. 21, the North Loup Y. P. S. C. E., under the direction of the social committee, gave at the town hall a "presidential" sociable, which was successful in that all enjoyed a pleasant occasion.

SOME weeks ago the monthly reports of the Committees of the Milton Society were published in this column. Other societies are requested to send their reports to Edwin Shaw, Milton, Wis., that they may likewise appear in the RECORDER as a help and an incentive to better work on the part of us all.

EARLY in the winter the young people of the North Loup Christian Endeavor Society formed themselves into a reading circle under the direction and advice of their pastor. They have meetings once each week, on Sunday evening. The work is divided by appointing a new leader for each session. A portion of the works of some author is chosen for study. At the meeting some one presents a brief biographical sketch of the author. This is followed by a discussion of the work which is being studied, in which the thought and purpose of the writer is brought out. They have already studied portions of the writings of Drummond, Ian McLaren, Whitcome Riley, Whittier, Longfellow, Will Carleton, and others. The interest is good, furnishing the means of a very pleasant gathering once a week.

CHRISTIAN EDUCATION.

BY REV. J. L. GAMBLE.

[Continued from last week.]

(3) But mark particularly the need of the best possible education on the part of *Christian workers*—workers for God and humanity. It has been said, "God does not need man's learning." It is sufficient to reply, "Much less does he need man's ignorance." As well say that a carpenter can saw as well with a blackberry briar as with a well-sharpened saw! What do we learn from God's methods and operations in the past? When about to lead his people out from Egypt, God sent Moses into Pharaoh's household to learn everything that Egypt knew. When he would give to his beloved but chastened people counselors and instructors who should secure for them favorable consideration and treatment by the nation that held them captive, he sent Daniel and his three companions to the Babylonian capital that they might have the best instruction the nation could afford. And when the New Testament church was to be organized and spread over the whole Roman empire, God sent Saul, a free-born Roman citizen, to Jerusalem that at the feet of Gamaliel he might learn what he would need to know when transformed into the Apostle Paul.

It seems strange to us in this closing decade of the nineteenth century that good men should ever have been opposed to a sound and thorough education; but our forefathers—and not very many years ago either—had to fight hard battles in seeking to lay the foundations of the splendid system of education which we enjoy. Many good ministers stood squarely in the way, deeming it really wicked for Christian ministers and teachers to think of seeking what they stigmatized as "human learning," or "book knowledge."

Bishop Ames was once presiding over a conference of ministers in which one of these battles for education was being fought, and one preacher was delivering a terrible philippic against the proposition to found schools of higher learning. He was boasting somewhat of the fact that he had never been defiled by contact with the inside of a college, and he thanked God for it. At this point Bishop Ames interrupted him with the inquiry, "Do I understand the brother to thank God for his ignorance?" "Well," said the speaker, after a moment's pause, "you may put it that way if you want to." "Well," said the bishop, "all I wanted to say is that the brother has a good deal to be thankful for." Amid the applause which followed, the brother subsided—and the cause of education scored a victory.

The search for knowledge may be harmful, if sought without reference to its proper uses, if estimated out of its proper relations, or if the motive be egotistic. The greatest peril of learning to-day is *intellectual conceit*, which renders the person offensive to all sensible people, and results in fatal superficialism of thought and life, barring all further progress—for such a one becomes unteachable. Solomon said, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Prov. 26: 12.

But as to the Christian duty of education, Bishop Vincent, the founder of Chautauqua, says, "God made man with all his powers, which are therefore God's gifts to man—talents to be used. And, to be well used, they

must be developed. The development of native power is education. And education is therefore a *duty*. The gift and the duty involve also a *privilege*. To this law there is no exception. Christ redeemed the whole man with all his powers. To be really redeemed, these powers must be cultivated and used. Therefore education is a *Christian duty* and privilege. Every Christian, whether a miller-boy or millionaire, should grow in knowledge as well as in grace. And he must grow in wisdom—of judgment, speech and conduct—as well as in knowledge."

Notwithstanding the strange position of some ministers in former times, there is evidence that now the pulpit means to keep in the front rank of intellectual as well as spiritual light and knowledge. In 1896, sixty-six per cent of the theological students of Yale, Chicago, Columbia, Pennsylvania, Michigan, Harvard and other schools had graduated in courses of science and art. While, by way of contrast, only thirty-six per cent of the law students and twenty-three per cent of the medical students, of those schools, had taken a classical course.

But however it may be with other professions or callings, let no one who would be a qualified Christian worker forget that piety and culture must go hand in hand.

III. THE LAW OF ATTAINMENT. (1) One must place himself under the best possible educational influences and surroundings, such as are found in our higher institutions of learning. He must come into contact with fellow students and with cultured teachers; thus he not only gains positive instruction, but also discovers and corrects what may be wrong in his own thought and habits. He must welcome criticism and not underestimate the value of meeting and overcoming difficulties. It has been said, "When God wishes to educate a man he sends him to school, not to the graces, but to the necessities." "Stick your claws into me," said Mendelssohn to his critics when he entered the Birmingham orchestra. "Don't tell me what you like, but what you don't like."

(2) The student who would reach success must put away all habits that tend to weaken the mind and interfere with his progress; these may be physical habits or erroneous methods of thought or study; they may be a lack of system, determination, and persistence.

(3) But the great law of success in school and life is *work*. "No excellence without great labor." An eminent author has said: "There are some laws which do not vary; and the tough sinews of the Norwegian pine will knit themselves together on the plains of Hindostan, before strength of character and depth of knowledge are attained without severe exertion." (Bayne.) Of deep interest is the study of authorship. The labor which literary master-workmen put upon their work is little suspected by most persons. David Livingstone said: "I think I would rather cross the African Continent again than undertake to write another book." Robert Dale Owen, for the statistics of the negro population of South America alone, examined more than 150 volumes. Of one of Longfellow's poems it is said that while he was but four weeks in writing it, he spent six months in correcting and cutting it down. Bulwer rewrote some of his productions eight or nine times before their publication. One of Tennyson's pieces

was re-written fifty times. John Owen was twenty years at his "Commentary on the Book of Hebrews"; Gibbon, twenty years on his "Decline and Fall of the Roman Empire"; Adam Clarke, twenty-six years on his "Commentary"; Carlyle, fifteen years on his "Frederick the Great"; Dr. James Strong, thirty years on his "Exhaustive Concordance of the Bible." George Eliot is said to have read one thousand books before she wrote "Daniel Deronda"; Allison, to have read two thousand books before he completed his history; and it is said of another author that he read twenty thousand books and wrote but two. Dr. A. H. Lewis, in his studies and writings on the Sabbath question, could tell us much about such labor. John Foster spent hours elaborating a single sentence in some of his essays; Buffon spent a half-century upon his "Studies of Nature," and would sometimes re-copy a sentence twenty times before it would suit him; and once he spent fourteen hours hunting for a word to round out a sentence properly. Sir Isaac Newton wrote his work on "Chronology" sixteen times. So labored men whose work abides. From such instances we may learn that he who would achieve eminence, excellence, and success must pay the price in patient, persistent, unremitting toil.

Abraham Lincoln in his boyhood, after listening to arguments and political discussions, used to lie awake nights thinking how he could put what he had heard into such shape that he could make the boys understand it. He learned how to do it, and was able to make boys and everybody else understand what he had to say. The law of attainment is work, labor, painstaking, plodding.

The education put into us by others is not so valuable as that we gain by the diligent and persevering efforts we put forth to attain it. But this spirit is stimulated, if not implanted, under the training and influences of our Christian colleges.

(To be continued.)

A BIT OF CATECHISM, NOT THE SHORTER.

BY THE REV. H. E. BUTLER.

Where has it gone? Where has what gone? The old New England Sabbath. But has it gone? Has it gone to heaven along with the fathers and mothers who are buried in the old New England graveyards? Does it rest under the splendid monuments where some of their descendants were buried in the cemeteries of western cities? It was good enough for heaven. It would not diminish the sweetness of an angel's song if he should listen to some of its praises, nor would it harm the sacredness of a saint's meditation to join again in some of its prayers. If it has gone entirely, it must surely be in heaven. But has it gone? That depends on where you look for it. Going up and down some of the streets of the "great inland city" or even strolling on the day named Sunday among the streets of the old Pilgrim city, one may be a little doubtful whether the face which he sees to-day is the same quiet, demure, but hopeful, Sunday face which he knew and loved a score of years ago. The face is more suggestive of the past than hopeful of the future. If the old Sabbath has gone from the cities, who took it away, and who caused it to depart? For it is sorely needed here now, though its departure was "to be with Christ," which is awfully "far better." The world from which it has gone is lonely for it, even though it does not realize its loss. That disease is frequently the worse whose victim does not know that he is in danger.

It is not the saloon alone which has so much destroyed the old Sabbath. The saloon is an open enemy. The real foe is not so easy to find. Miles of "Dens and Dives" are not more potent than God's love if it is really alive in the hearts of his disciples. If beer and whisky are mightier than God's truth, then let beer and whisky sit upon the throne. It is not the foreigner who has done so much to kill the Sabbath. If the Pilgrim and his principles are not capable of meeting the meanest and

most wicked despiser of God's law, then there is no way to help it, the Puritan must yield, and the violator will take the place to which his superior strength entitles him. If there isn't love enough enshrined in the church to subdue kingdoms, then the church must be subordinate until more love can be secured. Nor is it of any use to declaim against Sunday newspapers as if they were wholly responsible. Our answer is not yet found. The Sunday of our Lord has been shorn of its beauty and beneficence by "spiritual wickedness in high places." The greater cause is both higher and deeper than those mentioned. Last Sunday I chanced to meet an old friend of many years. I did not know his habits for that day, although I remembered in the course of the ensuing conversation that I had not seen him in church on the few Sabbaths I had spent in his society. We chanced to speak upon the fact that so many people are apparently forced to work upon the Lord's-day or lose the chance to work at all. He told me he was in that position. But I said, "Can you not refuse to work?" "I can," he replied, "and immediately lose my position." "But can you not obtain another?" "Yes, and how shall I obtain another when the first thing asked when I apply elsewhere would be a reference to the party who had just dismissed me from their employment, on the ground that I would not obey their orders." "But can you not trust the Lord to provide for you and help you to a place?" "Yes, but meanwhile where is my family to obtain their food and clothing, and how am I to pay my rent? On the same day I had another conversation with a young man who with his wife was a member of a church. He had been absent from the morning service. And this young man reared in a Christian family, trained from his babyhood to regard the Sabbath, was in the employ of a big firm whose employees are often compelled to work in the evening as well as during the day, and had just been told that on the next Saturday evening he would be compelled to work till eleven o'clock, thus necessitating on his part not getting to his home till the Sunday had really begun.

And these are only specimens of thousands of cases. The employer wants money as the result of the workman's labor. His manager knows it. He does not order his men to break the Sabbath. No, he is possibly a good church member himself, and a liberal giver, a pillar in the church. But things are so arranged that the employee works like a slave during the week and is as much used up physically as is the over-driven horse of the drayman, and as much compelled to sleep on the Sunday if he would do the work required of him as is the jaded and over-driven horse. But if the Sabbath is going, how shall we bring it back? By getting more of God into the world. By beginning higher up as well as lower down. By preaching not more to the open violators than to the more concealed aiders and abettors in such violation. The open sin is often caused by the more hidden crime of another. The vices of the working man will often be traced with ease to the rule of the employer.—*The Interior, Feb. 2, 1899.*

Yes, Bro. *Interior*. Go one step more. You lead in the influences which bring the results of which you complain, when you teach the error that Christ sanctions the trampling on the Sabbath which he created and honored by observing. What you call the "Sunday of our Lord" is the Sunday of a Pagan-tainted state-church, and a bloody-handed Pagan emperor. Preach unto yourself, we pray you in the name of Christ, Lord of the Sabbath, but not of Sunday.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXI.

BECOME FAMILIAR WITH YOUR THEME.

In extempore preaching, the final arrangement of the sermon is the work of the moment. To build successfully under such circumstances one must have an abundance of the right kind of material at hand. There is not time to search for material, and little time to assort it. Hence one must know exactly what material is needed, and have it at hand before he begins. He must also be able to detect the different grades and kinds of material at a glance. He must have successfully in play what we have already defined as the homiletic habit, which enables him

without specific effort to select and arrange material instantly. His mind must be more ready to answer the demands made by his theme, than are the fingers of the most expert stenographer to answer the voice of the dictator.

The general plan of the sermon must be well arranged and carefully studied beforehand. One must know how the gathered material is to be put together. Like a wise architect, the extemporaneous sermonizer must perfect the general arrangement before a blow is struck in the pulpit. He must become thoroughly familiar with the plan so that he can keep it in mind without any effort to remember. If the inspiration of the moment suggests some minor change in the arrangement during delivery, yield to it, especially if the change can be made while your subject and the attention of your hearers are both at "white heat." Do not, however, venture on anything more than minor changes, and these by the way of introducing a single pertinent new thought. We repeat, the general plan must be thoroughly arranged and *completely mastered* before entering the pulpit.

This pre-arranged plan must be kept in mind so intently that you can recall without any effort to remember. Forced memory is disastrous. The mind is held in fetters if it must recall ideas and arrangements by specific effort. To avoid this burden, do not seek to recall words and sentences with absolute exactness. Recall only the thought. Let the ideas be clearly arranged in their relations and proportions. Trust to the push of the moment to supply the words in which these are to be expressed.

LET ONE POINT SUGGEST THE NEXT.

Arrange the plan so that each leading thought will be naturally connected with that which is to follow. Make the construction such that each general division will carry you to a certain point, and leave you in the immediate presence of that which is to follow. There is a certain mechanical action of the mind which should be gained here. The mind may be trained to stop like a well-regulated machine, when so much of a given thought has been expressed. Thus your plan becomes a sort of vehicle on which you are borne from point to point with increasing momentum, rather than a burden which you must drag painfully after you. All truth is essentially logical, whether considered abstractly or as to its effects in human life. The mind trained to methodical thinking will rapidly detect the natural and logical relations which exist between the separate elements of truth. This natural action of the mind becomes available in extempore speaking, and the more so if the theme is developed and arranged after the natural laws of thought. Without effort the mind will arrange each part with reference to its relations to each other part. The mind instinctively craves such methods of treatment and, hence, in extempore speaking one is working in harmony with the mental constitution of his being, and with the natural mental characteristics of his hearers. To use another figure, each theme should be developed, unrolled, so that each part will at once demand what follows, and will supply the link by which the oncoming part of the chain naturally attaches itself. Or, still again, each theme worthy of a sermon contains elements which,

under proper management, can be built into a beautiful edifice. This will grow from foundation stone to turret top by natural laws, so that when one part is perfected it, and what has already been built, will suggest and demand the next. The builder need not stop to ask what comes next, for the thing last done will indicate the thing next in waiting. When a sermon is thus arranged no arbitrary act of memory is demanded during its delivery. The sermon grows as cathedrals rise, with a

"Vastness which grows, but grows to harmonize,
All musical in its immensities."

PROPER AMPLIFICATION.

Proper amplification is a very important item in extempore discourse. The speaker has no absolute guide. He must be governed by his quick-acting judgment in deciding how much or how little should be said upon each point. Great minds among your hearers may be able to pass over themes as the Titans strode over the earth, stepping from one mountain peak to another, but the average hearer must go slower. He must descend into the valleys and climb the side of the mountains before he can take in an intelligent view from the high places. Hence the preacher must lead the hearer up and down along the pathway of his discourse, dwelling at each point in due proportion. He whose wisdom and practice enable him thus to do, according to the character of the subject and the ability of his hearers, is truly eloquent and correspondingly efficient. If the speaker be given to intellectual deductions and logical conclusions mainly, he will be in danger of not amplifying enough. If he be naturally wanting in fluency of speech, the same result will appear, since he will leave points unexpressed and unexplained for lack of words. If, on the other hand, he be fluent as to words and easily carried along by his emotions he will be likely to amplify too much. This is the more common fault in extempore speaking, particularly in the earlier stages of experience. Burke, the English statesman, failed in this respect. Goldsmith said of him, with characteristic humor, "He went on refining, and thought of convincing, while his hearers thought of dining." Excessive amplification weakens by impeding the rush and power of movement. This rush was the charm and power of Demosthenes' style. Excessive amplification is likely to disgust and weary the intelligent hearers by explaining that which is already plain. Too much explanation confuses and dims. When you have made one clear-cut line, never attempt to improve it by making another over it. You will only blur it. Indeed, the great work of successful extempore speaking is to exclude unnecessary words and phrases which add neither force nor brilliancy. Chalmers, a great man indeed, never acquired the ability to speak extempore in a manner at all satisfactory to most of his auditors, when they remembered his written discourses. The cause of this, according to his own statement, was the unmastered and unmastering fluency of his mind. Thoughts and words came in on him like a flood. In extemporaneous utterance, they impeded each other, to use his own expression, "like water attempted to be poured all at once out of a narrow-mouthed jug."

PRESENT fears are less than horrible imaginings.—*Shakespeare.*

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.

RICHBURG, N. Y.—The work of our church and society has continued through the winter with the usual interest, although the grip has been very prevalent, and in many cases severe. This has diminished, somewhat, the attendance at the public services. Most of the afflicted are now convalescent. Dr. Greene, wife and daughter are very low, and the recovery of either is doubtful. Three of our aged church members and one sister in middle life have gone to their reward within the past four months.

Last Sabbath another sister from the M. E. church was accepted for baptism and membership with us.

Yesterday a few of us enjoyed a visit and conference with Bro. Joseph Booth. It did us good to meet a man with such faith and zeal, a man "just hustling" under the impetus of a noble purpose. But some of our people believe the safest and surest way to help Africa is to prepare for industrial mission work black men and women, as many as possible, in this country and send them there. They are within easy reach and in a pitiable condition, and for their presence and condition in this country God must hold our nation responsible. What would \$20,000 do for the poor, wronged blacks, if well invested in an Industrial Mission in a fertile, healthful district of one of our Southern states? God alone knows.

However, "a work for every man and every man for his work."

"Let us each be up and doing
With a heart for any fate."

O. S. MILLS.

MARCH 3, 1899.

PLAINFIELD, N. J.—Last Thursday night Wm. H. Tolman, Ph. D., Secretary of the League for Social Service, of New York City, gave an illustrated lecture in our church, under the auspices of the Men's Meeting, upon Industrial Betterment. The object of the lecture was to show, by the aid of stereopticon views, what some American and foreign manufacturing companies have done to improve the relations and condition of those in their employ. Employers of all kinds owe their employees more than the mere payment of wages.

Our covenant or preparatory meeting, on Sabbath eve, was of more than usual interest. Most excellent letters were read from seven of our non-resident members; and this did us good. The subject for the evening was, What does the Lord's Supper mean to me? At the Editor's request I send a brief summary of the testimonies given:

It tells of Christ's love for me, and of what I owe him.—A time for self-examination, that I may discern the Lord's body.—A time for withdrawing from all around one, unto Christ, as to a secret place with him alone.—It speaks to me of divine and redeeming love, from the first promise, on.—Only words of prayer, and for oneself, when taking the bread and wine.—Always a very precious season.—Christ and believers brought together, as in no other service.—The sweetest and most beautiful of stories.—It brings an experience like no other.—A time for renewal of faith in God's promises; for prayer; for thanksgiving; for confession, after heart-searching; and for good resolve.—Hearts are knit together in love and brought closer to God and Christ in trust and love.—The covenant meeting a home coming, the communion an eating of the bread of life.—It speaks to me of the loved ones gone on before as communing with us in spirit.—A new desire for

holiness is awakened.—A solemn, a spiritually uplifting, and a joyous occasion.—It tells me of my crucified Redeemer; of the ever-living Saviour and heavenly bread; of my coming and victorious Lord; of the completed glories of the resurrection life; and of our fellowship with one another in faith, hope and love.

PASTOR MAIN.

MARCH 8, 1899.

GREENBRIAR, W. VA.—On the 12th of February we began a series of meetings at Greenbriar, W. Va., with good congregation, in spite of deep snow and cold weather. There was much sickness, and several deaths occurred in the neighborhood, which interfered not a little with the public services. Among those who were called home by death were Mrs. Eliza Davis and Mrs. Margarette Clarke, the latter being the "oldest person in the neighborhood, said to be over 100 years old." Sister Davis, who was an earnest worker in the church, is greatly missed. The meetings increased in interest, somewhat, until they closed on the 26th of February. One was added to the church by profession, and many were renewed and strengthened in spiritual life. The funeral of Harley, son of W. J. Davis, occurred on the 22d; sermon by the writer.

S. A. FORD.

FARINA, ILL.—A month at Farina! How swift the time flies! Almost a dozen weeks since we last wrote to the RECORDER; weeks crowded so full! In that letter we spoke of the pleasant work at Lost Creek. After that work came four weeks at Salem, and although Pastor Lewis has written fully concerning that work, I must mention the experiences, pleasant in fellowship and good-will and heartiness of service. The consecrated workers, teachers, students, citizens—surely Salem has its bright side. We may well trust our boys and girls in the hands of such consecrated men and women. The toil and money that the founders and promoters have put into Salem College shall be seen by and by, crystalized, and transfigured into living monuments of earth's noblest treasures, ideal character. The unselfish sacrifices laid upon that altar, offered in anxiety; offered in tears, yet withal offered in hope, shall find their reward: the seal of him who is above the highest heaven; who only can give gifts to men. After the Salem work, a few days with Middle Island church, where we received one into the church by baptism, and witnessed the joyous reclaiming of one who we believe will be a power for good in that neighborhood. Then a farewell meeting at Lick Run. From there to Conings, where Bro. S. A. Ford was conducting a series of meetings, which, we learn, resulted in the conversion of six souls and in great blessing to the church. Last came a few days of hurried preparation for departure from our home. It was well that there was little time for sad regrets in parting with this people, to whom we were drawn by that blessed work of grace, and to whom we had given nearly six years of the precious time the Master allots us here. Yet, believing in short pastorates, we turned toward the Western plains and listened to the solicitations from fields unknown to us. Would that we might ever find as loving, faithful friends as we found amidst the beautiful scenery of the "Little Mountain State."

The Farina people have succeeded in making us feel perfectly at home, assisting us in many substantial ways, far beyond our expectation, in getting settled in our new home. We hope that this cordial reception may ripen into a most intimate friendship that shall be honored of God in a fruitful pastorate, abundant in labors and blessings. And

though we cannot fill the places of the noble men, our predecessors, yet, by the grace freely promised, we are praying for that full consecration that can alone fit us to occupy that to which he doth appoint.

L. D. SEAGER.

CROWLEY'S RIDGE, (Wynne) ARK.—We have had a severe winter; the weather is somewhat better now. Considerable cotton is to be picked yet. No "gardening" has been done yet. Farmers are at least a month behind with their work. The Crowley's Ridge church is getting along nicely and increasing some in numbers. We ask the prayers of our brethren that the Lord's work may prosper on this field. I have a special invitation to preach several sermons at Raymond, Ark., in March. The present invitation covers Sabbath, First-day and Second-day. I may continue the meetings longer. I expect to go from there to Sulphur Rock and preach a few times. Have done no public preaching during February, on account of the bad weather, but have done considerable "fire-side" work, which seems to be very acceptable. House to house work is the only way of reaching people with Sabbath Reform work during the winter. The SABBATH RECORDER takes well with some of our First-day people. Those who have read it say they like it and some say they will subscribe for it when they can.

I see in the *Ram's Horn* that the preachers at a place called Markham are going to make a "Christian Sabbath" by not riding on Sunday trains or going after Sunday mail. They have no Christian Sabbath over there, so the preachers say. I would like to know where they have been all this time. May God open their eyes that they may see that he has blessed and sanctified the seventh day and made it the Christian Sabbath. They will find the record in God's blessed Word. Jesus our Saviour is its Lord and he set an example for all his followers by keeping it. Luke 4:16, etc. God bless the RECORDER in its work for the Lord.

W. H. GODSEY.

FEBRUARY 28, 1899.

DODGE CENTRE, MINN.—In response to a desire to hear more upon various phases of the Sabbath question, Pastor Clarke gave an hour and twenty minutes discourse on the evening of March 3, to a large audience made up from representatives of all the churches of the village. Objections usually made to the Bible Sabbath were not only answered, but the matter of a return to the authority of the Word of God and the Sabbath, which are inseparable, was pressed home. It was shown that this was no side issue, or merely denominational question, but an issue the Christian church *must face*. Pastor Clarke will follow this up with another discourse on the evening of March 17, with historical facts made prominent.

Capt. Van Etten, the "Dakota Cyclone," gave a temperance lecture here March 7.

The Sabbath-school is preparing its annual temperance entertainment, which will take place just before the spring corporation election. We do not anticipate any fight this year on the license question.

Elder W. H. Ernst left for South Dakota March 2, where he expects to labor for the encouragement of our brethren there. We hope he and his hearers will be abundantly blessed, and the cause of truth prospered.

The church here is anticipating a pleasant time in connection with the next Minnesota Semi-Annual Meeting, when the fortieth anniversary of its organization will be celebrated. This will probably be the first week in June. It is hoped many former members and friends of the church can be present, as well as delegations from sister churches, and, if possible, the four living ex-pastors. **

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 43-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 23-37
Mar. 4.	Christ Freeing From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar. 25.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, March 25, 1899.

GOLDEN TEXT.—My sheep hear my voice, and I know them, and they follow me. John 10: 27.

NOTES.

The first lesson of this quarter is from the introduction to the Gospel according to John. The other lessons give us various incidents and teachings of the first two and a half years of our Lord's ministry. Four of these lessons tell us concerning miracles which were wrought by Jesus. All of these miracles were "signs" of the Messianic power and majesty. Two of these were miracles of healing; and two were miracles which show Christ's sovereignty over inanimate creation.

It is interesting to compare John's record with that of the Synoptists for this period. John tells us of but a few of the many miracles; and mentions but a few of the many incidents that made up a life of the busiest activity. For example, in the fifth chapter we have all that John tells of the whole second year of our Lord's ministry. We may believe moreover that the other Evangelists tell us not a hundredth part of what Jesus said and did.

Notice in the passages that we have studied how that the love of Christ is manifested in every one.

1. Love for the world.
2. Love for his disciples.
3. Love for a family in need.
4. Love for a ruler unable to comprehend new truth easily.
5. Love for a degraded and prejudiced woman.
6. Love for an afflicted father.
7. Love for those who hear his word.
8. Love for a hungry multitude.
9. Love for those who will come to him.
10. Love for half-believers.
11. Love for the blind beggar.
12. Love for his own.

Note that there are in every lesson obstacles for Jesus to overcome. Some have wondered that he did not gain more followers during the three years of his ministry. But think of the obstacles. Make a list of the principal obstacles which Jesus encountered in the passages which we have studied. For example, in the first lesson, the darkness which the light had to encounter, the refusal of his own to receive him; in the second lesson, the misconception on the part of his mother of his mission and work.

The following topics may be used in a general review:

Our Lord's ministry in Judea contrasted with that in Galilee.

The calling of the disciples as recorded by John and by the Synoptists.

Christ teaching individuals.

Christ talking to his enemies.

Christ's relation to the Father.

The relation of Jews and Samaritans.

The relation of bodily infirmity to sin.

MEDITATIONS.

BY MRS. D. C. L. BURDICK.

So much is being said in these days concerning the need of work along every line that we naturally think about these lines, and the proper work in each. This brings home the thought of personal responsibility. Every child of God can do something. God calls for that to be done, and shows each person his work. First, to the individual must come that love for Christ which brings desire

to work for him. Desire is not enough. Determination to do, and earnestness coupled with prayer, will be necessary. In the Sabbath-school lesson for February 11, the opening words are, "Jesus answered them, My Father worketh hitherto, and I work." John 5: 17. In the notes on that verse we read, "Our heavenly Father has been continually active, from the beginning up to this very moment, in beneficent work for man. As the Father is at work at all times, so it is necessary that the Son also should be engaged in this work at all times—not by way of imitation, but by reason of the essential likeness between the Father and the Son." Clearly, then, we also who are called of God should be at work, because, having become the sons and daughters of God (John 1: 12, Rom. 8: 15), we have his Spirit dwelling within us (1 John 3: 24), and his name written upon us (Rev. 3: 12), there should be developed in us an essential likeness to our heavenly Father and his Son, our elder brother. When we are baptized into Christ, we, as a rule, unite with a church. For our churches to work effectively, each member must feel this personal responsibility and do his or her share of that particular church's work. Almost every church is divided into two classes, resident and non-resident members. One important line of work is the mutual love and care of these members one for another. The resident members ought to be able to keep each other's hearts warm and hands active in the service, because they have the privilege of mingling freely with each other in social and religious intercourse. But what of the non-resident members? Shall those at home simply sigh and say, "Well, they are away, here or there, and practically lost to us," and make no effort to encourage the absent ones in any way? No. Every effort should be put forth to strengthen those away. They should be made to feel that their brethren and sisters at home still love and pray for them, and expect them to live and grow in Christian activity. More might be said on this point, but there are two sides to this question. The non-resident members who have left the home church have duties also. They must not forget to keep on the whole armor of Christ. They must remember the home church in their love and prayers. They must seek her welfare in every possible way. They must not allow themselves any sensitiveness over fancied or even real neglect. They must not grow careless in their religious life. If they do, they will become idle in the Master's service, and, while having a name to live, will be dead. It will not do to think they are among strangers, forgotten at home, and that therefore it is no use trying to do much more than to keep a sort of faith in God that will just land them in heaven. Even if they shall slip just inside, they would be too dead to enjoy heaven at all. "Faith without works is dead." The absent ones cannot retain spiritual life unless they have enough of it to keep them so earnest that if the church, through the pastor or some one else, fails to inquire into their welfare, they will seek knowledge of the church. They will do their share toward keeping the church alive, awake, active, reflecting the light of the Sun of Righteousness. When both these classes are thoroughly busy in these ways, the cause will prosper. The churches will heed the cry of danger from the faithful watchman who is said to be doing the work of three. Every soldier will be at his post, and we will overcome through Him who giveth the victory.

SCOTT, N. Y.

Popular Science.

BY H. H. BAKER.

Anthracite and Bituminous Coal.

One of the professors in the State University of Pennsylvania attempts to explain the difference between anthracite and bituminous coal, in so far as the retention of the gases in the coals is concerned.

His conclusion is based on the supposition that all coal beds were originally formed on a horizontal or flat bed. In case of the anthracite beds he assumes that they were brought under enormous side pressure by the contraction of the earth's surface in cooling, thus forming the coal basins as now seen at the foot of the Allegheny Mountains.

The professor also claims that the tremendous pressure, which is found to be as high as 17,000 pounds on the square inch, forced out the gases into seams, fissures, crevices and veins of the rock strata. On the other hand, the bituminous beds being differently located were not subjected to such a mighty pressure, and the coal therefore retains the gases which it originally contained.

If the professor's theory is correct, then it follows that our coal beds must have been formed when the crust of the earth was in a semi-fluid state, capable of being surrounded on all sides with material entirely different from that of the coal; this is apparent, yet why should not the coal contract in cooling at the same ratio as its surroundings, and thus relieve itself from this enormous outside pressure and thus retain its gases?

It does seem, considering all we have to do with coal, that science by this time would have disposed of some of the theories, at least, and developed more of facts.

A New Telegraphic Instrument.

A machine has just been completed by Mr. Henry A. Rowland, which produces a marvel in telegraphy. The operation of this wonderful machine was witnessed by a number of telegraphers, on a single line between Philadelphia and Jersey City. It sent four messages each way, on one wire, at the same time, or eight messages one way, and the receiving instrument prints each message separately, requiring no attention whatever.

It is said that this machine is operated in the same way as the type-writer; any one who can operate a type-writer can telegraph.

The inventor is of the opinion that the number of messages may be increased, but to what extent is not yet determined.

How these messages can travel on the same small wire, four going one way and meeting four coming the other at the same time, pass each other, and not get mixed, is one of the mysteries that we have yet to fathom.

It was only a few years ago when it was discovered that two messages could be sent on a single wire at the same time, but now comes the proof that eight can be sent "just as easy," and, we think, separated and printed in different offices or places without being reproduced.

MORE and more we come to see that courage is a positive thing. It is not simply the absence of fear. To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all a man's faculties and powers which makes his manhood a single operative unit in the world.—Phillips Brooks.

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MARRIAGES.

MIXNER-FISHER.—At Marlboro, N. J., Aug. 15, 1898, by Rev. J. C. Bowen, Mr. Albert J. Mixner, of Bridgeton, and Miss Adelia A. Fisher, of Shiloh.

AYARS-BROCKWAY.—At 720 North Broad Street, Philadelphia, Pa., Feb. 27, 1899, by Rev. I. L. Cottrell, of Shiloh, N. J., Dr. Sherman E. Ayars and Ellen R. Brockway, both of Philadelphia.

TURNER-GREEN.—At the residence of the bride's parents, Mr. and Mrs. Harrison W. Green, of Alfred Station, N. Y., on the evening of February 26, 1899, Timothy Chase Turner and Maud Lucinda Green, both of Alfred Station.

CLAIR-NILES.—At the residence of the bride's father, Robert Niles, of Alfred Station, N. Y., on the evening of February 11, 1899, by Pastor M. B. Kelly, Leonard Clair and Mabel Olaette Niles, both of Alfred Station.

EMERSON-PIERCE.—At the residence of the bride's parents, Mr. and Mrs. John Pierce, of Alfred Station, N. Y., on the evening of February 15, 1899, by Pastor M. B. Kelly, Mark Henry Emerson and Lockie Belle Pierce, both of Alfred Station.

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.

BOOTY.—Rev. Roland Booty was born Oct. 17, 1819, in Henry County, Tennessee, and died at Booty, Ark., Feb. 10, 1899, of heart failure.

He had been married three times, and was the father of ten children. A wife and two children remain to mourn his loss. Bro. Booty came to the knowledge of the Sabbath by the use of tracts furnished him by the Adventists, and, with his family, kept it for about eight years before he made the acquaintance of the Seventh-day Baptists, although he did not join the Adventists. He had been licensed by the Baptist church to preach the gospel many years ago, and was ordained by Reverends J. B. Clarke, J. F. Shaw and the writer, in May, 1888. A valiant soldier has gone to rest.

J. L. H.

BONHAM.—February 7, 1899, Josie, the eldest daughter of Winfield S. and Eva Saunders Bonham, aged 24 years, 9 months and 6 days.

Seven years ago last May Josie suffered from a severe attack of nervous prostration, since which time she has never been well. She was a very conscientious, obedient helpful daughter and a loving sister. She was baptized and united with the church the winter of 1889, with many others. Funeral services were conducted by the pastor at the family home in Shiloh, N. J., and a quartet led by the chorister, Walter B. Davis, furnished appropriate music. Her companions and friends sorrow with the family over the loss of a life so young and hopeful.

I. L. C.

THOMPSON.—At her home in Beauregard, Miss., Sabbath morning, February 25, 1899, of consumption and la grippe, Mrs. Russell Thompson, in the 68th year of her age.

Sister Thompson, daughter of Dea. Rowland Green, was born in Allegany County, N. Y. Later she moved with her parents to Dakota, Wis. After her marriage she moved to Minnesota, returning to Cartwright, Wis., for a short time. In 1890, because of her delicate health the family moved to Mississippi. The husband bade adieu to earthly toils some months ago. The wife and mother for many years has been a devoted Christian and a zealous advocate of truth. She leaves a married son and many relatives to mourn her loss. The son writes us that she died happy in the Lord. While missionary pastor on that field it was our pleasure to mingle and worship with this family, as also in their home at Dodge Centre, Minn. May the Lord bless the remaining members.

G. W. L.

Literary Notes.

"THREE HUNDRED SOLID HYMNS, WITH TUNES," Selected from "Songs of Pilgrimage," by H. L. Hastings, p. 120. Paper covers, 20 cents. 47 Cornhill Street, Boston, Mass.

The sentiments expressed by these hymns, and the practical truths taught, justify the use of the word "Solid," as against the thin "jigity-jig" matter which is too popular.

THE March number of the *Coming Age*, the new Boston review of constructive thought, contains a notable contribution by Rev. George C. Lorimer, pastor of Tremont Temple Baptist church of Boston, on "The World's Indebtedness to the Jew." In it the writer sets forth in his peculiarly brilliant and impressive manner the debt which civilization owes to the Jewish nation. According to the editor of the *Coming Age*, Copley Square, Boston, this paper is the ablest tribute ever made by a Protestant clergyman to the Hebrew people. We shall be glad when Dr. Lorimer rises high enough in his appreciation of "The World's Indebtedness to the Jew" to cease his disregard for the Sabbath, which, like all great Biblical truths, including Christ, after the flesh, was given to the Jew for transmission to the human race.

"GENERAL RELEASE FROM WORK."

An English correspondent, Mr. John E. Vane, sends us a clipping from *Loyds Weekly Newspaper* of Jan. 29, 1899, which tells of the mild complaint made by the Bishop of Rochester, Kensington Park, London, because work upon a new theatre near his home had been carried forward on certain Sundays. The very significant feature of the protest by the Bishop is that it is not based on religious grounds, and no appeal whatever is made to the Bible as having to do with the matter. The strongest term of disapprobation used by the Bishop is this: "I cannot feel myself excused from the duty of writing you an expression of regret at the Sunday labor which, as I have recently become aware, has been going on for sometime past at the theatre just about to be opened close to my house." The strongest effort at argument made by the Bishop is as follows:

Men need defending against themselves, if we are not to lose the day of general release from work which is so priceless a benefit to an industrial society. It seems to me that public opinion ought to help in the matter; and if I, as bishop, said nothing about a piece of work of a very prominent sort done close to me, it would be hard to say who had any duty anywhere to speak. I desire to say that I impute no blame whatever to the owner or manager of the theatre; and I feel sure that in your own case the pressure of what seemed necessity has been your only reason, though, as I have shown, I cannot think it a sufficient one.

Note. The supreme argument is that "A day of general release from work is a priceless treasure to an industrial society." When his lordship, the Bishop, places no higher estimate on Sunday, what may be expected from ordinary men, and what ground is left for "Sabbath Reform" in connection with Sunday? The case is one of self-destruction well assured.

Special Notices.**North-Western Tract Depository.**

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

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

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

THE Seventh-day Baptist church of 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.

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THE SABBATH RECORDER of Oct. 24th, Nov. 21th and 28th.

ON COPY PREPARATION.

The following suggestions on the preparation of copy for the Evening Express, of Los Angeles, Cal., are of value, and the RECORDER commends them to its correspondents:

The proper size for copy paper is about six by nine inches.

Write the short way of the paper.

Leave plenty of room between lines for change in copy.

Always use ink.

Typewriting is the best of all unless the lines are very close together—then it is very bad.

When you scratch words out do it thoroughly, or the compositor may use them.

Don't leave an isolated word among a lot of stuff that is scratched out. It may be overlooked.

Always use a caret mark when you write words in above.

Proper names should be written very plainly.

Be careful about initials that look like something else, as for example, "T" and "J."

Underline the letter "u" and overline the letter "n," if there is the slightest chance of their being mistaken one for the other, as is the case with many words.

Print out foreign words or phrases, or any very unusual word.

Don't ask to have your manuscript preserved.

Number your sheets. If you destroy a sheet and when you rewrite make two of it, mark the number on each one, with an "A" or a "B," thus: "5-A," "5-B." If a sheet is thrown out entirely give the next sheet two numbers, as "5 and 6."

If you want an abbreviation extended, draw a circle around it. Avoid the abbreviation "&" for "and."

Always reread your copy after it is written.

Don't be afraid to use commas. If the compositor finds an unnecessary one he will omit it, and the others help him to the meaning.

Avoid long and involved sentences.

When you have something to say, go right at it, and do not make a great business of getting ready.

Paragraph frequently, and unless it is indicated by a very short preceding line use the paragraph mark.

If your stuff isn't headed up when you have finished it, leave plenty of room to put the head on.

Use simple language in direct, terse style. Don't wander about all over a thing. Unless matter is of exceptional importance and interest, boil it down.

KINDNESS is a precious oil that makes the crushing wheels of care seem lighter.—Eugene Field.

A Soap Trust Canard.

BUFFALO, N. Y., March 8, 1899.

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