

THE SABBATH RECORDEE.

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THE SABBATH IN THE NEW TESTAMENT.

WE frequently hear it said: "The Sabbath finds no place in the New Testament. The other commands of the Decalogue are recognized, but the fourth is not." Over against these and similar incorrect statements we offer the following facts:

The Sabbath is mentioned in the New Testament fifty-eight times, and always in its specific character as a sacred day for rest, worship and deeds of mercy. These references are in the historical portions of the New Testament, the Gospels and the Acts. They are distributed as follows: Matt. 10, Mark 11, Luke 18, John 10, Acts 9.

All these references are to the Sabbath as a definite and distinct day, the last day of the week, now called—with great impropriety—"Saturday." Forty-eight of these references are in the Gospels. These show how Christ, the Creator and Lord of the Sabbath, observed it, and what he taught concerning it.

New Testament history centers around Christ. His life and teachings created that book. Those who honor Christ more than they do their own choices, or the theories and practices which men have invented, will settle the Sabbath question by the law of God and the teachings and example of Christ. Less than that is disloyalty to him. Theories, speculations, customs, church authority and civil law, if at variance with Christ and his example, should be set aside. The honest man who is not blinded by false conceptions of what it is to obey Christ, will not hesitate to make him and his practice the standard in the matter of Sabbath-keeping.

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
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THE *Atlantic Weekly* of Dartmouth, N. S., for March 18, contains an article by Edward Griffith, under the title of "Christianity's Ad-dled Easter Egg." It is a discussion of the time of Christ's crucifixion and resurrection. Mr. Griffith's conclusions are at once Scriptural and logical; namely, that Christ was crucified on Wednesday and rose just before the close of the Sabbath.

THE *Daily Item*, of New Orleans, for March 21, the *New York Journal*, for March 19, and other newspapers at hand publish an extensive symposium by Jewish Rabbis concerning the substitution of Sunday for the Sabbath by the Jews. With the exception of one or two, these writers all stand firm for the Sabbath rather than Sunday, as essential to the heart of Judaism and obedience to the Bible.

For some months past, efforts have been made to close certain "delicatessen stores" in New York on Sundays. Under date of March 23, the papers announced as follows:

The Grand Jury this afternoon threw out the cases brought against Frederick Blaser, of No. 733 Amsterdam Avenue, and Abraham P. Krakauer, of No. 590 Columbus Avenue, the delicatessen dealers charged with selling their wares on Sunday. Their cases were taken to the Special Sessions, and then taken to the Grand Jury as a test matter by the law firm of Black, Olcott & Gruber. The Delicatessen Men's Association will hereafter keep their stores open on Sunday.

THE *Congregationalist* of March 30 records the passage of the new Sunday law in the state of Connecticut, which permits Sunday railroad-ing with little or no restrictions. The *Congregationalist* adds, "If not vetoed by the Governor the law will mark the beginning of a new era in the 'land of steady habits.'" The most that the *Congregationalist* says by way of meeting this decline of regard for Sunday, is that the state is yet under obligations to see that "one day's rest in seven is guaranteed to every railway employee." Massachusetts is seeking for that much, and it is evident that neither of these states will be able to secure more.

THE *Evangelist*, for April 6, has an editorial on "Sabbath-keeping," from which we quote these sentences: "That the lack of Sabbath-observance which has long appeared lamentable is at last becoming threatening to the very spirit of our national institutions, is very clear." . . . "To enforce a Christian Sabbath by law, is as absurd as to attempt to compel love with a revolver." "Social expediency may and should protect the individual in his right to a day of rest, to be spent only as his conscience dictates." The recognition of the decay of Sunday on the part of the *Evangelist* is compelled by the culminating facts which crowd in from every direction.

THE *Daily Telegram* and the *Daily Mail*, London newspapers, are about issuing Sunday editions. The British government has been interviewed as to whether it will take legal steps to interfere with such papers. The government leader, Mr. Balfour, has replied that "her Majesty's government has no intention of interfering in the matter." The

Interior, for April 6, speaking of this movement, says:

Genuine alarm is felt in religious circles in London over the appearance of the *Telegraph* in a Sunday edition—which is shortly to be followed by one other of the great dailies. Its influence is regarded as hostile to all that is best in national character—excluding as it does the moral and religious reading and culture upon which British stamina is founded.

THE efforts to secure any favorable consideration for a direct Sunday law in California, a bill has been introduced ("by request") which aims at a legal recognition of Sunday by indirection, as follows:

AN ACT

To Prevent the Sale of Intoxicating Liquors on the First Day of the Week, Commonly Called Sunday.

The People of the State of California, represented in Senate and Assembly, do enact as follows:

Section 1. Any person who, on the Christian Sabbath, commonly called Sunday, or between the hour of twelve o'clock Saturday night and twelve o'clock Sabbath night, will keep open any saloon or any other place where any kind of intoxicating liquor is sold or given away, shall be deemed guilty of a misdemeanor, and upon conviction shall be punished by a fine of not less than fifty dollars, nor more than two hundred, or by imprisonment not less than one month, nor more than four.

Sec. 2. Prosecution for violations of this act may be by complaint to a magistrate, or justice of the peace, or by indictment by a grand jury, or by a police officer in an incorporate town or city; and all fines collected upon conviction under this act shall be paid into the common-school fund of the county.

Sec. 3. This act shall take effect and be in force on and after the eleventh day of March, eighteen hundred and ninety-nine.

The chances of the success of this bill are less, if possible, than that of the bills which have failed. It is open to the charge of "class legislation," and as a temperance measure it is guilty of the fatal inconsistency of acknowledging the liquor traffic as right and commendable on all days but Sunday.

SOCIAL LIFE AND SUNDAY-OBSERVANCE.

Higher social life in New York City seems to have entered into an informal but effective assault against what is called "Orthodox Sunday-observance." Both religious and secular journals chronicle this, most of them giving the facts without much comment. The New York correspondent of the *Standard*, March 11, 1899, says:

This abuse has been going on in the city for some time, and it is said that some churches, particularly of the Episcopal and Presbyterian denominations, have suffered very much in their afternoon and evening services, on account of the growth of this practice. It takes the form of receptions in the evening and private dinner parties, which are given by church members, and occasionally of a high class musical. There is a regular musical held at the Waldorf-Astoria Hotel Sunday afternoons, and this is attended by quite a number of the church people, mostly Episcopalians. The late Dr. John Hall called attention to the same state of affairs, and others have noticed it. It is only one of many forms of religious indifference, against which ministers and spiritually-minded church members have to contend in this great city. There are thousands of professed Christians whose whole religious activity consists in keeping warm a church cushion for an hour and a half Sunday forenoon. The rest of the day is given to personal purposes and pleasure, and the mid-week service shares the same fate as the Sunday evening service. There has been a decided growth of this continental idea of Sunday performance, which holds that half the day must be devoted to the formalism of religious worship, and all the rest of the week belongs to business and recreation. There is no doubt that all churches suffer more or less from this cause.

The *Home Journal*, March 22, 1899, says:

On the general subject of Sunday privileges and restrictions there is much to say; and will be, we suppose, as long as time endures. By common consent Sunday is the great secular day of rest. By taking this view as

the basic one, we avoid all danger of discrimination between varying shades of churchly thought. The whole question of Sunday-observance, indeed, calls for judgment, caution, and mutual forbearance. "Because thou art virtuous, shall we have no cakes and ales?" The ideal Sunday is that in which the greatest amount of mingled rest and recreation is secured to the greatest number, and no class or sectarian crotchets should be allowed to come in the way of the attainment of this ideal.

Harpers' Bazar, March 25, 1899, says:

To a great extent every family must make its own rules about Sunday-keeping, using its best intelligence to make the day as profitable as possible spiritually, mentally, and physically. It is too good and valuable a day for any part of it to be wasted, and yet the circumstances and requirements of families and individuals are so different that the sort of Sunday-keeping which is one man's meat may easily be another man's poison. The day may be protected to a certain extent by law, especially against the encroachments of business. Its observance too may be greatly influenced by fashion and public sentiment. To promote legislation in defense of Sunday that is protective without being Puritanical is surely a good work; to influence society against making Sunday a day of laborious pleasure is also a good work; but, after all, in matters of detail, every adult person must and should be left to spend his Sundays in his own way, provided only that it is such a way as does not unduly interfere with the reasonable Sunday privileges of his neighbor.

The *Outlook*, March 11, 1899, devotes nearly two pages to the "Sunday Problem." Its position on Sunday laws is stated thus:

The object of legislation should be simply to preserve the workingman's right to his rest-day. Sunday should be a legal holiday, as indeed it is. All vocations and industries not essential to the maintenance of comfortable life should be discouraged by society, and, when necessary to protect the workingman from the oppressions of greed, should be prohibited by law. For this reason those recreations which involve public toil are disadvantageous as compared with those which involve no toil to others and are restful in themselves. . . . So order the Sunday as to secure some moral and spiritual culture, the largest practicable amount of real rest, and the safeguarding and development of home life.

So far as social life is concerned, Sunday has undergone a revolution in the United States, which places it on a par with the "Continental Sunday," and in some respects, below it.

SUNDAY AND THE JEWS.

Half-informed writers and speakers try to find support for Sunday by asserting that "the Jews are giving up the Sabbath for Sunday." Few statements contain more of error than this. One congregation only has done so. A few others have established a service on Sunday, in addition to the services on Friday night and the Sabbath, but all these insist that this is done only that they may teach Judaism to those who ought to attend on the Sabbath, but will not on account of business. The agitation of the question has developed an immense latent interest in the Sabbath in Jewish circles. A half-dozen Jewish papers come to our table every week, and the defence of Sabbath and Sabbath-keeping has fairly flamed out since the agitation of the last few months began. Editorials and sermons from able editors and Rabbis show that great as is the commercial spirit among the Jews, and much as it induces disregard for conscience, love for the Sabbath holds a large place in the Jewish heart. Among the many excellent things from our Jewish contemporaries we make room for the following from the *Jewish Exponent* of Feb. 24, 1899:

It may be said, however, that if the state cannot create a Sabbath, it can provide the conditions which render its observance easy, practical, convenient and desirable. Strange as it may seem, it has been proven that it is impotent even to accomplish this.

The rough hand of the state injures the delicate structure of faith. It materializes and secularizes it. It provides a form, and men learn to regard the empty form as the entire substance. It is entirely powerless to breathe a spirit into these forms. It imposes these forms upon a people who are steadily growing further and further away from their purpose; with the result that they become an oppressive burden; a hateful and detested constraint, to be burst assunder if at all possible; or, if not, to be evaded and escaped from until lawlessness ceases to be an offense in the eyes of the people.

The Christian world does not know what is the matter. It complains of Sabbathlessness, of the holiday-making spirit prevalent on the day, of the decrease in church attendance. It turns hither and thither and attaches the blame upon this and that. It endeavors to make the laws more rigorous, or at least to prevent their modification or amelioration in any way in response to public opinion.

The truth is, the state cannot make a Sabbath; it can but injure its true observance. Israel is in a measure blessed, that it has no state-imposed Sabbath. Those who observe the Jewish Sabbath do it out of the fullness of religious conviction, from a due recognition of the sanctifying power of the day, not in accordance with fashion, nor under compulsion from the mailed hand of the secular law. We ask no state assistance, we but claim the right to be unmolested and that the sacrifice demanded of us for maintaining this priceless boon for humanity in all its integrity shall not be too severe. Give us an equal chance, and do not compel us, if we observe our Sabbath, to lose our means of livelihood on another day as well.

History and logic sustain what the *Exponent* says of the "civil Sabbath," and the pathetic appeal contained in the last sentence is thrice armed with justice. It recalls a reply which a leading Jewish editor, in Philadelphia, made to the writer some years ago, when asked if the Jews would like to unite with the Seventh-day Baptists in seeking a repeal of the unjust demands of the Sunday law of Pennsylvania. He said, sadly, "Oh no, we Jews have been accustomed to injustice from Christians so long that we do not care to make any efforts against it." And still Christians wonder why devout and reliable Jews are not drawn to Christ! The perversion of the Scriptures, concerning the Sabbath, and the un-Christ-like treatment which Jews have received from Christians, have built a barrier as high as the "middle wall of partition," which Christ sought to remove. Organized Christianity as represented in the various forms of the state-church idea, including Sunday laws, has driven the honest Jew away from Christ, for more than twelve hundred years. When "missions to the Jews" become Biblical as to basis, and Christ-like as to spirit, more will be accomplished in a century than has been accomplished in the last thousand years.

ROMAN CATHOLIC TESTIMONY.

The *Pioneer Press*, St. Paul, Minn., March 13, 1899, published as follows:

Father J. J. Lawler preached at the Cathedral Sunday, March 12, 1899, in St. Paul, Minn., on "Infallibilities." In the sermon he said: "The Bible does not contain all the truths necessary to salvation. It is not co-extensive with revelation. It is the written Word of God, but there is also the unwritten of God. Christians observe things that are not commanded in the Bible. Christians sanctify Sunday, though the Bible commands them to keep holy the Sabbath-day, or Saturday. Where does the Bible annul that command or dispense with it? Are they consistent who sanctify Sunday instead of Saturday, if they pretend that the Bible is a sufficient guide to all the truths necessary to salvation?"

What Father Lawler says is the universal testimony of the Roman Catholics. Its logic pinches. Historically, it is beyond question. Protestants may shrink from it, and attempt to make light of it. Soon or late they will be compelled to accept it.

SUNDAY TRAINS ON THE D. L. & W. R. R.

One month ago we predicted that Sunday trains would be likely to appear on the D. L. & W. Railroad at an early day. Such trains were run on the 19th of March, and will be a permanent feature of that road hereafter. Slight opposition has been expressed along the line of the road, and the great majority of the people have welcomed the trains. A communication to the *New York Tribune*, of March 20, from Orange, N. J., presents both sides of the case as follows:

The new Sunday suburban service on the Lackawanna was an unqualified success. The day was a disagreeable one, and yet all the trains were well filled. Eight trains passed through the Oranges each way, two to and from South Orange, one to and from Summit, one to and from Morristown, three to and from Dover and one to and from Washington.

Opinion is divided in the Oranges on the innovation. Many regret it and fear that the trains will bring into the Oranges on Sunday a large number of undesirable people. Some of the clergymen condemn the step. The rector of an Episcopal church said: "This will ruin my church and will practically finish what the Sunday newspapers and the bicycle have begun." But by far the greater number of people realize the necessity for the change and do not look for any evil results.

The most conservative and condemnatory view we have seen, is the following from the *Christian Intelligencer* for March 29. It said:

The new departure of the Delaware and Lackawanna Railroad in the matter of Sunday trains is widely deplored by the best Christian sentiment of the suburban communities through which it passes. The Rev. Dr. George S. Bishop, of our church [Dutch Reformed] in East Orange, took occasion, in a prelude to his sermon, on Sunday evening a week ago, on "Balak's Bribe to Balaam," to set forth the wrong of such Sunday-deseccation. Basing his remarks on the Fourth Commandment as the hinge of the Decalogue, he emphasized the sin and harm of secularizing the divinely ordained day of rest and worship. In respect to the new policy of the D. L. & W. R. R. he convincingly argued that there is not the slightest necessity of such a departure; that it is uncalled for by the better class of people and will inflict incalculable injury upon quiet suburban communities; that it violates the deeds which gave the road its right of way, which expressly stipulated that the road should never run trains upon Sunday; that it obliges thousands of men to work on Sunday, or to lose their livelihood; that it is a bad thing for the company itself; and finally that it is inaugurated to get the wages of unrighteousness, its motive is money, it is like Balak's bribe to Balaam, and the divine blessing will not be upon it. These are sound propositions, and the pity of it is that they are not likely to influence the new management of this hitherto Sabbath-keeping corporation.

Whether men praise or condemn, the victory of Sunday trains is now complete, through the simultaneous action of the officers of the Lackawanna road and the legislature of Connecticut. And still Christian men do not appreciate that Sabbath-observance is a matter to be settled by the law of God, and the Bible, and not by non-Biblical theories concerning Sunday and civil legislation.

SUNDAY TRAINS IN CONNECTICUT.

The old time restrictions against traveling on Sunday in Connecticut have given way, one after another, for the last half century. For some years past trains have been prohibited between 10.30 A. M. and 3 P. M., *i. e.*, during "church hours." A bill was passed on the 23d of March, which yields the final barriers. It is this:

Section 1. The Railroad Commissioners are hereby empowered, on an application made to them on the ground of public necessity, to authorize the running on any railroad of any train or trains carrying the United States mails, or any other trains between 10 o'clock and thirty minutes in the forenoon and 3 o'clock in the afternoon on Sunday.

Sec. 2. All acts, and parts of acts, inconsistent herewith are hereby repealed.

Sec. 3. This act shall take effect from its passage.

CHRIST NOT CRUCIFIED ON FRIDAY.

Little by little, thoughtful men are recognizing the inconsistency and the lack of accurate history which are involved in the popular theory as to the time of Christ's crucifixion. In the *New York Herald* for Sunday, March 19, 1899, Rev. H. L. Singleton writes somewhat at length to show that Christ was crucified on Thursday. Mr. Singleton falls into two minor errors. He fails to apprehend the correct translation given by all standard translators of the New Testament of the phrase *μια των σαββατων*, (*mia toon Sabbaton*) as it appears in Matthew 28: 1 and elsewhere; but the effort of Mr. Singleton is in the right direction, and continued investigation may lead him and others to the full truth that Christ was crucified on Wednesday, and rose from the grave late on the afternoon of the Sabbath. The number of those who are recognizing that two visits were made to the sepulchre, and that the crucifixion must have been previous to Friday, is increasing steadily. In the *Chicago Record* for March 11, 1899, Lesson XIX in the "Moody Bible Course" is treated at length by William R. Newell. Commenting upon the erroneous notions relative to the kingdom of Christ, Mr. Newell says:

But the church, in the face of the express declarations of the Word of God to the contrary, has cherished since her mad intoxication by the devil and the world and Constantine that she is to convert the world; that she is to be an earthly conqueror instead of an humble and steadily persecuted (2 Tim. 3: 12) witness for a crucified and world-hated Christ. So she has spiritualized and arrogated to herself the Old Testament prophecies of the Israelitish kingdom of the Messiah. (See the chapter headings in the ordinary reference Bible above such chapters as Isa. 60, Ezek. 36, Micah 4.) And such New Testament passages as this 13th of Matthew they have ignored, skimmed or wrested. And some are so fast bound by tradition that they will not hear to any thorough-going study of these themes. No wonder infidels have advantage, when Christians will not let the Word of God mean what it says. When a Chicago preacher, for example, holding to the Romish superstition that Christ was crucified on Friday, instead of on Wednesday as the Word of God teaches (see tract, "The Crucifixion Day," J. S. Mabie, Colton, Col.), denies the accuracy of Matt. 12: 40, the devil has a capital opening made in Chicago for his next lecture by Ingersoll. The Word means just what it says, and it would betray more modesty and less hardihood for us to judge our own ignorance and errantry more and the Bible's less. The most thorough students of the Word of God have always been the most reverent.

We think Mr. Mabie's address should be Colton, California, instead of Colorado. Mr. Newell clearly apprehends the exact truth as to the time of Christ's crucifixion, and his reference to Mr. Mabie shows another investigator who has attained to the same correct knowledge. Popular traditions die hard, but truth is a persistent fighter, and its spear-points find all weak places in the armor of error.

SEVENTH-DAY OPPONENTS OF SUNDAY.

We are frequently asked to combat in the *Defender* the peculiar notions of the Sabbatarians. Since we have a growing conviction that such discussions are comparatively profitless, we give very little space to this phase of opposition to the Lord's-day. We do not, however, underestimate its destructive tendency. The most stubborn foes of our work have been those who are led away by this misconception or perversion of God's Word. One correspondent addresses a Seventh-day devotee in these timely words:

"You seem glad that Sunday-observance, as a holy Sabbath, is on the decline. I suppose you think it will lead the church to return to the Seventh-day Sabbath. But do you not see that revolt is not against the First-day, but against the holiness of the day. If men will not keep the first day holy, they will not keep the seventh. It seems to me that you should seek to

strengthen the hands of those who would sanctify the First-day and hope to convince them, later on, that they are sanctifying the wrong day. Why should you, who so earnestly contend for holy Sabbath, be found in the company of men who are trying to destroy the holiness of the First-day and who have not the slightest intention of observing the Seventh?"—*Defender*, April, 1899, p. 7.

The "Seventh-day devotee" named above is the SABBATH RECORDER. We made full answer to the correspondent whose words are quoted by the *Defender*, disclaiming entirely the charge. Of all this the *Defender* says nothing. If our contemporary can defend that as fair and honest, we shall be glad to know how. On p. 3 of the same issue, the *Defender* appropriates five editorial notes from the RECORDER, leaving out just enough words or phrases to cover the fact that we wrote in favor of the Sabbath and not of Sunday. We are glad to help our contemporary to good editorial matter, but we object to such changes as make our words apply to Sunday, when we mean God's Sabbath. The "destructive tendency" of our work, of which the *Defender* complains is a matter beyond our control. We must quote the Bible honestly and accurately, and when that is done the foundation of the *Defender's* work is destroyed. The fault is with the Bible and with the example of Christ. From this the RECORDER cannot save the *Defender*. "He that argueth with God, let him answer it." Job 40: 2.

WHO WAS JUSTIN MARTYR?

We have often set before our readers the fact that Justin Martyr, first among the "Fathers" to make any description of a public meeting on Sunday, and the first to give any reasons for such public meeting, was far from being a representative Christian. Another witness is now at hand whose testimony is no way affected by any special question in which Justin Martyr was interested. Such testimony is of great value, and intelligent men will give it full weight. In the *New York Independent*, of March 30, under title "Plato at Easter-Tide," Basil L. Gildersleeve, Professor of Greek in Johns Hopkins University, speaks of Justin Martyr as follows:

It fell to my lot many years ago to keep company with an unkempt Christian Father, Justin Martyr. A fastidious Grecian might well object to the company. There was nothing in the language of Justin, philosopher and martyr, to tempt the scholar. Little Hellenic grace had he learned from his training in the schools. He makes sad blunders of every kind, and one of his critics says that he was at once a Christian and a heathen, no very flattering testimony to his clearness of vision. But the spirit of the man Justin won my heart. The collection in which my edition appeared was intended to emancipate the educational world from the domination of heathendom. But the classical scholar might well smile at the project, for Justin held one hand out to the Saviour and one to Socrates.

In spite of such testimony, men continually refer to Justin Martyr as the noted "Christian Father," who tells of the introduction of Sunday in place of the Sabbath, representing him as being an exponent of New Testament Christianity. On the contrary, Justin stands as the leading representative of the Paganizing influences which changed the entire character of western Christianity during the second and third centuries, and made the development of the Roman Catholic church unavoidable.

It is a matter for wonder as well as sorrow that Christians in our own time are so ignorant concerning the period which Justin Martyr represents, and so persistent in presenting him as a proper exponent of New Testa-

ment Christianity. These facts should be considered in connection with the letter of our correspondent from Dodge Centre, published in another column. It is true, as Professor Gildersleeve says, that in the matter of contention with his adversaries, Justin gave evidence of a "good spirit" as compared with many of the debaters of the period, but no characteristic of this kind can cover the fact that Justin was, at the most, but half a Christian.

"THE AMERICAN SABBATH" ON THE DECAY OF SUNDAY.

The American Sabbath for February, 1899, is a magazine of sixty pages, containing an account of the annual meeting of the American Sabbath Union, held at Washington, D. C., in December, 1898. It contains reports from various states concerning the status of Sunday. The substance of all these reports is, "A generation of young people is growing up, very many of whom have but slight knowledge or conception of the Sabbath [Sunday], except as a day of physical recreation or pleasure seeking." The report enumerates the causes which lead to Sunday-desecration; the example of the national government, of corporations, Sunday excursions, Sunday newspapers, Sunday bicycling, Sunday visiting, etc. It declares "many thousands of American citizens make a convenience of the Sabbath [Sunday] in which to do all things for which they have not found time during the week." The report speaks of the work of Sabbath-keepers as follows:

SEVENTH-DAY SABBATARIANS.

Another enemy of the Christian Sabbath is found in the Seventh-day Baptists and Adventists, who are conscientiously but ignorantly disturbing the faith of many in the authority of the Christian Sabbath. In many parts of the country they have been and are very persistent in their missionary zeal—a zeal which if turned into channels of truth and usefulness would be of great and lasting benefit to their fellow-citizens; but now their influence as far as it goes is purely destructive; in the nature of their work it cannot be constructive.

The entire outcome of their work is to aid and abet the profanation of the Christian Sabbath. In so far as they are successful it is to the subversion of all that is most potent for the preservation of American institutions.

We thank Secretary Hathaway for recognizing the power and influence of our work. We are quite willing to assume the responsibility for all the influence we may exert in favor of a return to genuine Sabbath Reform, according to the Bible. When he and his brethren are driven by repeated failures to a full and consistent interpretation of the Fourth Commandment, when the increasing decay of Sunday, over which they now mourn, has carried them so near to the line of ruin that a wholesome reaction may be attained, he will be ready to thank us as earnestly as he now condemns us. Toward that result we labor, for that result we pray.

SUNDAY LABOR IN IOWA.

The *Iowa State Register*, for March 29, published a long editorial on Sunday labor in Des Moines. It indicates that great stagnation in business has prevailed for a long time in that city; that with the revival of business, certain contractors have continued their work of building on Sunday, for which they have been sharply condemned by local clergymen. The contractors claim that the work is a matter of necessity, and that the men, three sets of them, working eight hours each, are anxious to labor in this way, be-

cause they have been without employment for so long; that no one is compelled to work more than six days unless he chooses so to do. The contractors and laborers claim that the Sabbath law requires them to work six days, and that since Sunday is in no sense a sacred day according to the Bible, they do no wrong even if they work seven. It is admitted by all that the workmen thus engaged are in no way disorderly, and that the peace of the city is neither endangered nor disturbed. This incident indicates the general state of public opinion concerning Sunday labor, and the failure of all appeals made by clergymen against such labor on the ground that it is unbiblical or sinful.

"LORD'S-DAY WEEK."

The secretaries of various organizations in favor of Sunday-observance have issued their annual "call" for a week of prayer in behalf of Sunday, "April 9 to 16 inclusive." Among the things to be prayed for are these:

1st. Let us entreat God to quicken the conscience of Christians regarding the duty of a better Sabbath-observance, not only for themselves, but for those, also, whom they may influence.

2d. We recommend that during this week, time may be given to a careful study of the Sabbath law as given in God's Word that we may better appreciate that it is not a law intended to deprive any of innocent pleasure, but a law of infinite love, given because God knew that obedience thereto is essential to our happiness here and hereafter.

Defining Sabbath as the Bible does and as Christ taught his followers to do, we join in the above recommendations. But when terms are misapplied as they are in referring to Sunday as above, the misapplication approaches near to perversion of the Word of God. It is painful to note how blind or how perverse the men are who persist in such treatment of the Sabbath of Jehovah and of Christ its Lord.

CONVENIENCE IN RELIGION.

Writing concerning the failure of the attempt to transfer Sabbath-observance to Sunday, in the United States, the *Jewish Chronicle* of London says:

If Jews deplore that business competes with Saturday Sabbath, Christians none the less complain that pleasure competes with Sunday Sabbath. The moment we commence to recognize "convenience" in religion, that moment we admit the poor quality of the religion to be dealt with. Whoever solves the problem of the successful regeneration of the Sabbath-observance in these times, will achieve the greatest good in the greatest field that awaits the patient and hopeful tillage of the missionary Israelite.

The fundamental principle laid down by the *Chronicle* is imperative. Religion and the demands of God's law rise above convenience, and he who drags them down must be overwhelmed with them. Sunday-observance, whether among Jews or Christians, is largely a matter of convenience. As a result, even when it begins in a sense of obligation, conscience soon disappears. If the Jews will heed the results of disregarding the Sabbath for Sunday by Christians, they will learn without experiment the futility of any similar experiment on their part. It is easy for the inexperienced man to prove, theoretically, that fire will not burn, but his theories are exploded when he has to bind his smarting blisters.

It is the practice of the multitude to bark at eminent men, as little dogs do at strangers.—*Seneca*.

NO MAN can tell another his faults so as to benefit him, unless he loves him.—*Beecher*.

NEWS OF THE WEEK.

Since the capture of the city of Malolos, there has been little fighting in the Philippines. The power of the insurgents is much broken, although they are said to be concentrating at Calumpit, a few miles from Malolos. Meanwhile the Commissioners of the United States have issued a proclamation, assuring the Filipinos "Home Rule" as soon and as far as they are able to establish it, under the jurisdiction and protection of the United States, and full reforms in all matters of local government. Indications are favorable to progress toward permanent peace.—The "Cuban Assembly," which has stood in the way of final disbanding of the Cuban army, has been dissolved by its own vote. This opens the way for the payment of the soldiers and the beginning of several important steps toward the full establishment of autonomy in Cuba. The hope of getting more money from the United States has been the chief cause of this delay.—The terrible tragedy of the burning of the hotel Windsor, in New York, now includes the death of the proprietor, W. F. Leland. He died after an operation for "appendicitis."—The tax on bank checks collected in New York has been modified in some minor respects, but opposition to it is sharp, and much business will be diverted from that city if it continues.—The people of Jamaica, West Indies, are anxious for annexation to the United States. This is a logical result of their location, and of the loss of the Spanish possessions in Cuba and Porto Rico. With this desire on their part, which has been openly expressed to their home government in England, comes the suggestion from many directions that all the British West Indies be traded to the United States for corresponding interests in the Philippines. This is a feasible proposition, and one we should be glad to see initiated by action on the part of England.—A Belgian expedition to the South Pole regions reports the discovery of "new lands, new seas, and many volcanoes." The explorers have suffered severely from the Antarctic cold.—Governor Rollins, of New Hampshire, in his proclamation for "Fast Day" on the 13th of April, 1899, has added a special appeal to the people of the state to give attention to the day, saying, "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. There are towns where no church bells send forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace," etc. We have often called attention to the decay of regard for Sunday, and of religion, in the older states of New England. This proclamation is another startling proof of what we have said.—The Samoan trouble has reached an amicable settlement by an agreement between Germany, England and the United States, for a joint commission with full power to adjust affairs, after investigation.—The Secretary of State has announced the names of five strong commissioners, headed by Ambassador White, to represent this government in the Disarmament Congress, which opens at Hauge, Holland, on the 18th of May, next.—The Pope is reported as re-

covering from his late illness; but since he is in his 80th year, his ability to remain the official head of the Catholic church cannot continue many years.—Rev. Henry Van Dyke, of New York, has accepted the Chair of English Literature in Princeton University.—Wintry-spring weather continues, and la grippe holds sway, as the Editor of the RECORDER is having especial reason to know from personal experience.

I HAVE been deep in my study of the ways of God in heathen religions. The past of mankind does not now seem a black ocean covered with fog and storm, and wrecks drifting everywhere; but a long wake of light crosses it, coming from the Light that lighteth every man in the world, the *Pharos* of humanity—the Spirit of God. In that gleam the nations have steered their barks and made toward haven. He hath not left himself without a witness.—*C. L. Brace.*

I YIELDED to His leading,
I made His will my own,
And there came a peace and quietness
Which my life had never known;
My heart fails to express it,
But it's true! it's true! it's TRUE!
It passes understanding—
And misunderstanding, too!
—*B. McCall Barbour.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Advancing Municipal Ownership.

The cloud of municipal reform, at first like a man's hand, is rapidly overspreading the sky. Chicago has been educated rapidly in the past two or three years. Desperate attempts were made this year to defeat Harrison, the Mayor who stood like a rock in defence of the people's interests against the street railway companies. He comes out with a clear plurality of 40,000, on a platform favoring short franchise, four cent fare and municipal ownership as soon as practicable. Altgeld, independent candidate on a more radical platform, polled 45,000 votes. It appears, therefore, that nearly two-thirds of the voters of Chicago favor municipal ownership of street railways and kindred operations.

The famous "Golden Rule" Mayor of Toledo, Samuel P. Jones, running on an independent ticket, has a clear majority over the combined strength of the party tickets. His platform was the city ownership and operation of the public utilities, and the direct employment of labor instead of the contract system. He has devoted himself to the economic problems of city government, but has lost largely the support of the church people because he has not paid more attention to the saloons. We have a good deal of confidence in the reform Mayor, however. He probably knows what he is about in undertaking "one thing at a time."

Mr. Jones expresses no antipathy to trusts. He believes in them; but he wants them controlled in the interests of the people. When they call him a Socialist he calmly accepts the name. That an avowed Socialist (in modified form) should be elected with a clear majority over all the regular tickets combined is an indication that the term Socialism is not the scarecrow it once was. The United States mail system is a piece of applied Socialism, and the people are rapidly coming to look with favor on a further extension of the principle.

A Prescription for Failure.

"Have you ever made a study of 'our class,' the old, stranded, tramp, seedy, unwise, ordinary, majority class? At school, and usually at church, we are called upon to study the *other* class, the fortunate, the good examples, the self-made success, the rich, the powerful, the genius, the brilliant, the attractive, the interesting, etc. It is as refreshing to be convinced by analogy, suggested by self-vanity, that we have some, or all, of the qualities of the favored class, and that others are ready to stumble over each other to congratulate us on our success. But how about those who face the dreadful spectre of defeat? Personal defeat, defeat of family hopes, of the dreams of a life-time, of the ideals built up by education and religion, defeat of character as well as of reputation, a defeat that becomes every day more realistic and hideous and certain?"

"Inasmuch as you have to deal so much with 'our class' of humans in your special work, I for one feel as if I would like to get better acquainted with you, or, rather, let you get better acquainted with me, in order that you may study my mental and moral diseases, and apply to me the principle of your art of healing in much the same way that you might lay a physical case before a physician. You are a specialist. What is the remedy?"

Did anyone ever talk or write to you like this? There are sad, sad tales which enter the ear of the specialist in diseases of the soul. The eye that is quick and sympathetic must often be wet with tears. The furrows on the cheeks of the Son of Man were plowed by sins and sorrows not his own.

My prescription is threefold, educational, sociological, personal.

Precepts and ideals of education are somewhat at fault. Only one canal boy or rail splitter can be the President at a given time. Only one man in the factory can be the foreman. Not all can be at the top. Why must we always be straining every nerve to be *above* our fellows? How about *all* work being sacred if consecrated to God? Each one has a niche to fill. God has a plan for every life. Find that place, do your best to fill it, and you will be a success.

Sociologically, it seems that the industrial advantages in combinations of capital and division of labor are more than offset by the loss of character. The employed class grows larger and more dependent. The range of the employment grows narrower. The problem before us is how to secure the benefits of invention and co-operation to all the people, how to give every man a chance, how to provide leisure for the workingman and methods of using it for good.

Personally and mainly, things being as they are, what shall we do about it in the meanwhile? The New Testament puts forces into operation which will end slavery; but in the meanwhile Paul says, "Servants, be obedient to them that are your masters . . . not with eye-service as men-pleasers; but in singleness of heart as unto Christ." There you have it, ye discouraged men and women. Your work may be hard and humble. Do it as unto the Lord. Hasten the brighter day, but in the meanwhile God can make that life of yours right where you are a grand success in his name.

Missions.

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

THE next regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held Wednesday, April 19. All reports of workers on the fields for the past quarter, and all communications, should be received by the Missionary Secretary before April 14.

HOW STRANGE it is that many young people sow wild oats and expect to reap good, tame oats, or sow tares and look in the harvest time for wheat. They seem to overlook the law that like begets like. Whatsoever a man soweth that shall he also reap. How can a young man who spends all his earnings in folly and runs in debt expect to have a competence when he becomes an old man and cannot work? How can a man who lives a sinful life and dies in his sins expect to reap the rewards of the righteous? How can one who sows a big crop of bad habits expect to have a healthy body and a vigorous mind, and the respect and trust of his fellowmen? Bad sowing is making plenty of bad harvesting in these days. In this fast age what quantities of wild oats and miserable tares! The world is not all bad, but there would be much less of evil and wickedness if there were better sowing. See to your sowing, young men. What shall the harvest be?

AN act performed at one time brings results at a subsequent time. Events which occurred many years ago are seen in results of to-day. Causes produce effects, and these effects in their turn become causes and produce other effects, and so they go on and on through all time. The one is sowing, the other reaping. The seed of corn is put into the ground and in due time produces plant after its kind and corn as seed for future planting. This is the way God works in his kingdom of grace. The present is the fruit of the past and contains the seed of the future. The beginning leads to the end, and the end is the issue of the beginning. He who takes his first glass, little thinks it will lead him into a drunkard's grave. There is a succession of seasons of sowing and reaping, of good and bad, bringing to men good character, bad character, happiness or misery, joy or sorrow, comfort or pain, success or failure. A right beginning is much surer of a good ending than a bad beginning. Good sowing will bring good grain, and all other things being equal a rich harvest. We cannot expect figs from thistles, or thistles from figs.

SOWING on earth brings great reaping on earth, but vastly more in eternity. We are treading every day on chords that will vibrate through an endless future. "He that soweth to his flesh shall of the flesh reap corruption." That means for this life and the life to come. "He that soweth to the Spirit shall of the Spirit reap life everlasting." That is in time for eternity. Good purposes, good acts, propagate themselves. There is an incalculable peril involved in the first submission of a young person to evil. There is an unmeasurable good coming to him who begins and continues in the right. Every temptation yielded to, weakens the power of resolution and resistance. Every temptation resisted strengthens the will, and brings victory. Every victory won makes easier and surer new con-

quests. Grace grows upon grace, and glory goes on to glory. What are you sowing? Whatsoever you sow that shall you also reap.

WAYSIDE MINISTRIES.

BY CHARLOTTE CHAMBERS HALL.

It was as Jesus passed by he healed the man who was born blind. It was on his way from Judea to Galilee, resting at Jacob's well, Jesus administered the water of life to the woman and the villagers in Samaria. Many of his mighty works and wonderful words were wayside ministries.

Filled with his spirit, his disciples must needs go about doing good. To teach a Sabbath-school class is blessed service; to proclaim the glorious gospel from the pulpit is most blessed; to be ready to seize opportunity to speak the fitly-spoken, personal word of eternal life, out of season, on the highways, in the cars, in the stores, at social functions, anywhere, wherever any will listen—is thrice blessed.

The winner must be winsome. "Learn of me," says the altogether lovely One, who delights to endue with such timely grace.

"Wouldst thou go forth to bless!
Be sure of thine own ground!
Fix well thy center first,
Then draw thy circles round."

—Trench.

Alone all night on the mountain, Jesus communed with his Father. Buoyant with the joy of that fellowship he came down on the storm-tossed Sea of Galilee, walked over its heaving waves to the little ship where weary disciples were toiling in rowing—"Be of good cheer; it is I; be not afraid."

In the high and holy place where the eternal One dwells with contrite heart to revive them, he charges them with power to triumph over difficulties, and to transmit brightness and peace in the valleys of a weary, storm-tossed world. The patients in a hospital used to say of the late Mrs. Adelaide Howland, whose radiant presence carried the atmosphere of heaven: "She does us good if she but walks through the ward."

Michael Sabbatis, a skillful Indian guide of the Adirondacks, was converted from a life of daring wickedness by the Rev. Dr. John Todd, as he was passing through Long Lake on his vacation. Sabbatis brought many Indians to Christ. The old trapper's face would light up at Jesus' name. "I never guided a man through the woods whom I did not try to guide also to the way that leads to heaven."

The late Rev. Dr. John Hall, of New York, used to say: "There is no vacation in the service of the best of masters." As he was walking in the park at Albany with a young friend some years ago, he stopped to speak with a beggar, and tenderly told him of his Saviour, and how to find him. Another time, returning from the General Assembly with a weary party of his brethren, and none more so than he, when they were crossing the river from Jersey City, a sleight-of-hand performer came in and plied his trade. As the boat neared the New York side, all rose to hasten out. A younger minister missed Dr. Hall, and went back to find him. There he stood, holding the poor man's hand, looking down with sympathy into the hard, world-worn face, pouring out the balm of human kindness and divine comfort. Many mourn him, rich and poor, learned and ignorant, Jew and Gentile, heathen and Christian. His sympathetic nature acquired the power of putting himself to the level of those with whom he

conversed. A family in an East-side tenement hung black on their door when Dr. John Hall died; for they had, like thousands of his mourners, felt the warm grasp of his hand, and been blessed by his lifelong habit of unostentatious wayside ministries.

Long ago, when the late Rev. Dr. Narayan Sheshadri was in New York, he was going downtown in the cars with his hostess one evening, when a richly-dressed lady moved to give him room. Noticing his white turban and Indian dress, she said, "You are a stranger here?" "Yes," he replied, and the conversation continued. "Perhaps you are going where I am, to the lecture on Wycliffe?" "No," she answered, "I am going to the theatre." "Ah! and did you ask Jesus to go with you?" "I never thought of that," she said. After further conference, she promised that when she reached the theatre, if she could not conscientiously ask Jesus to go in with her, she would turn around and go home.

A man of affairs, seated opposite, watched Dr. Sheshadri intently, and doubtless the Indian saint, noticing this, also prayed for him. He got out at a well-known club. When they returned from the lecture, the same elegant man entered the car at the same club street. He hastened to Dr. Sheshadri, told him he had overheard his conversation, and felt so impressed by it that he had not had a moment's peace that evening. Then he listened, as only hungry souls can, to the satisfying unfolding of that way of life which is worth living.

At first we may not be able to reach care-worn fellow-travelers except "by the way of the throne;" then the sympathetic look, the courteous, considerate act, will come itself; and then from the throne will be sent his messenger, with a live coal from his altar to touch our lips to speak his love. Step by step we may follow on, as these great apostles of evangelical Christianity of India and of America, to be like him who came "out of the ivory palaces" to minister and give his life for many.

Are hearts that receive made glad? Gladder are they that give; and who can measure their joyful surprise, when reckoned through all time, the garnered results of their wayside ministries shall be revealed, and the King say unto them, "Come, ye blessed of my Father," "ye did it unto me."—*S. S. Times.*

WE have the assurance that not in a general way, but in a special manner and degree, Jesus has prayed for a peculiar blessing in the line of our loving labors in behalf of those to whom we are sent in his name. What need have we to doubt or fear as to the result of our labors which have this intercession in their behalf?—*H. Clay Trumbull, D. D.*

AS a fountain finds its expression in overflowing, as the river in rushing to the infinite main, as trees bursting into life and blossom in the springtide, so God feels his joy to give liberally, and to give above all we can ask or think or desire, for Christ's sake.—*Cumming.*

WHEN the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it, commensurate with its capacity; for the tiniest drop of dew images forth the truth, though not the full radiance of the sun.—*Bethune.*

FAITH that increaseth, walketh in light;
Hope that aboundeth, happy and bright;
Love that is perfect, casting out fear—
These will insure you a happy career.

—*Frances Ridley Havergal.*

Woman's Work.

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

STRENGTH.

Strength for to-day is all we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy or sorrow.

Strength for to-day—in house and home,
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day! What a precious boon
For the earnest souls who labor;
For the willing hands that minister
To the loving friend or neighbor.

A LONG time has passed since anything from the Woman's Benevolent Society, of Leonardsville, has appeared in the Woman's Page in the RECORDER. In the meantime, we have not been idle. Although we have not seen as large results from our labors as in former years, we have been blessed in many ways. Sickness and "hard times," which have been felt in almost every household, have come to us, and death has not passed us by. Several sisters in the church, not members of our society, but willing helpers, have been called home. One, Mrs. Betsey Child, who for more than thirty years was an active member, has recently gone to her reward. As long as health and strength permitted, her hands were busy, piecing quilts and helping in many ways. Her beautiful Christian life was an inspiration and her memory will long be cherished. For her, the long months of pain and weariness are over.

"She has solved it—Life's wonderful problem;
The deepest, the strangest, the last."

OUR ten cent teas have given us a goodly sum, and two entertainments have been held. The first, a "Calico Carnival," in which "the men" were supposed to sew carpet rags. A few succeeded in threading their needles. The first of this month, a sale of domestic articles and cake was held, and another entertainment will be given in the near future. Mr. Booth was with us one Sabbath and gave an interesting account of the mission in Africa. The Society decided to pay for the education of a girl for four years.

A letter was received by the writer, from Mrs. R. S. Wilson, of Alabama, telling a pitiful story of sickness and destitution. The Society at once packed a large barrel, valued at fifty dollars, and forwarded it to her at Attalla. Little work has been given us, but we have busied ourselves making aprons, comfortables and quilting. We have sometimes felt that we were doing so little. But someone wrote, "The plea of unfitness, or inability is utterly insufficient to excuse us. The talent may be small, so small that it scarcely seems to matter whether we use it or not, so far as its impression on other lives is concerned; and yet we can never know what is small, or what is great, in this life in which every cause starts consequences that sweep into eternity. There is not a gift so small that it is not wanted to make the work of the church complete. There is not one so small but its hiding away leaves some life unblest. There is not one so insignificant that it may not start a wave of influence which shall roll on over the sea of human life, until it breaks on the shores of eternity." And so we labor on in faith, hoping and trusting in God, knowing that "our times are in his hand" and that "hitherto he has helped us."

"We bear to the Lord of the Harvest our wheat with our tares,
What we lack in our work may he find in our will,
And winnow in mercy our good from the ill."

R. W.

FROM CHINA.

SHANGHAI, China, Jan. 16, 1899.

Mrs. C. M. Lewis:

My Dear Sister:—Until I examined the date of your last letter, had no idea one long year had passed away since it was written. It was received and read with deep interest and much pleasure, and during this time my mind has often traversed sea and land in thinking of you and other friends in the dear old Alfred "home," around which cluster so many pleasant and sacred memories.

The year has brought to us, as a mission, very many things for which to praise our heavenly Father, in the midst of which there have come not a few trials and some very deep sorrows. Three of our native sisters have been called to their heavenly home. We do rejoice that they were prepared to go, but we feel their loss very much, especially two of them who were engaged in active work in the mission. The first to go early in July was Dzan Tsung Lan's eldest daughter, Mary. You may remember she was married several years ago, before our return to America, previously acting as teacher in our Girls' School. Her married life has been a most unhappy one. The husband most unkind. Two or three years ago she lost a dear little four-year-old girl who died very suddenly. The father being so unloving, often beating the mother, she had come to look to this little girl for love and sympathy, and when she was taken it almost broke the mother's heart. Soon a little boy came to gladden the home, but the poor mother's health was shattered never to be fully regained. She lingered on for two years. At two different times we had her in the hospital for weeks at a time, but there was no help for her, and we all rejoiced when she was free from suffering.

About three weeks after, my Bible woman, with her little boy, came into the hospital very ill. There had been some cases of typhus fever very near us, and in a few days it was decided that this dreaded disease was upon them in its worst form. The little boy died in the morning and the mother in the evening. Of course there was much fear of contagion. Mr. Davis, Miss Burdick, with our children, and some of the school girls, Li Erlow's widow, etc., were just ready that night to start for the hills. Our neighboring physicians, Drs. Reifsnnyder and Garner, with Dr. Palmberg, advised us to not delay our going but get away to the hills as soon as possible, as we had all been exposed. If we had the disease it would develop a lighter form in purer air. They promised to stand by Dr. Palmberg in case she should take it, or there should be more cases. Mercifully we were all spared from contagion. Li Myang (Mrs. Li) was taken with the fever the next day after we arrived at the hills, but it proved to be only malarial.

Voong Tsung, one of the older school girls, who had been a pupil teacher for two years, was in very poor health, and Miss Burdick had planned to take her to the hills with us. She wished first to go home for a visit; this was granted, but when Miss Burdick went to see about her returning, she had decided to remain with her mother. This was a great trial to both Miss Burdick and myself, but it seemed best to yield to her wishes. She rapidly failed during the hot weather, and when Mr. Davis and Miss Burdick returned the first of September, she was very near her end; in a few days she was free from suffering. Another

dear one gathered home! But our hearts are indeed sad over the loss of dear Voong Tsung. She was one of our best girls and the most capable of all in assisting in the work. Then Mrs. Li, my Bible woman, was most efficient in telling the blessed doctrine to her country women. It has seemed best to our heavenly Father to take them to himself. We cannot, we dare not complain. There comes to me this one thought, "Be still, and know that I am God." We know his ways are best for us and we would not have our own way if we could.

The past few weeks has brought us another trial. Dzau Tsung, Lan's other daughter, has become deranged in her mind. She was married into a heathen family, and it seemed the burden of life has become too heavy and her mind has given way. She has had three little girls and no boys; this has been a disgrace to her and a bone of contention. Two of them are now dead. Then within five years she has also lost her dear father and brother, and the past summer the only sister. She was, for some months previous to her marriage, with me in the Boarding School, and there became a bright Christian and joined the church. She has in her childhood known what a Christian home is and what love means. To be taken entirely away from her father's home, from the church, from the care and influence of your missionaries, put into a loveless home, among heathen, is it any wonder that reason became dethroned and life a burden? The only wonder is she has held out so long. She, with her husband, have been in her brother's home (Dzau Si-Sang) in our old chapel in the native city, for some weeks. She seems no better; her husband is very impatient and beats her so that Dr. Palmberg has decided to bring her to-day to the hospital. We have been praying most earnestly that God will restore her mind. Yesterday we all united in prayer for this. Will you not in your Society make this poor child of God a subject of very special prayer?

Our hearts were rejoiced a short time ago by hearing that there is prospect of someone coming to join us in this work this winter. We have anxiously watched for further news, but the mail has been greatly delayed, what we should have received a week ago to-day is not to arrive until about the 20th. We trust it will confirm the previous news that Dighton Shaw and wife (we know not yet who she is to be) are to sail or did sail on the 7th of January. If so they will arrive herein about two weeks. If we must receive word that their departure has been deferred, may God give us grace to bear the disappointment in the right spirit. We are thankful to all be in usual health. In about three weeks comes our China New Year holidays.

We have had very delightfully pleasant cold weather for about three months, but our cold rainy season seems to be upon us now. We have had the privilege lately of listening to Bishop Cranston, Northern Methodist, and Bishop Wilson, Southern Methodist, who are here visiting their respective missions. They are both powerful speakers and it is an inspiration to hear them. Such subjects as "The Divinity of Christ," "Authenticity of the Bible," etc., lose none of their power when handled by such men, and it is what the foreign community in Shanghai need.

The Hon. John Barrett, late United States Minister to Siam, who spent from May until

November on the Philippine Islands, making them a special study has just given a most interesting lecture in Shanghai on this subject. In speaking of our responsibility, he says, "Considering all in all I do not sympathize with these stories that are spread broadcast over America by many men who have never been in the Philippines to the effect that in seizing the islands America has simply come into charge of nondescript, useless and ignorant millions. We at least have a grave moral responsibility resting upon us to see what, under American influence, leadership and example, will become of them. Considering the progress they made under the old regime, I must say that I consider the outlook favorable. What with our stricter moral and business ideas, our methods of education, our practical interpretation and application of Christianity, our devoted missionaries of many churches entering the field, and our explorers and engineers penetrating the interior, and showing them the quality and spirit of Americans, certainly we can evolve a people of whom we shall be proud." His address was very interesting and instructive and had a good ring all through.

SARA G. DAVIS.

RESOLUTIONS.

WHEREAS, the Women's Benevolent Society of Leonardsville has lost a beloved member, in the death of Mrs. Betsey Child; therefore,

Resolved, That we bear our united testimony to her integrity and efficiency as an interested worker in the cause represented by our Society.

2. That we express our cordial appreciation of her kind and loving spirit, and the exalted motives which inspired and governed her life. To her the release from suffering is a happy one.

"She is not dead,
But gone into that school
Where she no longer needs our poor protection,
And Christ Himself doth rule."

3. We tender to her bereaved family our heartfelt sympathy, praying that "He who wounds but to heal" will abundantly bless and comfort them.

REBECCA E. H. WHEELER, }
ELLA E. WHITFORD, } Com.
MATTIE COON, }

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXV.

SPECIAL SUGGESTIONS CONCERNING THE PREPARATION OF SERMONS.

The following suggestions are to be applied as far as possible to the work of composing each specific sermon. They are supplemental to what has already been said concerning "general preparation." We know it will not be possible to rigidly apply specific rules to every case, but you should follow certain general rules until they secure those habits of thought and work which will be essential to success under all circumstances. Our suggestions, therefore, are not to hamper you by compelling arbitrary obedience, but to indicate certain methods which will in the end become second nature.

The frame-work of a sermon will vary according to the character of the theme; but we keep in mind, while making these suggestions, that type of sermon which has been recommended to you—the topical-exegetical.

TEXT.

The text naturally forms the prominent and first part of the frame-work. A text is not essential to a good sermon; indeed, the practice of preaching from a single text is comparatively modern. It was not generally in use before the Reformation. In many

cases its main value is as an aid to memory—a memory point. The text and the theme are so closely related as to be interdependent; in some instances, this will vary according to your mental habits—you will select your theme, perhaps construct your sermon in part, before you select your text. Sometimes you will find it better to select the text and find your theme in it by exegesis. Usually, however, if your experience be like that of the writer, the text will be chosen at the same time as your theme. In whatever way the text may be chosen, it should possess certain characteristics, among which are the following:

It should be brief and plain. It should be dignified—not odd, not tending to claptrapishness. It should be pertinent to the theme and direct. It should be correctly translated. This is an important feature. Never sanction an incorrect translation by using it as a text. Remember what was said in a former letter concerning obsolete words. This is especially applicable to the passage chosen as a text. The text should express the theme or central point in the sermon in a good degree, and with absolute completeness if possible. The text should also be fresh and congenial; that is, not a hackneyed phrase, nor loaded down with commonplace ideas and incorrect definitions. Such definitions in the mind of the hearer will pervert all you may say. It should not be a text that is commonly controverted. Since it is to be the keynote of the whole sermon, its tone should be bold and free from doubts. It should be a sort of bugle-call to fix attention, indicate the course and character of the sermon, and so prepare the way to the mind and hearts of the hearers. Dr. Shedd says wisely: "The greatest possible labor and care should be expended upon the choice of a text." Never select a part of a passage, and thus distort the Scriptures, making them and yourself ridiculous. A story is told of an English clergyman who preached upon the "divine right of episcopacy," from Acts 16:30: "Sirs, what must I do to be saved?" His argument ran as follows:

"Paul and Silas are called 'Sirs,' and sirs being in the Greek '*kurioi*,' and this strictly translated meaning lords, it is perfectly plain that at that time episcopacy was not only the acknowledged government, but that bishops were peers of the realm, and so ought to sit in the House of Lords."

In the time of Charles the Second, another is said to have proved the "divine right of kings" from "Seek first the kingdom of God." His argument was that since the passage did not say, "Seek the Parliament, the army, the Committee of Safety, of God," but the *kingdom* of God, therefore monarchy was the divine government. Similar perversions are too common, even in our own day. They deserve to be frowned upon. Avoid them.

When a text possessing the foregoing and other similar characteristics is properly announced as the first part of the frame-work of a sermon, it at once fixes attention, awakens interest, draws sympathy and holds the listener waiting to hear more. If the text be thus fitly chosen, it suggests the character of the coming sermon. It forms a rallying point around which the thoughts of the hearers will be grouped, and thus remembered. The attentive hearer, reading or listening to the text, will thereafter easily recall the cen-

tral thought of the sermon associated with it. Thus by the law of association, the text awakens in the mind of the hearer much more of truth than the specific sermon may be able to set forth. These considerations demand that the outline of each sermon be introduced by a pertinent text or theme, and, if possible, one which can be easily remembered.

EXORDIUM.

The second item in preparing the way for a sermon, the exordium, is in many respects as important as the text. It creates the first impression concerning both the speaker and the sermon. It should do more than simply prepare the way. It should take firm hold on the attention of the audience, and lead them forward into the sermon. It should form an attractive vestibule, entering which the hearer is conducted at once, and pleasantly, into the temple itself—that is, the sermon.

The exordium springs from a natural law of our being. Introductions and gradations are everywhere. Sunrise comes only after its herald, dawn. Darkness lets her curtains down slowly, as if loath to hide the beauties which the day has revealed; and then, as if in apology, she loops them back, and pins them with a thousand stars. In our intercourse with each other we do not begin abruptly. An audience gathered from scores of scenes and influences, with different tastes, choices and habits of thought, cannot be brought into sympathy with the speaker and his theme by a single step. Attention must be secured and concentrated before the wandering minds are ready to consider the sermon. The restless ones must be composed and the sluggish ones aroused before the real work of the sermon begins. More than this, the hearers ought to be brought into sympathy with the speaker and with his conception of the work in hand, at the outset, as in music the whole orchestra should be attuned by the same instrument, and ready to strike the same key. All harmony is murdered and failure is made certain unless the instruments of the orchestra are attuned to the same pitch before the recital begins. There can be no question that the demand for a proper exordium is at once natural and imperative. This truth has been recognized by all great orators. Quintillian says the exordium is "designed to make the hearer think favorably of what the speaker is about to say." Vinet teaches that the exordium should be drawn from an idea in immediate contact with the theme, without forming a part of it. It should, however, be closely connected with the theme, so that the first step we take from the exordium will carry us to the subject in hand. Without this care all sorts of rambling and inappropriateness can be brought in under the name of exordium. No exordium is a good one if it does not appear necessary to the introduction of the theme. It must be really incorporated with the discourse, a part of it, the introductory part. In Vinet's own words, "The exordium is good only in so far as it has been suggested by the subject, as it is born of the subject, as it is united to it as intimately as the flower is united to the stem."

ARCHAEOLOGISTS have discovered another temple in Greece and are digging it up. Grecian temples are valuable property, and the industry of digging for them is very profitable.

SPAIN IN HISTORY.

[Referring to the article in last week's RECORDER, "Some Universal Principles in History," the reader is asked to consider the history of Spain in the light of those principles.—Ed.]

Keeping the foregoing principles and definitions in mind, let us note the rise and character of Spain. As ancient Iberia, Spain comes in touch with civilization as a possession of the Carthaginians, about 264 B. C. In 210 B. C., Rome wrested it from Carthage, securing full possession and supremacy over the various wild tribes about 19 B. C. Rome held a fairly peaceable possession for 400 years, imparting something of her civilization, but not lifting Spain to any great extent in intellectual and moral life. When the Roman Empire fell, Spain came under the power of the West-Goths, from 418-711. During these three centuries the people became intensely Roman Catholic, and extremely intolerant and bigoted. Christianity with them was a creed and a political system far more than a life, or an ethical code. The Jews were oppressed and expelled, and the better elements of civilization which had been introduced under earlier Roman rule fell into decline and comparative decay. About 700 A. D. Spain came under the sway of invading Arabs, and Mohammedanism gained rapidly as the prevailing religion, mainly through economic and political influences. By 1050 A. D. Arab supremacy had declined, different Christian principalities were established, Catholicism gained lost ground, and under Pope Gregory VII. union and co-operation were established between these small principalities. Arab and Moorish influence was overcome, and Spain rose to a controlling position among the powers of Europe. By the close of the 15th century her discoveries in America and elsewhere made her the great colonial empire of the world. In the first half of the 16th century, opportunities and advantages filled her hands, and gave promise of unlimited power and prosperity. But innate characteristics and inherited tendencies made it impossible for Spain to meet such great and sacred trusts. For many centuries Spain was in a state of vassalage. Greeks, Romans and Goths sought personal gain from her without lifting the people to any great height in civilization or in morals. The lack of ethical standards and high moral life was the germ of decay which destroyed both Greece and Rome. The religious ideas which became dominant under Gothic, Arabic and Moorish influence did not lift the Spaniards to a height on which the higher elements of national life and permanence could be developed. Pride, a desire to be supported in indolence, a spirit of cruelty and injustice toward subordinates and inferiors made Spain unfit to hold colonies successfully, or in peace. You are all familiar with the steady decline of power and loss of territory which have marked the history of Spain for the last three hundred years. In the unfolding and ongoing of this history, it fell to our lot, as a nation, to complete her punishment, or, rather, to accept the final forfeiture from her hands of a trust of which she had proven herself unworthy, in the sight of God and of the civilized world. Selfishness, intolerance and cruelty are three words that suggest the dominant characteristics of Spain for 2,000 years. There have been comparatively bright periods in her history, and many individual exceptions to the general rule, but

the dominant features of her long history have been working toward the results that have culminated within the past twelve months, with force irresistible and ruin inevitable.

At this point I am glad to avail myself of a summary of the character and history of the Spanish people from the pen of Charles Francis Adams, an "anti-imperialist" of Massachusetts. Speaking before the Historical Society of Lexington, Massachusetts, on the 20th of last December, he said:

"When looking at the vicissitudes of human development, we are apt to assume a certain air of optimism, and take advancement as the law of being, as a thing of course, indisputable. We are charitable, too; and to deny to any given race or people some degree of use in the economy of Nature, or the plan of Creation, is usually regarded as indicative of narrowness of view. The fatal, final word "pessimist" is apt to be whispered in connection with the name of one who ventures to suggest a doubt of this phase of the doctrine known as Universalism. And yet, at this time when, before our eyes, it is breathing its last, I want some one to point out a single good thing in law, or science, or art, or literature—material, moral or intellectual—which has resulted to the race of man upon earth from Spanish domination in America. I have tried to think of one in vain. It certainly has not yielded an immortality, an idea, or a discovery: it has, in fact, been one long record of reaction and retrogression, than which few pages in the record of mankind have been more discouraging or less fruitful of good. What is now taking place in Cuba is historical. It is the dying out of a dominion, the influence of which will be seen and felt for centuries in the life of two continents; just as what is taking place in Turkey is the last fierce flickering up of Asiatic rule in Europe, on the very spot where twenty-four centuries ago Asiatic rule in Europe was thought to have been averted forever. The two, Ottoman rule in Europe and Spanish rule in America, now stand at the bar of history; and, scanning the long four-century record of each, I have been unable to see what either has contributed to the accumulated possessions of the human race, or why both should not be classed among the many instances of the arrested civilization of a race, developing by degrees an irresistible tendency to retrogression. . . . Those who considered the subject had before them, therefore, only Spanish domination in America, and upon that their verdict cannot be gained; for, from the year 1492 down, the history of Spain and Spanish domination has undeniably been one long series of crimes and violations of natural law, the penalty for which has not apparently even yet been exacted in full.

"Of those national crimes, four stand out in special prominence, constituting counts in a national indictment than which history shows few more formidable. These four were: (1) The expulsion, first, of the Jews, and then of the Moors, or Moriscoes, from Spain, late in the 15th and early in the 16th centuries; (2) the annals of "the Council of Blood" in the Netherlands, and the eighty years of internecine warfare through which Holland fought its way out from under Spanish rule; (3) the Inquisition, the most ingenious human machinery ever invented to root out and destroy whatever a people had that was intellectually most alert, inquisitive and progressive; and, finally (4), the policy of extermination, and, where not of extermination, of cruel oppression, systematically pursued toward the aborigines of America."

A. H. L.

IN MEMORIAM.

DEACON A. B. LAWTON.

Alonson Billings Lawton was born in Verona, Oneida County, N. Y., in the year 1822. In early life he gave himself to the Lord and united with the First Seventh-day Baptist church of Verona, and throughout his entire life he was one of the most exemplary of men, adorning his profession by "a Godly life and a chaste conversation." September 14, 1843, he was married to Abigail Potter, who was a companion and helpmeet indeed. Her death, which occurred Dec. 23, 1886, was the great bereavement of his life, but which he bore with that submissive reconciliation to the divine will which was one of his chief characteristics. He was the father of three children. The eldest, a son, lived but three months; the second, Rachel Ann, is the wife of Hon. G. W. Latta, who is a successful lawyer of Antigo, Wis.; the youngest, Satie, died Aug. 25, 1870, in early womanhood.

Dea. Lawton came to Wisconsin in the fall of 1848, settling in the town of Albion, Dane County, where he subsequently resided until the death of his wife, excepting a short time while engaged in the milling business at Edgerton. After the death of Mrs. Lawton, he made his home with his daughter, but returning occasionally to visit his old home and friends, and to enjoy the society of his brethren in the household of faith. Failing health for the last six years of his life compelled him to discontinue these much prized visits. Soon after coming to Wisconsin, he identified himself with the Albion Seventh-day Baptist church, of which he was one of her most earnest and faithful supporters. In 1863 he was chosen to the office of deacon of the church, which position he held at the time of his death, and which he honored as a faithful servant of the Lord, discharging the duties of his office until failing health rendered him incapable. For a number of years he was a member of the Board of Trustees of Albion Academy, serving thereon as Recording Secretary the greater part of the time. He was a wise counsellor, a faithful friend, loyal to the church in all of her interests and work; kind, sympathetic, courteous and obliging; a typical Christian; a manly man. His home was a restful retreat, where every one found a cordial welcome. A good man has gone to a glorious reward, who, with Paul, could exclaim, "I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also who love his appearing." He died March 19, 1899, at Antigo. Funeral and interment at Albion.

S. H. B.

ELISHA COON.

Elisha Coon was born in Alfred, N. Y., Feb. 9, 1816. When about 16 years old he was baptized by Eld. Daniel Babcock and united with the Seventh-day Baptist church at Hebron, Pa. He came to Wisconsin in 1842, and settled near the village of Albion, where he has since had his home. Upon the organization of the Albion Seventh-day Baptist church, he became one of its constituent members, and remained in full fellowship with the church until his death. In the year 1840 he was married to Miss Marietta Warren, who lived but three months thereafter. For his second wife he married Melissa Coon in 1844. She died Aug. 9, 1874. By her he had one daughter, Alice, at present the wife of Warren Ayers. Oct. 6, 1875, he married Mrs. Electa Ogden, who survives him. He died March 20, 1899, being 83 years, 1 month and 11 days old. "Like a shock of corn cometh in in his season," fully ripe and ready for the Master's garner.

S. H. B.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THOSE of you who are familiar with my penmanship will not blame the compositor for making "pelting" out of "fretting" in a recent number of the RECORDER.

WE often go far away in search of blessings which are knocking for admission at our very doors.

I REMEMBER once when a boy that our corn-field was being devastated by gophers. As soon as the green blade burst through the earth the little fellows would dig down and find the kernel, while there was still something good to eat about it. Now almost without exception the hills of corn nearest to the gophers' holes were left unmolested, while the pillagers went often many rods in search of plunder. "With a stairway near at hand, we look for a rope to go down by."

THE present evil always seems the most severe, the present trouble the most distracting, the present temptation the most trying. Would that the present duty always seemed the most important.

THE Treasurer of the Young People's Permanent Committee reports that very little has been received during the past quarter. Now that spring has come and life is being renewed about us, let us renew our efforts to fulfill our obligations to our special work. Doubtless many of you during the past six weeks have taken shares in the African enterprise. I hope so; but let not this new interest in the very least shadow the brightness of the work already in hand, to which we have promised our support.

BUSINESS AND RELIGION.

There is a serial story in *Harper's Weekly* that is unique, if nothing more. It pictures the condition of things two hundred years in the future. By that time some of the tendencies of the present age have grown and developed until they seem to be distorted exaggerations. Flying machines are common things, all home life is lost in the enormous hotel system, while blazing pictures and posters advertise the value and advantages of religion. It is of this last matter that I wish to speak. Evidently Mr. Wells, the writer of this story, sees in certain methods of religious workers of to-day a tendency which he has developed, or which he thinks will develop in the future, into a condition which is absolutely shocking. Is Mr. Wells right? Is there a tendency to make a business out of religion? To apply business methods to religion? To put a traveling man on the road to push the business? To advertise by posters and papers? If there is a tendency of this kind, as Mr. Wells evidently believes, will it bring religion down to the level of a common business concern? Will it take away from our religion all feelings of reverence for that which is holy and divine? There are some things that are too sacred to be made common property. There are experiences in our lives that are to be guarded and shielded, not proclaimed abroad like the weather reports, a war battle, a political scandal, the price of wheat, or a closing-out sale. Banners, and flags, and streamers, and posters, and drums, are, in the opinion of Mr. Wells, indications of a tendency antagonistic to a devout, reverential, religious condition. What do you think about it?

A WHOLE NIGHT ON ONE WORD.

Read the following extract from the *Christian Endeavor World*, by Amos R. Wells, regarding a visit by Ian Maclaren to Tremont Temple, Boston, the headquarters of the Christian Endeavor Society.

I was especially pleased with Dr. Watson's deep and immediate pleasure when he learned of the Quiet Hour movement. Of all his writings, I myself have gained the most from those classics of the Quiet Hour, "The Upper Room" and "The Companions in the Sorrowful Way," and when I told Ian Maclaren of this preference, he gave me a glimpse of his methods of work.

"I write in two worlds," he said. "I keep 'Ian Maclaren' for my stories, and 'John Watson' for my devotional books. But I trust that the same spirit runs through both classes of work.

"Nothing that I have written, certainly nothing in proportion to the size, has cost me so much time and toil as those two little books, 'The Upper Room' and 'The Companions of the Sorrowful Way.' In such books everything must be perfectly clear and simple. There must be nothing that could possibly offend the most devout spirit, or seem in the least out of place. I wrote the books and re-wrote them, and went carefully over them many times. In the two books there is only one modern word—'disillusionment.' I worked a whole night to get rid of it, but I could not."

Now that gives more than a hint of the way in which Ian Maclaren won and holds his fame. You may hunt up 'disillusionment'—I have done so, but I will not tell you where it is!—and you will see that it is the inevitable word. But it is in this attention to the smallest details that much of genius consists. What a rebuke are such methods of work to the slashing fountain-pens that spill out their essay a day and their volume every three months! There is no road to permanent success in authorship, or anything else, except the dusty highway of hard work.

THE TRUE ERA OF THE EXODUS.

BY ALFRED G. MARKS.

[Continued from last week.]

It is asked, however, that if the children of Israel were in Palestine before the time of the Nineteenth Dynasty, how it comes to pass that Ramessu III., of the Twentieth Dynasty, did not mention the race during his irruption through the land. In the hieroglyphic texts of Medinet Habu, engraved by the above Pharaoh, the cities of Hebron, Migdal, Karmel of Judah, Ir-Shemesh and Hadashah, which we know from the book of Joshua appertained to the tribe of Judah, are mentioned as being taken by the Egyptians from the Canaanites. The Hebrews are not spoken of at all. But an answer can easily be given.

If we assume the year B. C. 1541 to be the real date of the Exodus, the chronology of the Book of Judges would place the Oppression of the Philistines and Ammonites between B. C. 1220 and 1202; the Oppression of the Philistines alone between 1171 and 1131. A glance at the harmonized chronology appended at the end of this article will easily solve any difficulty of dates. The true date of the reign of Ramessu III. is somewhat uncertain. Ramessu II., the great Pharaoh of Egyptian history, reigned B. C. 1348 to 1281, according to the calculation of Dr. Mahler; between B. C. 1275 and 1208, according to the calculation of Dr. Petrie. The latter date is the most probable, as it brings the age of Ramessu III. down to a period when the Philistines were the paramount power on Palestine, and the Israelites merely their subjects. Now we know from Scripture that the "five lords of the Philistines" had been settled in south-western Palestine as far back as the days of Joshua, B. C. 1501 to 1477. Josh. 13: 3. The race seized the frontier cities of southern Canaan during the reign of Mineptah II., and finally completed their settlement after the Asiatic campaigns of Ramessu III.

Such being the case, can there be any surprise that it is the Pulasti or Philistines who are chiefly noticed in Palestine during the reigns of Mineptah II. and Ramessu III.? When, therefore, the Egyptians under the last-named king took Hebron, Migdal, Karmel of Judah, Ir-Shemish and Hadashah from the Canaanites, they had only possessed themselves of places which were once Israelitish, but which had been seized by the children of Ham during the subjection of the Hebrews under the Philistines. We read in the Book of Judges that the tribe of Judah could not expel the Canaanites from the valley, because they had chariots of iron. During the age of the Shephetim (Judges) the Israelites only continued to hold their own in the mountains and a few isolated cities.

Now in respect of the facts enumerated, denoting the presence of Hebrews in Palestine before the time of Mineptah II., it is the custom of scholars, as before said, to solve the difficulty they have themselves raised by suggesting that certain detachments lived apart from the main body in Egypt. For instance, Groff alludes to the tribes of Jacob-el and Joseph-el as if they bridged the space of time between Genesis and Exodus; Hommel explains the existence of Asher in northern Palestine by a connection with the Asshurim of the Desert of Shur; and, finally, Prof. Sayce believes that the allusion to the Isir'il by Mineptah II. shows the origin of the Exodus to have come about through the Libyan invasion of Egypt. The whole difficulty has arisen from the fact that these savants have connected Ramessu II. with the Pharaoh of the Oppression. There is some dispute, however, as to whether Mineptah II. is to be honored with the distinction of having been the Pharaoh of the Exodus or not.

(To be continued.)

HOME LIFE IN PUERTO RICO.

The native early-morning meal is a cup of coffee with milk—addiction to the black-coffee habit does not exist on the island—and a piece of bread. Breakfast is served at eleven or twelve o'clock, and is seldom elaborate, unless guests are in the house. Boiled eggs, bread and coffee satisfy the ordinary man, but the hungry man eats his garlicky beef-steak in addition.

Dinner is *the* meal of the day, and is eaten between six and seven o'clock. This is the native's only full heavy meal, and this fact may account for his ability to eat a quantity of food which leaves the average American a victim to indigestion and remorse.

The positions of honor at a dinner table are, among the older and non-traveled residents, in the following order: The head of the table to the most distinguished guest; the rest in the order of their rank and importance, ranged around to the right, the host occupying the last seat after his guests. The women sit at the left of the table, altogether. Among the more cultured classes the host occupies the head, the hostess the foot, the places of honor being the seats to the right and left of the host.

The evenings in the home—for instance, of an alcalde, the mayor of a town—are spent around the center of the marble-topped table, lazily rocking to and fro in the big chair. The men smoke cigarettes—the women never smoke—and a flow of small-talk, filled with simple jokes and sallies, constitutes the entire evening's amusement. Where they have pianos, the daughters exhibit their limited skill on instruments which are jangled and out of tune. One never sees a book or a magazine in these houses, though in two or three of the larger cities there are many literary men. Reading is not a strong point of the island population.—*Harper's Weekly*.

Children's Page.

MOTHER'S COMFORT.

BY ADELE FERGUSON KNIGHT.

Two pairs of brown eyes looked in mine,
Two boyish faces grave
Asked me the wondrous question old,
Man's dignity to save.

"Now tell us truly, mother, dear,
Is it quite really true,
The story that we've heard to-day
'Bout boys and girlies, too?"

"Sugar and spice and all things nice,
Little girls are made o',
But snags and snails and puppies' tails
Little boys are made o'?"

I caught my laddies to my heart,
For their hearts seemed so sore;
Yes, part of that old song is true,
Just half—not one bit more.

"'Tis true that girls are made of sweets
And everything that's nice;
Of graceful, dainty loveliness,
They're precious beyond price.

"But boys—ah, there's the difference!
They're made of grander things;
Of all that's brave and bold and true,
And all that honor brings.

"So girls are laddies' sweethearts, dears;
They're sweet and loving, too;
But all this world I'd not exchange
For two such boys as you!" —Selected.

HOW THEY BECAME ACQUAINTED.

"I do wish I had somebody to play with," sighed Pearl, as she set Victoria Jane in the corner, and turned with a wistful look toward her mamma. There isn't any one in this whole house only papa and you and me; but papa's at the office, and you are busy working most of the time, and I get awful lonesome by myself."

"Well, there are Victoria Jane and Fluffy," replied her mamma.

"I know," said Pearl, "and I do love them both, but Victoria Jane's a doll, and Fluffy's only a dog, and I do want some peoples to play with!"

But just then there was heard the sound of the rumbling of heavy wagons in the street, and mamma said to Pearl, "Run to the parlor window, dear, and see what it is."

"O mamma, somebody's moving into the house across the street!" she cried joyfully, and then she watched until all the furniture was safely housed, and she forgot to be lonesome.

Each morning for several days, and many times during those days, Pearl would go to the parlor window and watch the house across the street, and more than once she said, "I wonder whether there is a little girl over there?"

One cold day, soon after this, mamma was busy up-stairs, and Pearl stood again in the parlor with her little nose pressed against the window, watching the house into which the new neighbors had moved, when a little curly head bobbed up at the opposite window, and the bright face of a little boy smiled across at her. Then Pearl smiled, too.

"I must bring Victoria Jane and Fluffy to see that nice little boy," she said, and hurried off to get them, and soon they were perched up by her side at the window.

The little boy greeted the newcomers with a smile, and then disappeared, but returned soon and arranged a company of soldiers on the window-sill, and held up a little white rabbit.

Then Pearl and the little boy exchanged pleasant smiles; the soldiers marched across the window-sill; Victoria Jane silently looked on; the rabbit raised his ears and Fluffy barked. And then into Pearl's busy little

brain came a thought, and away she ran, and returned with her alphabet blocks. Then against the window she spelled with the blocks, PEARL.

Once more the little curly head opposite disappeared, and when he returned he spelled with his blocks against the window, HARRY.

All through that winter Pearl and Harry played together, although the street separated them, and they lived in different houses. In the window on one side were arranged day after day the different toys of a little girl, and in the window opposite those of a little boy, and mamma did not hear her little girl say again all that winter that she was lonesome.—*Youth's Companion*.

A TOUCHING INCIDENT.

A little boy came to one of our city missionaries, and, holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found it was a page containing the beautiful hymn, of which the first stanza is as follows:

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.

The missionary looked down with an interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," he said, "in sister's pocket after she died, and she used to sing it all the time when she was sick, and loved it so much, that father wanted to get a clean one to put in a frame to hang up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little Mission Sabbath-school, probably, this poor little girl had thoughtlessly received it, afterward to find in it, we hope, the gospel of her salvation.—*Worldwide Missions*.

CHILDREN'S TIME TABLE.

Sixty seconds make a minute;
How much good can I do in it?
Sixty minutes make an hour—
All the good that's in my power;
Twenty hours and four, a day—
Time for work and sleep and play;
Days three hundred sixty-five
Make a year in which to strive,
Every moment, hour, and day,
My dear Master to obey.

—*Missionary Helper*.

THE SERVICE OF THE TREES.

A tree in a forest should make us think of many things besides its beauty: we are dependent on it for so many things. How would the skillful workmen be able to make our houses, or the numberless things we use in them, if it were not for the wood the trees give us? How could we have the ships that take the things we want to sell to foreign countries, and bring us back money and the things made in foreign countries that we need, if we did not have the trees for the masts, the hulls, the many parts of a ship that must be made from wood? The tiny match, on which so much of our comfort depends, is made of wood. Not long ago the lives of seven men on a wrecked schooner out in mid-ocean were saved, they think, by a little match. It was the only dry match on board, and it lighted a fire by the aid of which they were able to condense salt water

and thus get fresh water to drink when they were perishing from thirst.

Even the baby's wooden ball, the gifts in the kindergarten, little brother's toy cart, the strong express-wagon—where should we get these were it not for the beautiful trees?

And the trees standing together make the beautiful forests in which the wood folks in feathers and furs live their beautiful, happy lives. In the forests the birds sing their sweetest songs, and the squirrels, the chipmunks, and their furry friends are happiest.

There was a poet once, who, sitting in front of her open wood fire listening to the sounds it made, wrote a beautiful poem, in which she tells us that the sounds the fire sets free are the sounds of the woods—the songs of the birds, the wind in the trees, the rain on the leaves in summer, and the happy voices of the people who have walked and played in the woods, their laughter and their songs. She thinks the trees caught these sounds in their hearts, and when they burn on our hearths they give the sounds all back again. Listen to the fire and see if you can hear the sounds again. Perhaps it is the song of the fire fairies.—*The Outlook*.

JOHNNY'S WISH.

I wish it would snow! Oh, I wish it would snow!
For sliding down hill is so jolly, you know!
And then the snow-forts and snow-battles, oh, dear,
I wish 'twould begin and snow for a year!

HOLMES' FIRST POEM.

After men become famous as authors, we are interested to learn about their early writings. Probably all the children know that Mr. Longfellow's first poem was about the turnip that grew behind Mr. Finney's barn, and here is what Dr. Oliver Wendell Holmes says about his first literary effort:

"The first article of mine that ever saw the light was a little poem of four stanzas, entitled 'James' Tree.' A little lad, son of the late Judge Dewey, of Massachusetts, stuck a willow twig into the ground of his father's garden, which took root after the manner of such twigs, and grew into a tree.

"The boy lived long enough to call this tree his own, and to secure its protection as such, and then he died. After his death I wrote this poem, and it was published in the *Youth's Companion*, a publication still prosperous. I was then seventeen years old, and that was forty-four years ago. I took the printed copy containing it from the post-office, peeped within, and then walked home on air. I shall probably never be so absorbingly happy as I was then. Earth has nothing like it—earth never had anything like it—for me. I have seen my work in type since then until I have been tired of the sight of it, but I can never forget the great joy of that occasion. Smith College in Northampton now stands on the site of the old Dewey place, and when they cleared things away for the new buildings they found an old, gnarled willow tree. On learning the history of the tree, and nature of my own association with it, President Seelye had a book-rack, elegantly mounted, made of it, and sent it to me. Of course it was installed among my household gods.—*The Congregationalist*.

BOBBY (weeping)—A dog come a-waggin' after me when I was comin' home. Papa—Why are you crying? Don't you know that when a dog waggles his tail he is always full of play? Bobby—But this dog, papa, took hold of my trousers and waggled his head.

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.

DERUYTER, N. Y.—The special meetings, led by our evangelist, Rev. J. G. Burdick, have been going on for three weeks with good attendance and deep spiritual power. A large number of children are coming forward, and some who have neglected their covenant are coming back. We can see now the importance of the Junior Endeavor work, for almost all of them are seeking an interest in Christ and beginning a public Christian life. It certainly does pay to use all these agencies as a direct preparation for church membership. Our Quarterly Meeting comes the last Sabbath in April (29) at Otselic, and we are expecting that Dr. A. H. Lewis will be with us then.

L. R. S.

NEW AUBURN, MINN.—Thinking possibly the readers of the Home News Department of the RECORDER might be interested in a word from New Auburn, we write to notify all who have not otherwise been informed of the fact that this has been a very long and severe winter. The citizens of New Auburn awoke Tuesday morning, Nov. 22, 1898, to the fact that they were being treated to one of the worst storms they had experienced in years. Sleighing was the order until December 26, when the writer took the train enroute for Chicago, where he remained until the 4th of March, 1899. Returning by the way of Cartwright, Wis., it was his privilege to hold two services with that people and to visit some "from house to house." We were happily disappointed in finding so fine a country and such an earnest band of workers. Nowhere have we been where better opportunities are open to Seventh-day Baptists wanting cheap homes in such a climate; and we understand the climate to be not far removed from that of Southern Wisconsin.

Arriving at New Auburn again, March 10, we were accompanied by storm and another cold wave which has had the "gift of continuance" until the present. Although fairly pleasant for a few days, sleighing is still the order. But while the world is cold, the church gives evidence of warmth. We sometimes feel despondent that there is not more evidence of growth and that a brighter report cannot be given, but when we hear the earnest words of our young people, although some have not yet reached the point of coming out for baptism, and hear the testimony of those who have been wanderers for years, and also remember that where enmity existed love now exists, "we thank God and take courage."

J. T. DAVIS.

APRIL 3, 1899.

TRACT SOCIETY.

Receipts in March, 1899.

| Churches: | | |
|--|-------|--------|
| Shiloh, N. J. | \$ | 10 95 |
| Plainfield, N. J. | | 24 45 |
| Milton, Wis. | | 7 47 |
| Chicago, Ill. | \$ | 7 51 |
| Peculiar People Fund | 6 00 | |
| Pawcatuck, Westerly, R. I. | | 13 51 |
| Nortonville, Kas. | | 51 17 |
| Second Brookfield, Brookfield, N. Y. | | 11 78 |
| Friendship, Nile, N. Y. | | 7 62 |
| Sabbath-school, North Loup, Neb. | | 12 21 |
| Woman's Board | \$ | 1 61 |
| Sabbath Reform | 19 00 | 144 81 |
| Mrs. N. M. Frank, Alfred Station, N. Y. | | 20 00 |
| Miss Mary Grace Stillman, Potter Hill, R. I. | | 3 00 |
| Mary B. York, Farina, Ill. | | 7 00 |
| H. L. Hulett, M. D., Allentown, N. Y. | | 1 00 |
| C. Latham Stillman, Westerly, R. I. | | 5 00 |
| An Easter Offering, Plainfield, N. J. | | 10 00 |
| | \$ | 331 58 |

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., April 3, 1899.

QUESTION.

To the Editor of THE SABBATH RECORDER:

In a recent sermon on the Sabbath question, by Rev. W. J. Robinson, of Dodge Centre, Minn., and repeated to a large audience by request, he quoted Dr. A. H. Lewis as giving the whole Seventh-day argument away by the admission that the creation days were long periods of time. He also asserted that many leading Jews thought that Sunday was probably the original seventh day. He had strong reasons for believing so himself, though he did not give them. He made much of Justin Martyr and other "Fathers." He said Seventh-day Baptists were such a small people after two hundred years in this country, and Methodists now numbered about six millions, "The Lord is not pleased with the Seventh-day movement." What does Editor Lewis say to the first statement, or any other?

DODGE CENTRE.

1. Very little need be said in reply to Mr. Robinson, when he quotes the editor of the RECORDER as "giving the whole Seventh-day argument away by his admission that the creative days were long periods of time;" he assails the Biblical record rather than the editor of the RECORDER. God was familiar with the length of the creative days when he commanded man to keep the Sabbath in imitation of his example. There is no inconsistency in this commandment. God's power is unmeasured. His actions and the time in which he acts are unmeasured. He has revealed the story of creation under the figure of a week's work. He has commanded men to follow his example, doing in their sphere of action, which is measured, as he did in his sphere of action, which is unmeasured. The analogy is complete, and their obedience is complete when they do thus. For example, a little child may imitate his father in doing a given thing though the extent of his doing is measured by his ability rather than by the ability of his father. This simple fact explains the logical side of the Sabbath law. Mr. Robinson creates a trouble which does not exist, "builds a man of straw," and then rejoices that he has vanquished that which he builds. Christ was not wise enough, according to Mr. Robinson, to discover the fatal defect in the Fourth Commandment, which Mr. Robinson's greater wisdom has brought to light. We are willing rather to remain with God, the giver of the law, and with Christ its interpreter.

2. We read at least a half dozen leading Jewish papers each week. We have never seen the slightest suggestion that "many leading Jews" entertain the notion that "Sunday was probably the original Seventh-day;" but even if it were so, and the weighty opinion of Mr. Robinson were added, the fact would remain that the week in its present order is unchallenged as the primeval and permanent division of time throughout the world. For the facts in detail, see "Biblical Teaching," etc., pp. 90 to 138. That fact settles this floating notion of Mr. Robinson's.

3. As to Justin Martyr and other Fathers, our readers are familiar with the fact that Justin leads the line of no-law and no-Sabbath advocates, through whose influence the Ten Commandments were practically set aside or subordinated to make way for the authority of the Roman Catholic church. If Mr. Robinson, as a Methodist, seeks the company of the most absolute no-Sabbathists in history, he does well to quote Justin Martyr.

4. The convincing argument (?) advanced by Mr. Robinson that Methodists now number about six millions, and Seventh-day Baptists are a small people after two hundred years in this country, has a familiar sound.

As a permanent argument it has been refuted several times in history. We remember a home-made poet who, discussing the majority question, referred to a prominent incident in history by suggesting that in Noah's time,

"A few were saved and many millions drowned."

In other words, this argument from "the majority," which partakes especially of the self-love and arrogance which come with numbers, has no permanent place in any question of right where the Word of God and the example of Christ are concerned. If applied to-day, the world would be under obligations to return to Paganism, and the Protestant denominations, including Mr. Robinson's Methodists, must all return to the bosom of the Roman Catholic church. This is answer enough. What Mr. Robinson calls the "Seventh-day movement" is the continuation of obedience to Christ's example. As such it is not a "movement" to be ashamed of.

WORTH OF MANHOOD.

President Eaton, of Beloit College, speaking of the men and women who settled Wisconsin, in a late baccalaureate sermon, has embalmed some truths on the value of manhood which are worthy of constant repetition. Among other things he said:

"From the summit reached to-day we look back over a noble expanse of history. Fifty years ago the destinies of this splendid region were being determined, and its physical advantages were no security for its future. The question was not of field or mines, but of men. What sort of men are they to whom we thus look back?

"They were men of vision, as all men have been who have been equipped for the founding of states and permanent institutions. Such a man of vision was Abraham, hearing the divine call and journeying westward to a land where the worship of God was to be established by his posterity; content to dwell in tents until God should provide him a country.

"Such a man of vision was John Winthrop, turning his back upon fair England with the wealth and preferment that were legitimately his, commingling the spirit of Abraham and of Isaiah, seeking at once a roomier land for a purer worship and a place for the founding of a righteous state.

"Such a man of vision was Manasseh Cutler, New England minister, Revolutionary soldier, and scientist, who secured from the Congress of the Confederation in 1787 the dedication of the great North-west Territory to religion, morality and knowledge, guaranteed as free soil forever.

"It is men of vision like unto these of whom we think when we retrace the life of this region and of this college.

"I. These pioneers were men of practical sagacity. Though they had visions they were no visionaries. Utopias had no charm for them. It was here and now that they proposed to lay the foundations for a noble and enduring future. The means at hand might be painfully inadequate; it mattered not, they could make inadequate means suffice for adequate ends. They could find a way to build churches, though there were no shingles within eighty miles, and no money to buy them with. They could found colleges in the prairie grass.

"II. The crowning characteristic of these fathers of the college was their self-dedication.

Without this quality, vision may be but the program of insatiable ambition; sagacity, the equipment for its attainment; and purpose, the pledge of achievement which may gratify personal ends at the expense of the general weal. It is self-dedication alone that can consecrate these qualities to ends of blessing.

"III. All civilization is built upon manhood. Every new continent of truth must have its Cabots and Columbus. Every campaign waits on great generals for victory. In vain the combination of the allies against Napoleon and the subsidies poured forth until a Wellington was trained and put forward; in vain the costly sacrifices of our war until a Grant was prepared to lead on to Richmond.

"IV. Not less important is the truth that civilization depends upon manhood for its permanence. The sudden downfalls of civilizations have been the amazement of mankind. But when they totter and drop to pieces it is always and only when manhood has gone out of them. When self-indulgence rules, some hardy stock supplants the degenerate one. When a covetous and venal spirit prevails, it shall heap up treasures in vain. Some new will might be disclosed, some tremendous gathering of moral indignation, some power that shall not regard silver nor delight in gold, and the rich accumulations are scattered like dust. There is absolutely no security except in an empowered manhood, clear-eyed, strong-hearted, loving God and loving men with profound and intelligent love.

OUR DEBT TO THE PAST.

Comparatively few men live in view of the past; most of them keep in view the future alone. Yet a man is to-day what he is largely because of what he was yesterday. Proper economy and business foresight in early years result in financial ease and business prosperity to-day. The lessons of the past have trained us for the duties of the present. Every mechanical convenience and every comfort of life which we profit by or enjoy is the result of the thought and exertion of those who have preceded us. We enjoy the gentle humor of Addison or Irving, the thought of Carlyle or Emerson, the poetry of Tennyson or Longfellow, only because John Guttenberg's inventive mind evolved the rudiments of the art of printing. Little do we think of Guttenberg as we read our daily papers, or of Stephenson or Fulton as we hurry through our journey by land or sea, yet we are indebted to them all of the time. It is worth our while to stop sometimes, and to compare our own efforts with the efforts of those who have gone before, and to think whether we are living as we should live in view of what the past has done for us. The past should be for our guidance, just as the future is for our encouragement.

In Shakespeare's play entitled "Julius Caesar" the wife of Brutus entreats her husband to confide to her the secrets which are the cause of his grief, and tells him that he can safely do so because she is "a woman that lord Brutus took to wife," . . . "a woman well reputed, Cato's daughter," and stronger than her sex "being so father'd and so-husbanded." Portia believed herself possessed of present strength because of her past associations. The boy should be stronger in his daily life when well born—not well born

financially or socially—but born of honorable parents. He should be made to feel that the good name of those who have gone before is partly in his keeping. They have handed down to him a good family name, a legacy more to be valued than great wealth. To keep that name unsullied and to pass it to those who shall follow him as pure and spotless as when he received it, is a noble ambition. We are brought to view the past in this way, perhaps, only when we are beginning to become a part of that past; but then it is that our minds are clearer and our judgments are better, and we discern more clearly what is the real value in life. Then it certainly is that we begin to realize that "a good name is rather to be chosen than great riches." Experience has then proven the comparative value of the good name.

To live under the shadow of the past would not be wise, but to cherish its sweet memories and to strive for a life worthy of its traditions is praiseworthy. Without lessening in the least the effort to meet the future with honor to yourselves, endeavor to live the present so as to reflect the honor which has been received from the past. No man can live to himself alone, his interests are so interwoven with those of his companions that his influence is felt in every direction. How essential it is, therefore, that the honor of those who have gone before should be maintained by those who are active in the present. As we hope that those who follow us will not disgrace what we give to them, let us strive to keep untarnished that which has come to us. Let us not forget our debt to the past.—*Westerly Sun.*

THE ORIGIN OF "YANKEE."

Major W. A. Guthrie, of Durham, N. C., likes to search through rare books and papers. Some years ago, at the sale of the effects of some aged citizen, he bought two rusty looking volumes for a mere trifle, along with other books. On examining the books he found them to be "Travels Through the Interior Parts of America, in a Series of Lectures by an Officer of the British Army." They are the letters of Lieutenant Thomas Aubrey.

He was taken a prisoner at the battle of Saratoga during the Revolutionary War. From there he was sent as a prisoner to Boston, and later was marched with many other prisoners of the British army, who had been captured at various places, to Charlottesville, Va. Mr. Jones, a large planter of Virginia, and a member of the Continental Congress, had tendered his plantation and Negro quarters to the Congress for a prison camp. From this plantation Aubrey wrote many of his letters. All of the prisoners were paroled.

This officer spent his time in riding about the country around Charlottesville. The letters were to a friend of his in England. Later the letters were published in two volumes and were dedicated to the Earl of Harrington, Viscount Retersham, and colonel of the Twenty-ninth Regiment of foot. They begin August 8, 1776, and run to October 30, 1781.

The letters are full of interesting and instructive reading. In volume II., page forty-six, written from Cambridge, New England, Nov. 25, 1777, is a history of the word "Yankee."

Before the Revolutionary War the Virginians called the New Englanders Yankees; from then to the Civil War everybody that

was not of the New England states called the New Englanders Yankees, and during the Civil War everybody north of the Mason and Dixon's line was called Yankee.

As to the word, Lieutenant Aubrey wrote in 1777: "The lower classes of these Yankees—apropos it may not be amiss here just to observe to you the etymology of this term is derived from a Cherokee word, 'Eankke,' which signifies coward and slave. This epithet of Yankee was bestowed upon the inhabitants of New England by the Virginians for not assisting them in a war with the Cherokees, and they have always been in derision of it. But the name has been more prevalent since the commencement of hostilities; the soldiers at Boston used it as a term of reproach; but after the affair at Bunker Hill the Americans gloried in it. 'Yankee Doodle' is now their pæan, a favorite of favorites, played in their army, esteemed as warlike as the 'Grenadier's March.' It is the loon's spell, the nurse's lullaby.

"After our rapid successes we held the Yankees in great contempt; but it was not a little mortifying to hear them play this tune when their army marched down to our surrender."

Such is the history of the etymology of the word "Yankee."—*Charlotte Observer.*

STYLE IN WRITING.

Herbert Spencer points out in his work on "Education" that in all ages adornment has been more highly esteemed than utility. The savage is more anxious to have feathers and paint than a blanket to protect him from the cold. For the same reason the ordinary elocutionist uses too many gestures, and the ordinary writer too much elaboration. The editor of a well-known college journal says that his paper is "the recipient of a subscription from Mrs. L." He would naturally have said, "received a subscription"; but he was anxious to write "fine English." The writer's object was not to say that his paper was a journal or a recipient, or anything else, but to tell his readers that he had received a subscription. Neither long words nor "glittering generalities" can take the place of thought appropriately expressed. The purpose of writing is not to convey words, but thoughts. Over-worded writing is like over-colored painting. Whatever is worth saying is worth saying briefly.

Grace is the quality of style which makes it pleasing. Many compositions are read chiefly on account of the beauties of their style. Addison's "Vision of Mirza" and "Sir Roger de Coverly," and Irving's "Westminster Abbey" and "Sorrow for the Dead," are among the best models of grace in the language. The two shorter essays should be memorized, so that they may make a lasting impression on the mind. The student of style must learn to admire the beautiful in composition in order that the taste, thus cultivated, may influence his own writing. This does not mean that one should try to write exactly as Addison or Irving wrote. The tendency to mere copying can be avoided by using several models, by regular practice in writing, and by constantly watching for defects to be avoided. Blair, in his work on Rhetoric, makes a critical analysis of one of Addison's best-known essays. A similar analysis, showing that Addison's writing is by no means perfect, may be found in Richard Grant White's "Words and Their Uses."—*Self Culture.*

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.

SECOND QUARTER.

| | | |
|-----------|---|----------------|
| April 1. | The Raising of Lazarus..... | John 11: 32-35 |
| April 8. | The Anointing in Bethany..... | John 12: 1-11 |
| April 15. | Jesus Teaching Humility..... | John 13: 1-7 |
| April 22. | Jesus the way and the truth and the life..... | John 14: 1-14 |
| April 29. | The Comforter Promised..... | John 14: 15-27 |
| May 6. | The Vine and the Branches..... | John 15: 1-11 |
| May 13. | Christ Betrayed and Arrested..... | John 18: 1-14 |
| May 20. | Christ Before the High Priest..... | John 18: 15-27 |
| May 27. | Christ Before Pilate..... | John 18: 28-40 |
| June 3. | Christ Crucified..... | John 19: 17-30 |
| June 10. | Christ Risen..... | John 20: 11-20 |
| June 17. | The New Life in Christ..... | Col. 3: 1-15 |
| June 24. | Review..... | |

LESSON IV.—JESUS THE WAY AND THE TRUTH AND THE LIFE.

For Sabbath-day, April 22, 1899.

LESSON TEXT.—John 14: 1-14.

GOLDEN TEXT.—Jesus said unto him, I am the way and the truth and the life.—John 14: 6.

INTRODUCTION.

After last week's lesson in the 13th chapter we have the record of the conversation in regard to the betrayer and the departure of Judas. Jesus began to speak again of his departure from the disciples; and Peter expressed in strong language his determination to let nothing—even death itself—separate him from his Master.

There is some difficulty in harmonizing the various accounts of the last supper; and much difference of opinion as to whether Judas was present when the Lord's Supper was instituted. It is evident from the account in John's Gospel that the disciples did not really comprehend that Judas was to betray Jesus, although a sign had been given to John. We may imagine also that our Lord's reply to Judas' question, "Is it I?" had been unheeded by the others.

Our present lesson contains a part of those most wonderful words of comfort addressed by our Saviour to those disciples who were about to be bereaved of their Master.

NOTES.

1. *Let not your heart be troubled.* That is, with anxiety and apprehension in view of his departure. *Ye believe in God, believe also in me.* Much better, regarding both verbs as imperatives, "Believe in God, believe also in me." The disciples of course believed before. They are now urged to a deeper and an abiding trust. Faith in Christ is not regarded as an addition to faith in God; but faith in God is to be manifest by trust in the Incarnate Son.

2. *In my Father's house are many mansions.* The translation "mansions" gives a wrong impression. The Greek word occurs only twice in the New Testament, here and in verse 23. It should be rendered "places of abode." This verse and the next are evidently intended to stimulate faith. *I go to prepare a place for you.* This clause is properly a part of the preceding sentence, and is introduced by the word "for." This is a proof of the existence of the many places of abode.

3. *And if I go and prepare, etc.* This verse probably refers primarily to the second coming of our Lord; perhaps also, to his spiritual presence with his disciples through the Holy Spirit.

4. *And whither I go ye know, and the way ye know.* See the R. V. Jesus is here suggesting that which is further developed in verse 6, that he is himself the only Mediator of salvation.

5. *Thomas seeks information.* This disciple is not mentioned by name outside of this Gospel except in the lists of the twelve.

6. *I am the way, and the truth, and the life.* No other than Christ is the Mediator of salvation; he is not the one who shows the way; but is the way itself. He is the Truth as the One who reveals God. He is also the Life, as the life-giving principle and the source of all life. This verse reminds us of the introduction to John's Gospel. Compare Lesson I. of the first quarter. *No man cometh unto the Father but by me.* Compare Acts 4: 12. No mere good man could have made such a statement as this. It is a strong statement of his divinity and of his mission.

7. *If ye had known me ye should have known my Father also.* As Jesus is the revelation of the Father, it follows that any real acquaintance with him is a knowledge of God the Father. *And from henceforth ye know him.* That is, after Jesus has so fully and distinctly declared in verse 6 who and what he himself is.

8. *Philip, like Thomas, is not mentioned by the Synop- tists, but is frequently referred to in the fourth Gospel. Lord, show us the Father.* He does not comprehend clearly the meaning of Jesus' words, but desires a concrete manifestation of God—a theophany. *It sufficeth us.* Then shall we be contented and happy.

9. *Have I been so long time with you, etc.* Our Lord expresses surprise that Philip should not have recognized the Godlike qualities in him. *He that hath seen me hath seen my Father.* To see and know Jesus is a real knowledge of God—much more real and accurate knowledge of God than could be attained by any manifestations of dazzling glory, such as Philip evidently had in mind.

10. *The words that I speak unto you I speak not of myself.* There is an essential unity of purpose and action between the Father and the Son, to say nothing of the unity of being. This unity is manifest in the fact that Jesus speaks as moved by God, and that his works are really wrought by God.

11. *Believe me, etc.* That is, take my assurance that the relation between the Father and the Son is as I have said, or else believe from the testimony of the works which you have seen.

12. *And greater work than these shall he do.* Our Lord means that the deeds of his followers will be greater than his own, during his public ministry. For instance, the preaching of Peter at Pentecost brought more true followers for Christ than any miracle during Jesus' physical life. *Because I go unto my Father.* This is the reason for the ability to do greater works.

13. *And whatsoever ye shall ask in my name, etc.* This is a blessed promise. We ought not to fear to accept it as literal; and to put it to the test. It is not possible to ask in the name of Christ something which we know is contrary to his will.

14. *If ye shall ask anything, etc.* A repetition and enforcement of the promise of the previous verse. O, that we might believe this!

TRANSFORMED.

It was a raw March day and the rain had fallen steadily all the afternoon. When the darkness settled over the earth, there was no spot of ground that was not mud, except where the turf was thick and firm. During the night the rain changed to snow, and when the curtains were drawn in the morning, a wondrous transformation had taken place.

Roofs, fences and stumps; tree, bush and vine, to the smallest twig, and even the telegraph wires, were robed in white, while the mud and unsightliness of the previous day were covered with a pure white mantle.

As I looked on this scene of beauty, so silently wrought by the omnipotent hand as to have been unheard by the human ear, my memory turned to the promise, "Though your sins be as scarlet, they shall be as white as snow." The beauty and greatness of the promise grew upon me, as I gazed upon the purity that covered all unsightliness from view and gave an added grace and beauty to everything on which it rested.

I thought, too, of John's, "The blood of Jesus Christ his Son cleanseth us from all sin," and of David's, "Blessed is he whose transgression is forgiven; whose sin is covered." And my heart echoed the cry of the Psalmist, "Have mercy on me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions—wash me, and I shall be whiter than snow." MARYL.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Popular Science.

BY H. H. BAKER.

Telegraph and Telephone.

A NEW FIRM.

The D. L. & W. Railroad Company has, within the last few days, for the first, succeeded in telegraphing and telephoning over a single wire, both at the same time, between their office in New York and various points on the line of their road in New Jersey.

Science has enabled them to overcome the difficult problem of telephoning through river cables, so that on Friday last their efforts were crowned with success, thus both talking and writing were passing over land and under water, either way or both the same, with perfect harmony. No conflict as to the right of way.

The telephone is fast becoming master of the situation, and in less time than from S. F. B. Morse, who invented the telegraph in 1832, exhibited a working model in 1835, applied for a patent in 1837, got an appropriation from Congress in 1843, completed a line from Washington to Baltimore, a distance of forty miles in 1844—time, 12 years—we will have relegated his telegraph to past history, and also with it quite a large proportion of letter correspondence. Talking will be the order of the day.

We should think our government would begin to realize that it ought to put itself in possession of the assets of the firm for the benefit of the people of these United States.

Bending Glass.

Glass melts at 2,300 degrees. To make glass soft and pliable for bending, requires a heat of only 1,800 degrees, therefore it remains 500 degrees short of melting which allows the plate to retain all its proportions and form except the contour of surface. As the heat for bending does not disturb the surface, therefore it can receive polishing and configuration before bending.

If a large plate is to be bent, the mold is made to give it the proper shape and curves, and is placed on a car that it may be rolled into or out of the kiln. The plate of glass is placed on the mold, and, when softened by heat, it sinks into the mold by its own weight. It usually takes from one to two hours, according to its thickness, to become plastic and sink to its place in the mold.

No Wedgewood pyrometer would stand this intense heat for an hour, therefore its intensity is judged mostly by the color of the flame. The glass bender soon becomes an expert and can determine the effect the heat is producing upon the material with great accuracy.

Small plates are put into the molds in the kiln with tongs made for that purpose. After the plates have conformed to the molds, both are left in the kiln from one to two days, that the glass may become annealed by cooling slowly.

Years ago we first saw a piece of bent glass in the front of a show case; this caused us to wonder how that could possibly have been bent without breaking. Since that time our wonder has ceased.

Bent glass is being used quite extensively in house building, in rounding corners in towers and windows, also in glass cabinets, in china closets, in store and coach fronts and in various other places, so that now there are four or five glass-bending establishments in the United States.

The materials of which glass is made are chiefly soda, potash, lime, alumina and oxide of lead. Glass becomes of great value by the ease with which it can be made to take any form or shape. Its cheapness is the result of the small cost of the materials. Its durability by its resistance to acids, and other corrosive

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substances. Its transparency is valuable as is evidenced by its extensive use for windows and chemical and optical instruments, also for the beautiful luster it gives to articles that are used for ornamental purposes. The manufacture of glass can be traced back to 4,000 years B. C., and specimens are in existence that date back fully 4,000 years from this present time. Its history is remarkable.

MARRIAGES.

PETTIBONE—WHITFORD.—At the home of the bride's parents, in Hornellsville, N. Y., March 30, 1899, by the Rev. H. P. Burdick, Mr. Bernard J. Pettibone, of Hartsville, and Miss Alta I. Whitford, of Hornellsville.

LANGWORTHY—MILLER.—At the residence of the bride's mother, Mrs. Martha C. Miller, in Milton, Wis., March 20, 1899, by Rev. Geo. W. Burdick, Mr. Frank I. Langworthy, of Albion, Wis., and Miss Ida May Miller.

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.

WILSON.—Sarah Frances, daughter of Matthew and Melissa Stillman, and wife of James Y. Wilson, was born July 9, 1850, and called to the better land March 31, 1899.

Her earlier years were spent in Westerly, R. I. Later she was a student at the Academy in Shiloh, N. J., for some time. On Sabbath, June 4, 1864, at Westerly, R. I., she was one of four candidates who were baptized by the writer, it being his first experience as administrator in that blessed rite. On the 1st of February, 1870, she was married to James Y. Wilson, of New Market, N. J., Rev. Geo. E. Tomlinson officiating. Removing to New Market, she transferred her membership to the Seventh-day Baptist church of that place, where she continued faithful and devoted until called home. She loved the church and rejoiced in the Sabbath. Two sons and two daughters came to her, and so well did she fill her place as wife and mother, that the scripture is abundantly fulfilled which saith,

"Her children rise up and call her blessed.
 Her husband also, and he praiseth her."
 —Prov. 31: 28.

The farewell service to her memory was held at New Market on "Easter Sunday," April 2. The church was crowded. Evidences of sympathy and regard were seen and heard on every hand. The writer spoke from John 11: 25, 26, concerning the glorified life into which she has passed: "Jesus said unto her, I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Two of the group who put on Christ in baptism in 1864 yet remain. One of these, Mrs. Nettie Potter Titworth, of Plainfield, together with her husband, sang at the farewell service. A leading thought of the service was, "Good night, but not good bye."
 A. H. L.

BURDICK.—In Olneyville, R. I., March 26, 1899, of pneumonia, Mr. H. L. Burdick, of Ashaway, R. I., in the 66th year of his age.

Bro. Burdick went to Olneyville to visit his daughter and was stricken with the disease on the 23d and died on the 26th. He was a member of the Rockville Seventh-day Baptist church, a kind and loving man in many ways, a strong believer in the Sabbath and a frequent advocate of its claims, and we trust he rests in the fruition of his Christian hope.
 G. J. C.

LANPHERE.—In Rockville, R. I., March 28, 1899, Mrs. Mary Lanphere, widow of the late Harris Lanphere, in the 82d year of her age.

Mrs. Lanphere was the daughter of Holden and Fanny Nicholas Andrews, and the oldest of eight children. She was born in Coventry, R. I., Jan. 19, 1819. On Oct.

12, 1837, she was united in marriage to Harris Lanphere, who preceded her to the better land June 15, 1888. Two children were born to them, one of whom died in infancy; the other, N. Henry Lanphere, resides in Rockville. She was never connected with any Christian church, but her life was so exemplary and her spirit so Christ-like that she lived and died deservedly loved and venerated by all.
 A. M. C.

MORGAN.—Mrs. Rebecca Pearsons Morgan, widow of the late Isaac Morgan, died at the home of her son-in-law, Mr. Ezra Goodrich, in Milton Junction, Wis., March 21, 1899.

She was born in Salem, Mass., Feb. 1, 1810, thus being in the 90th year of her age. She was a woman of unusually sweet disposition and confiding religious nature, characteristics endearing her to those who knew her, and securing to her the respect of the community. She retained her physical and mental powers to a remarkable degree. During her last illness she often repeated passages of Scripture and stanzas of hymns indicating strong Christian faith. In early life she joined the Episcopal church at Nashum, N. H. Funeral services were conducted by the writer, assisted by the pastor of the M. E. church.
 G. W. B.

BURDICK.—Sarah Elizabeth Burdick, daughter of Thomson and Nancy Wheeler Burdick, was born in DeRuyter, Madison Co., N. Y., May 23, 1841, and died after a brief but painful illness, at Milton Junction, Wis., March 4, 1899.

She was the stay of the old age of her parents, often assisting her father in the arduous labors of the field and rendering aid in the management of his business. After the death of the father, she, with the mother and maiden sister, removed from Albion to Milton Junction, where the sister still resides, the mother having died several years ago. She was baptized and joined the Albion church during the pastorate of Eld. Joshua Clarke. After moving to Milton Junction she changed her membership to the church at that place.
 G. W. B.

LORD.—Elizabeth Pearl Greene, wife of Dr. Morris S. Lord, and daughter of Leonard R. and Pearl C. Burdick Greene, was born at Adams Centre, N. Y., Dec. 29, 1875, and died at Sacketts Harbor, N. Y., March 24, 1899.

She was a young lady of rare personal charms and accomplishments. Having attended the Cortland Normal School, she was for several terms a successful teacher. She had an excellent musical talent and served in the choir of the Adams church, both as organist and singer, for years. She was an earnest Christian, always loyal to her faith and her church. Her genial, pleasant spirit made her hosts of friends. Three years ago she was married to Dr. Lord, a popular young physician of Sacketts Harbor, and the prospects of a long and happy life appeared most promising. But disease laid its hand upon her, and for many months her body was pain-racked and wasted. Yet she was cheerful and trustful, desiring to live that she might be useful, willing to die if it was the Lord's will. When at last, hope of recovery was abandoned, she was happy in the prospect of the home in heaven. The crowded church and the many floral offerings from friends far and near at her funeral testified to the esteem in which she was held. Funeral and interment at Adams Centre.
 A. B. P.

GREENE.—Lewis A. Greene was born at Adams Centre, N. Y., June 5, 1863, and died at Watertown, N. Y., April 1, 1899.

He was a son of Adna H. and Frances A. Millard Greene. On May 11, 1886, he married Ella M. Greene. Three children were born to them, two of whom, with the wife, survive him. In early life he became a member of the Adams church. Some fourteen years ago he moved to Watertown, where he has since lived. He was a man of steady and industrious habits, devoted to his family, and highly esteemed by those who knew him. Many of his associate workmen attended his funeral, which was held from the church at Adams Centre.
 A. B. P.

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.

REV. H. B. LEWIS having accepted a call to the pastorate of the First Seventh-day Baptist church of Brookfield, at Le onardsville, N. Y., requests his correspondents to address him at that place.

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

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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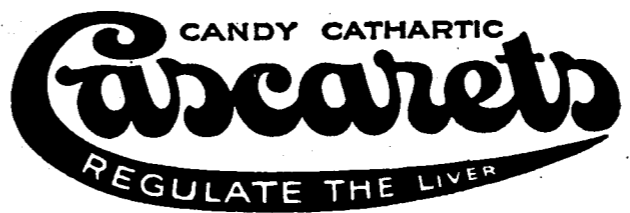
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