

THE SABBATH RECORDER.

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

VOLUME 55. No. 20.

MAY 15, 1899.

WHOLE No. 2829.

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IN 1885, Professor W. C. Wilkinson, then of Tarrytown, N. Y., now of Chicago University, published in the *Christian Advocate* (New York), a startling article on "Decay of Sunday-observance Among Christians." The spread of this decay since that date makes the Professor's words spoken then of double interest now. Among other things he said:

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

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

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

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

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.)
Post-Office, March 12, 1895.

A CORRESPONDENT says: "I am a regular reader of the RECORDER, although not a subscriber, but I hope to be able to take it direct before long. I find it a source of great spiritual power to me, and one of the most welcome visitors to a lone Sabbath-keeper."

OFFICIAL notice is at hand announcing the postponement of the meeting of the European Seventh-day Baptist Conference. This is due to the temporary illness of Brother G. Velthuysen, pastor at Haarlem, where the Association is to be held. We trust that under the divine blessing his illness will be brief, and that the meeting of the Conference, at a later date, will strengthen the bonds which unite European Seventh-day Baptists, and give new vigor to the cause they represent in Europe.

DISREGARD for Sunday in the city of Philadelphia, as in every great city, grows with each succeeding year. A petition has lately been sent to Mayor Ashbridge, of that city, from the Board of Directors of the Philadelphia Sabbath Association, asking that Sunday law be enforced with reference to a long list of items which accompanied the petition. According to the petition, business of almost every kind flourishes in that Quaker City. It needs little knowledge of the facts lying back to insure the conclusion that the petition will accomplish nothing of value.

THE Sacred Concert farce at the theatres in Washington, D. C., has reached the point of regular plays. There is no civil law to prevent this in Washington, but the clergymen of that city are protesting, and an exchange says, "If these protests fail, there will be no other recourse except to wait for Congress to enact a law." Our readers are somewhat familiar with the efforts to secure a Sunday law from Congress for the District of Columbia. If the past is any criterion, it will be a long time before either the sacred concert or the secular play is successfully prohibited in the capital of the nation by legislation.

A PECULIAR decision is reported from Milwaukee, Wis., in the suit brought by St. Andrew's Polish Catholic church against four subscribers who gave a note to the church on Sunday, September 10, 1899. The note was dated September 11, although given the day before. Judge Ludwig decided that "a note given on Sunday for a church donation is valid, although a note given on that day for any other purpose would be void." Should such a decision stand, it would indicate a union of church and state, especially in the not too pious city of Milwaukee, equal in stringency to any form of union hitherto known. Viewed from the higher standpoint of religion and of wise legislation, both the suit and the decision seem childish.

ON the 10th of April, Rev. Dr. Charles Parkhurst, of New York, preached a sermon on "The Decline of the Observance of the Lord's-day, and the Reasons Therefore." He detailed the "alarming" growth of disregard for Sunday, and charged the responsibility in a great degree upon those who are "leaders in

society." Concerning the running of Sunday trains on the D. L. & W. railroad, and the inauguration of similar trains under the new Sunday law of Connecticut, the Doctor said:

I notice that two railway lines were recently opened for Sunday passenger traffic. My reference to the innovation is not for the purpose of condemning it. If, under the Mosaic dispensation, a man was stoned for gathering sticks on the Sabbath, nothing milder than an avalanche would have been meted out to the man that should undertake to run out a train on the Sabbath.

So far as the future of the question is concerned, the Doctor was sadly pessimistic. We do not see how he can be otherwise.

THE *Congregationalist* for April 20 presents a symposium of opinions concerning the decline of religion in New Hampshire. While many of those writing think Governor Rollins' Fast-day proclamation was extreme, there is much evidence that there are good reasons for the Governor's statements. One pastor, writing from Hollis, N. H., said: "Attendance on public worship has declined and is constantly declining. No proof is needed. The Sabbath is being more secularized; more people than a few years ago are working seven days in a week, and even if it be in works of necessity it almost necessarily demoralizes. It is seen in lack of reverence for things sacred. Last summer a youth, with brazen effrontery, was seen selling Sunday papers, unrebuked, on the steps of a church, as the people entered." The RECORDER does not need to say more concerning the decline of regard for Sunday, when a Congregational pastor writes thus.

SHARP opposition has been developed in several directions to the new Sunday papers in London, of which we spoke a month ago. It is announced that these papers will secure a separate staff for the Sunday edition, "so that every worker will have his weekly rest." This, of course, is just, and so far as the matter of personal labor is concerned, it practically solves the main objection urged against Sunday newspapers. The religious issues involved are not affected by this personal consideration, and strong as the opposition is in certain religious circles in England, there seems to be no good ground for expecting that the Sunday paper will not be a success there as it has been in America. The growing conception of Sunday as a holiday only requires the Sunday newspaper; and while its success in the United States may be greater than the immediate success that will attend it in England it is necessarily a part of the universal decline of regard for Sunday as a sacred day.

REV. DR. DE COSTA, of New York, replying to a request of the Actors' Society of America, lately preached a sermon against Sunday theatres. He took the ground that the church should aid the actor in making the theatre a teacher of purity and goodness, but that the Sunday theatre was especially demoralizing. He placed the Sunday-observance question on the lowest ground, saying, "The subject of the Sunday theatre might be relegated to the Board of Health, which should have the same authority in this connection as in the case of defective sewerage. Ask the Board if seven days' work is any better than an escape of sewer gas." It goes without saying that the religious element in Sunday-observance is hopelessly eliminated, when the pastor of the "Church of St. John

the Evangelist" proposes to place the regulation of it in the hands of the Board of Health, and thus put the question of Sunday-keeping on the par with the escape of sewer gas. Are there any lower grounds on which Sunday-observance can be predicted?

A NEW BOOK.

Swift Decadence of Sunday; What Next?

By Abram Herbert Lewis, D. D., author of "Biblical Teachings Concerning the Sabbath and the Sunday," "A Critical History of the Sabbath and the Sunday in the Christian Church," "A Critical History of Sunday Legislation," "Paganism Surviving in Christianity," etc., etc., etc. The American Sabbath Tract Society, Plainfield, N. J., 1899; \$1, post paid.

This book enters a new field in a most timely manner. It is beyond question that regard for Sunday is rapidly passing away. This book presents testimony since the year 1882, from all the leading Protestant denominations. The testimony is arranged denominationally in chapters; Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians and Roman Catholics are represented. One remarkable feature of the situation is set forth in chapters six, seven and eight, which shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the causes and however complicated the influences that have produced the present situation, no one who is at all interested in the Sunday question, religiously or otherwise, can fail to be interested in this book. In chapters ten to twelve the author analyzes the causes which have produced this decay, presenting both historical and theological reasons why the decay has been inevitable, and why Sabbath Reform cannot be attained without certain results that must be revolutionary. Among these, he insists that all reliance upon civil legislation as a means of Sabbath Reform must be discarded. The book insists that the Sabbath question is a religious one, to be settled on religious and Biblical grounds. The opening paragraph in the "Introductory" is as follows:

"This book is written for the sake of massing facts. Facts are God's commentary on theories, practices and institutions. They form the only safe basis for conclusions. What has been is the indicator of what must be. The future is the fulfillment of the past and the expansion of the present. Yesterday, today and to-morrow form the eternal now. The error of yesterday points out the truth of to-day; the incomplete conception of to-day leads to the better conception of to-morrow."

The testimony presented, and the conclusions reached by Dr. Lewis, are arranged in accordance with the philosophy of history outlined in the "Introduction" from which the above paragraph is taken. His conclusions hold with the strong grip of logic, because they are based on the philosophy of history.

The book contains two hundred and seventy-three pages, including a copious index. Whatever views one may entertain, the facts crowded into the pages of this work must commend themselves to everyone as being vital and fundamental at the present time. Men of all religious faiths and of no religious faith will find abundant reason for giving this book careful study. It is a book "For the Times."

DESTROYING GOD'S LAW.

The presistency with which religious teachers attempt to escape the demands of the Fourth Commandment by claiming that it was temporary and ceremonial are as destructive to sound Christianity as they are strange when considered in the light of truth. The following from the *Christian Herald* of March 13, 1899, is an example in point. The questions by correspondents and the answers given by the *Herald* illustrate the destructive no-lawism of which we speak:

QUESTION.—Where in the Bible is there any command to disregard the Fourth Commandment, which requires us to keep the seventh day holy?

ANSWER.—The Fourth Commandment, like the offering of sacrifices, and the practice of circumcision and the prohibition of certain kinds of food, was not abrogated by explicit command, but ceased to be observed, as the principles of Christianity took root. As Christ said the old bottles would not hold the new wine. When men learned the power of the spirit, they paid less attention to the letter. The scribes and Pharisees were more careful about the letter than the spirit. That is why they complained of Christ healing on the Sabbath, and directed a man who was healed to carry his bed on that day. The new church, though emancipated from law (see Acts 15: 19-25) still consecrated one day in seven to God, but spent it no longer in physical rest, but voluntarily in Christian service and spiritual activity.

Q.—When did the Christian church begin to disobey God's command to keep the seventh day holy and keep another day holy of its own choosing which he had not designated?

A.—We do not know when the early Christians ceased to observe the seventh day. Probably the early Gentile Christians never observed it. The church began to observe the first day in apostolic times. You will find (Acts 20: 7) the statement: "Upon the first day of the week when the disciples came together to break bread," etc. This form of expression clearly refers to a practice already common. Among the Christian writers who flourished in the century following the death of the apostles, no less than thirteen mention the first day as that set apart for worship. In a writing by Bardesanes, recently discovered, of the date of 165, one of the paragraphs begins: "Upon one day, which is the first day of the week, we assemble ourselves together." So you see the practice is at least as old as Gentile Christianity.

Little need be said, for our readers are familiar with this line of evasion. To assume that the Fourth Commandment, lying in the heart of the Decalogue, and the only commandment which carries the signature of Jehovah, is on a par with sacrifices and circumcision is to strike at the root of the gospel. It denies what Christ said concerning the perpetuity of the law (see Matt. 5: 17, etc.) and equally what Paul declared to be the true relation between the law and faith. See Romans 3: 31. The fact that the scribes and Pharisees made unjust regulations concerning the Sabbath gives no basis for rejecting it, especially since Christ, correcting their mistakes, exalted the Sabbath both by word and deed.

As to the second answer, concerning when the Christian church "began to disobey God's command to keep theseventh day holy," etc., the *Christian Herald* could know the facts with very little trouble. The first intimation of any regard for Sunday is found about the year 150 A. D., in the writings of Justin Martyr, a fact so well known to our readers that we only restate it here. These efforts to belittle the authority of the Fourth Commandment, and hence of the Decalogue, and the corresponding efforts to exalt Sunday, without any Biblical authority, will doubtless go on until the influences which have already destroyed the little regard for Sunday that grew out of the Puritan movement, bring greater ruin than that which already appears. In one breath the friends of Sunday

declare that it is lost, and mourn over the Sabbathlessness which grows like weeds in spring-time; in the next breath, as does the *Herald* in the above, these same Christian teachers reiterate the errors out of which all they complain of has come. Thus does error ruin itself.

NEW SUNDAY LAWS.

The *Nashville Banner*, of April 13, reports a new Sunday-law bill lately introduced in the Senate of Tennessee; the purpose of the bill being stated "to secure a more rigid observance of the Sabbath." The bill forbids all labor on the part of principal, servant or apprentice, other "than household offices of daily necessity and other works of necessity or charity on the first day of the week, commonly called Sunday." Penalty, a fine of not less than ten dollars and not more than twenty-five, imprisonment of not less than thirty days nor more than three months. Exception, ferrymen carrying passengers. The second section provides that "any person who shall expose for sale any goods, wares or merchandise, except such as are sold for the sick or dead" shall be guilty of misdemeanor; penalty, not less than twenty-five nor more than one hundred dollars.

A remarkable bill was introduced in the Senate of the state of Rhode Island on the fifth day of May. The *Providence Journal*, of May 6, speaks of it as follows:

A bit of a curiosity in the form of a proposed legislation showed up at the State House yesterday. It is the result of the attempt of a number of the barbers of this city to secure the closing of their shops on Sunday morning. A number of the tonsorial artists desire the Sunday closing, while others of the fraternity are opposed to such action.

The bill offered in the House yesterday was presented by Mr. Blodgett "by request." It is a revival of the old-time blue laws on the subject of Sunday-observance. It is interesting solely because of that and because of its unique provisions rather than because of its bright prospects of being enacted into law.

This bill makes a sweeping prohibition concerning amusements and business, under the penalty of a fine running from fifty to five hundred dollars. It then makes almost as sweeping a list of exceptions, through which list a "coach and four," and all other things desired by popular practices may be driven easily. The clause touching Sabbath-keepers is as follows: "Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalty of this section for performing secular business and labor on the Lord's-day, if he disturbs no other person." The present Sunday law of Rhode Island is repealed by the bill, and the act is to take effect upon its passage. In view of the general trend of Sunday legislation throughout the United States, the possibility of the enactment of such a law in the state of Rhode Island is much farther away than the prospect of peace in the Philippines, or the complete partitioning of China among the powers of Europe. The *Journal* announces that the bill was signed by Bishop T. M. Clark and nine other ministers. Both these bills indicate the growing conviction on the part of Christians that Sunday is lost, religiously, and that the only shadow for Sabbath Reform must be found in fruitless efforts to secure such legislation. Nothing indicates the failure of Sunday more clearly than these repeated efforts to save it in form, but not in fact.

AN ELEMENT OF DECAY IN PROTESTANTISM.

Without losing faith in Protestantism or in Christianity, one may wisely recognize certain impending dangers from the tendencies which crowd into these years. Among them are these: Our age is eminently commercial, worldly-minded, irreverent. The leaders of thought in many departments are sharply opposed to all forms of authority in religion. They insist upon freedom of conscience, and under that head open and almost unbridled liberty of thought and action obtain. Business men, generally, are not religious. Many of them deem questions touching religion to be unworthy their attention, or their direct, personal consideration. Biblical criticism is undoubtedly affecting, in a greater or less degree, large numbers of men who, being incapable of judging as to its actual merits, are led to look lightly upon the questions involved, or to discard them wholly because critics do not agree with each other. This is just now strongly emphasized in the highest religious circles also, especially among the Methodists. Thus the Bible falls into more or less disrepute, and men who need its uplifting influence most are rendered careless to its appeals and conscienceless concerning it. Thus between the rejection of church authority on one hand and of the authority of the Bible on the other, great masses of men and women are left where no genuine religious life can be developed in them; for it must be remembered that as the gospel is dead without the law, so religion is impossible without the recognition of authority. This separation of Christianity from its true basis, the Bible, has eventuated in great evils in practical life. The long-continued opposition to the Old Testament and the ten commandments, upon the false plea that they are "Jewish," has cultivated disregard for the sacred Book and still greater disregard for sacred time. No-Sabbathism in practice and no-lawism in theory have produced thousands of non-church-goers and, therefore, of non-worshippers. Such men are separated from God, from religious teachings, from the uplifting influence of public worship, and from the restraining influence of high moral obligations. Only one of two results can come. There must be, on the one hand, an increasing disregard for God, the Bible, sacred time, public worship and religious culture, or there must come a quick and sharp reaction, that will carry the public heart back of Protestantism, Anglicism or Romanism, to the original historical and logical basis out of which Christianity sprung, namely, the Bible as the Word of God, Christ as the Son of God, the ten commandments as the law of God, the Sabbath as the representative of God in time, the church as the divine family of God, and authoritative, not because it is above the Word, but because it is built upon the Word of the everlasting Jehovah. In this reaction Protestantism must lead or suffer increasing loss of spiritual power. It must stand more firmly on the sure Word of the Lord, or be crowded into the morass of inconsistency and error between the forces of Catholicism and of Rationalism.

WHAT is a consecrated place? Is it only the church edifice, or the cathedral? Wherever the soul finds God is a sacred spot. Jacob on his pillow of stone in the silent night solitude, exclaimed: "How dreadful is this place! this is none other but the house of God, and the gate of heaven!"—T. L. Cuyler.

ANSWERS TO "INFORMATION WANTED."

The responses to our call for information are gratifying. Several are at hand that may be grouped, since they lie along a certain general line. We hope to receive more so that some may appear each week. Should any seem to be delayed, it will be due to the absence of the Editor from the office, in connection with the Associations. We bespeak for these, as for those already printed, a careful consideration. Our purpose is, in part, that our readers may thus look for a moment into each other's lives.

WESTERLY, R. I.

The question on which you ask for information in the RECORDER of April 17, 1899, is a deep and vital one. It comes home with the keenness of a two-edged sword, and will not brook an evasion. It must be answered as if talking to God.

The deepest longing of my soul is the peace of right living—God will take care of the rest. I love the denomination dearly, and have no anxiety for the future, if each one lets the Lord abide in him, and each abides in Christ. This I believe is our strength.

C. LATHAM STILLMAN.

We commend the thought that such a question is like a two-edged sword. We only hope that the answers given are as though one were talking with God, and that each reader will consider the obligations God puts upon him to profit by the answers while he reads.

NORTONVILLE, Kas., April 23, 1899.

Oh, that God would bless us with deep spiritual life, which will lead us to take the Bible as an absolute rule of life, and make the service of Christ the chief end of our business in daily life.

LYLE E. MAXSON.

The sense of obligation and higher spiritual living will both be attained in proportion as we consider the Bible an absolute rule of life. It is because we adopt other standards, or drift in a sort of aimless way without any standard, that much failure comes in Christian living.

DUNELLEN, N. J., April 30, 1899.

Living the Bible doctrines as we believe them. Telling those doctrines lovingly, and without fear. Especially that our pastors and evangelists shall preach the truths in which they believe. Result: Many conversions to Christ and the Sabbath.

M. S.

To believe the Bible is one thing; to embody that belief in life is another. To urge our belief upon others "lovingly and without fear" is at once a privilege and an ever-present duty. To stand in the place of a pastor or an evangelist, between the living and the dead, preaching the Word of God and the unsearchable riches of Christ, is a responsibility, grave, great and glorious. He who attempts to fill either place, without an adequate sense of what is involved, is in danger of making a failure doubly destructive.

NORTONVILLE, Kas., April 26, 1899.

I write down this as my greatest wish for myself and our denomination: I would that we might realize and accept our glorious privilege of being co-workers with God. Why can we not see that this is far more desirable than to serve self? Let us forsake self.

Yours in our Master's name,

ALENA MAXSON.

Paul rejoiced in the idea of being a co-worker with God. When we fail to rise to this higher conception of Christian living, much is lost by way of strength and inspiration. He who works with God must be right. To him strength is given; guidance is certain. Through him God acts. His whole being is uplifted, and self is glorified in service.

BERLIN, Wis.

Last evening on reaching the post-office, I received a *Horse Journal*, a letter containing \$10, and the *Sabbath Recorder*. The latter I prize more highly than the former two. On reaching home I left the horse

paper on the kitchen table, went to my writing desk in the sitting room and gave credit for the \$10, then reached for the *Sabbath Recorder*, and with a silent prayer for some inspiring thought from its pages found my prayer answered in the first paragraph: "What do you want most?" I want the God of heaven honored, regardless of the consequences to me, whether it brings life or death.

E. C. E.

Seen from one side, we are nothing; seen from another side as the servants of the Most High, as those who honor him and desire that he shall be honored, regardless of what comes to us, our lives are of measureless value. Lives that honor God are doubly honored in being the instruments through which he works. He is safest as to future consequences who, seeking to honor God, forgets himself. Life and death are nothing if we are Christ's. Paul rejoiced in suffering, rejoiced in living, rejoiced in dying, if only the truth might be spread. Self-surrender in the sense spoken of by E. C. E. is self-exaltation. Self-forgetting in the service of God insures abundant remembering in the love of God.

We thank this correspondent for the estimate placed upon the RECORDER. It is payment, indeed, if by any means the RECORDER may become an inspiration to higher living, greater devotion and richer faith. For this it earnestly longs. It is a comfort to know that its readers pray that good may be found in its pages. To such hearts the words we speak are sure to bring blessing; not because the words are ours, but because the trusting heart finds something good even in the simplest truth. If the RECORDER can come as a ray of sunlight, or, better still, as a burst of sunshine, into thousands of homes each week, our joy will be comparatively full.

NEWS OF THE WEEK.

The Baptist *Year Book* for 1898 is just out. According to it, the Baptists in the United States number 4,141,995. About one-half of these are colored. The discrepancy between the number baptized during the year and the number added to the churches is strongly marked, the former being 203,296, and the latter 86,189.—The Sultan of Turkey has promised at last to pay the indemnity of \$100,000 demanded by the United States, for the property of American citizens destroyed by Turkish soldiers in 1895. Diplomacy had a long struggle with the evading Turk, and we suspect that the demonstrated fact that American warships have men behind their guns was not an unimportant factor in his final conclusion.—Rev. Kingsley Twining, who was for eighteen years the literary editor of the *Independent*, now goes onto the staff of the *Evangelist*.—As the smoke clears away, it is evident that the best sentiment in the South condemns the lynching horrors that have disgraced Georgia lately.—The General Assembly of the Presbyterians held its first session one hundred and eleven years ago. The next session is to be held during the present month at Minneapolis, Minn. Six hundred Commissioners will attend. Those who love peace fear that a new heresy trial will be forced into the Assembly in the case of Dr. McGiffert, of Union Seminary, New York.—Rudyard Kipling will receive the degree of LL. D. from McGill University, Montreal, in June next.—An extra session of Congress next autumn now seems probable. It will deal especially with the policy to be pursued in the West Indies and the Philippines, the Nicaragua Canal, the Pacific cable, etc.—Sharp opposition to

the ordination of Dr. Briggs has been developed in the Episcopalian church. What Bishop Potter will do is yet unknown. Dr. Briggs and Dr. McGiffert go to England May 18, to prosecute their work upon a new Hebrew lexicon in connection with Oxford University.—There has been some fighting in the Philippines during the past week, with successive victories for the United States troops, but the most important news is that the Filipinos are desiring peace more and more. The United States Commissioners are hard at work formulating a plan of government as nearly independent of military rule as possible. These steps are giving strength to the influence of our government, and making friends of those who have been its bitter enemies. Volunteers are returning and regulars are being sent to fill their places. In framing a Constitution for the new government, our Commissioners consult with the leading Filipinos, and seek to learn all important details concerning the resources and needs of the Islands. The Constitution of California is taken as a sort of model thus far. Peace seems to be nearer than at any time before.—The death rate in Havana, Cuba, for April was less than one-half what it was one year ago. This most desirable state of things is the result of sanitary regulations established under American occupation.—Rioting at Wardner, Idaho, has been serious because "non-union" men had been employed in mining. The district has been placed under martial law. No despotism of capital can surpass the lawless despotism of such organized and blind labor.—The agreement for harmonious action between England and Russia, in China, promotes peace between the Great Powers, and hastens the actual subjugation of that ancient Empire.—The political annihilation of Finland, by Russia, is a sad ending to the independence of a small but noble people.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXX.

CONTROVERSIAL PREACHING.

There are exceptions to the following general rule, but controversial preaching should be discouraged, except as we always stand opposing sin and evil. If there is a real demand for taking a controversial position, be sure that you take strong ground and study the position with care. Let truth be the element of strength. Arrange your arguments so that they will be plain and easily comprehended by your hearers. Be fair and honest with them, and with the position of your antagonist. Enter the conflict with no expectation of defeat. "Burn your ships behind you" when you land on the enemy's coast. "Carry the war into Africa" every time. He who leaves open the way of retreat in a controversy is likely to be defeated. In a controversial sermon, arrange the leading propositions and the subordinate ones as a wise engineer plants his batteries when a fort is to be stormed. Put your heavy guns where they will tell, and when you "serve them," follow that wise advice of a certain commander who always chose "close quarters," and then gave but one general order, "depress your muzzles"—that means, never shoot high or wildly. Controversy that is worthy of your attention is worthy of your whole attention. Strike to kill, or not at all. This

direction applies to sins and evils, as well as controverted theories. It is possible to oppose sin and wrong so tamely, and inefficiently as to strengthen them; as lazy boys hoe weeds, not to kill them, but to make them thrive. This is a double failure: it implies a weakness on the part of the truth, and makes the evil confident because of apparent or real victory over truth. Let it be understood that when you cross swords with an error, a falsehood, or any sin, you will never sheath your sword until it gleams with victory. Avoid controversy for its own sake or for personal aggrandizement; but when truth and purity and right are beset by enemies, or neglected by pretended friends, come into the conflict with no thought of returning empty-handed. In controversial discourse, every part of the sermon should be arranged with a view to victory, but remember that victory is never gained by subterfuge, and success never comes by the dishonest tricks which are too common in ordinary controversy. Win by fair and open opposition, and because you are allied with the truth, or else keep out of controversy.

THE PERORATION.

The peroration, or conclusion, bears a relation to the close of the sermon similar to that which the exordium sustains to the opening. It should gather all the truth that has been developed by the sermon and apply it to the minds and hearts of the hearers with irresistible power. The prominent characteristics of the peroration should be intensity, energy, vitality. The sermon has carried the outer works of the citadel one by one; the peroration should carry the citadel *by storm*. The last act should be the planting of the banner of victory on the summit. If the sermon has been strong, an inefficient conclusion will weaken it; but a mediocre sermon may be saved from defeat by a skillful conclusion. A brave commander often turns defeat into victory by the last grand charge. In secular oratory the peroration has always had a prominent place. The ancient masters, Demosthenes and Cicero, gave great attention to the last blows in their speeches. Since this is so important, it behooves you to look carefully at the structure of the peroration.

IT SHOULD BE EASILY APPROACHED.

It is very important that the speaker pass from the body of the sermon to the peroration naturally and easily. There should be no formalities; no appearance of getting ready and thus announcing the fact that you are about to make an appeal. Any such approach makes an unnatural and injurious pause in the movement of the sermon. It checks the momentum, diverts attention, and warns the unwilling listener to be on his guard. The peroration should be so arranged and so related to the sermon that the tide of thought will rise and rush on to it as a natural result. If there be a momentary pause, it should be like the lull before the fiercer onset of a storm. The eager anxiety which urges the speaker, crowding him forward by the gathered momentum of his theme, should be so apparent to his hearers as to awaken a corresponding anxiety in their minds to hear the last words that come crowding to his lips for utterance.

A peroration is mainly hortatory and stimulative. Nevertheless, there are different types which we need to notice. The simpler type is by direct appeal. It aims to awaken

emotion and induce action; although simple and common, this form of conclusion must be skillfully used in order to be effective. The following warnings will aid you in the use of the direct appeal.

(a) Never pretend to feel what you do not feel. Simulated emotion is never effective. It is mockery, and the attentive hearer detects it at once. The moment that the fraud is discovered there is a revulsion in the mind of the hearer. He is disgusted or amused, or both; and your power over him is lost. If your own soul is not tender, if you do not feel deeply that which you seek to express, make no false claim by an outward show. Forced tears or groans or wails are worse than none. Better be calmly earnest than put on the show of emotion which is not real.

(b) On the other hand, the speaker must hold his real feelings in check in such a way as to insure self-control. He who loses control of himself speedily loses control of his hearers. Real emotion does not find its highest expression in unnatural tones and insane ravings; neither does it seek to awaken loud "amens" in response.

There is a holding in check which adds weight and power, so that deep-seated and partially-suppressed emotion is felt by the listener more than a harrowing display is. True emotion, stirring the deeper fountains of the soul, is not unmanly, nor are the tears which it sometimes prompts to be withheld. But he whose soul is susceptible, and whose feelings spring to high-tide at a touch, will need to use the check-rein of judgment, lest real power be dissipated by over-action. The cold, phlegmatic soul will need to cherish and cultivate its dull emotions until they become pliant and truly tender.

A PRACTICAL CONVENTION.

The plans for the Detroit Christian Endeavor Convention are so far matured that all can be sure of a gathering which will have among its main characteristics this: that it will be superbly and practically helpful. Young Christians at this end of the century are doing things, and they want to know how to do more things and better things. Every speaker at Detroit has been chosen with this purpose in view, to make the hearers stronger Christians. The plan for each session will have an over-plan, a dominating thought, to build up a manlier Christianity.

Take a single illustration. One morning is to be devoted to two large, simultaneous meetings. One of these will discuss "The best thing to be done;" the other, "New things worth doing." In each meeting there will be a grand company of prepared speakers, as well as the brisk fusillade of question, answer, comment, and testimony. The Endeavorers will go away, their heads crammed with practical methods, the best of the old, the wisest of the new.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Attractive Houses of Worship.

From Hartsville to Hebron, the church buildings have been marked by general tidiness and good taste. The house of God is well-kept and decorated. The furnishings are generally simple, but attractive. One gets the impression that the hearts of the people must center where they have taken such pains to put beauty and comfort.

Not the least of all, though the last, Hebron has quite charmed us by its inviting, home-like interior. From the top of the hill, the white church nestling in the valley caught our eye, an ideal scene for the setting sun to leave in its memory. "I was glad when they said unto me, Let us go into the house of the Lord."

The Saw-Mill's Refrain.

It is a never-failing delight to stand at a comfortable distance from the band-saw and watch a monarch of the woods in the rapid process of conversion into lumber. A great log comes up on the carriage. In less than ten minutes it is piled up here and there among the boards, planks and timbers. Inventive genius has been at work for years to perfect each stage of the process. In a few seconds from the time the hungry teeth begin to touch the tree trunk, a neatly-trimmed board drops from the revolving chain at the other end of the building. Each man stands in his place and executes his work quickly and decisively. The man on the carriage determines at a glance into what form of lumber the log will cut to best advantage.

They used to hew lumber out by hand. Little by little the process has been transformed.

Of course there is always an homiletical application. It is different kind of timber, to be sure, that we deal with in our work for the salvation of souls. Complex in form, and living, yet there are certain human traits that run through us all. There ought to be improvement, year by year, in methods. We should glean from the experience of the past, influenced by its failures only to learn wisdom. As knowledge advances in all the realms of thought, religion should make its conquests her own, laying all the fields of the mind under tribute to the soul's need.

The Associational Problem.

Each Association has a problem of its own. We would earnestly suggest that the central question to be discussed at each one of the coming gatherings be, How can we best forward God's work in this Association?

The field is the section of country embraced by the churches. The tools are the pastors and consecrated laymen. The plan to be worked out is that by which the materials at hand can be used in such a way as to accomplish the most. For example, in the Western Association we have, in addition to the pastors, a company of students at Alfred who stand ready to enter the gospel work during July and August, in whatever way seems best. Let the prayer upon the heart of the Association be, How can we best utilize these forces? Some of these pastors have good evangelistic gifts, and would develop more in the work. Will their churches send them out for a month or two months? Would it be a good plan to let one of the student evangelist boys accompany each pastor, to assist in singing, personal work, and anything else that he can do? What are the best openings for evangelistic work? Suppose that a quartet were sent to hold meetings at Main Settlement and Shingle House, and that Pastor Mahoney were permitted at the same time to go with a singer to conduct a campaign in some other locality? Where could he go to the best advantage? Will other churches let their pastors go? What open fields do you know?

This item is suggestive rather than conclusive. It is an Associational question. Each pastor and layman has his own local work; but there are wider circles of usefulness also of which we are a part. Let us regard our Association as a field given us in trust, to be worked for God. Inasmuch as I am now in this Association, helping to work out its problem, I wish that everyone reading these lines, who has any suggestion to offer toward its solution, would write me at Richburg, N. Y. It is by no means clear yet how the forces of pastors and students can best be used, and the first of July is only a month and a half away. Write at once.

Missions.

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

REST in Jesus! What a blessed rest! Rest from the corrupting, worrying and destructive power of sin. Rest from the lashings and upbraidings of conscience. Rest in soul peace which passeth all understanding. Rest from the fear of death and the future life. Rest in Jesus, because of the blessed hopes centering in him and his precious promises. Rest bye and bye from sickness, pain and death, for where he is these can never come. Rest from sorrow, care, grief and trial, because these shall all be done away. Rest from toil, struggle, poverty and pinching want, for in him the weary find rest and he has all things in fulness. Rest from harassing doubts, dread, misgivings and all weaknesses, because he is our trust, our stay and strength. Rest in heaven!

"BE strong in the Lord and in the power of his might." That is the kind of strength and power we need, and must have. The Lord is the source of spiritual power. They that seek it from him with all earnestness will possess it. Then will there be power in prayer, might in doing; power in spirit and purpose; power and wisdom in planning and executing. Then there will be given power and ability to enter open doors and grandly push on the glorious work of salvation and the enthronement of truth. O Lord, evermore give us of thy strength and might.

It is with sorrow and regret that the word has come to us that Bro. G. Velthuysen, Sr., is again in poor health and mental depression. On account of it, the European Seventh-day Baptist Association, which was to convene in Haarlem this month, is indefinitely postponed. May Bro. Velthuysen have our earnest prayers for his speedy recovery to physical health and vigor, and to mental strength and spiritual hope, that he may push on with wonted power and enthusiasm the good work in Holland.

We trust there is much praying by our people to-day. Earnest and devout prayers for our China Mission, that some strong, consecrated young man shall give himself to our work there as teacher of the Boys' School. Prayers that our devoted workers in China shall not become discouraged and disheartened by their long and anxious waiting, prayers that they shall be kept in health and be given all needed strength to bear their heavy burdens and do the heavy work upon them. There should be alike devout prayers that Brother and Sister Booth shall have a safe journey to their field of labor and enter upon their work in full health and strength, and be successful in beginning their Mission in Eastern Central Africa. Yes, earnest and devout prayers for the home fields, for our churches, for our beloved Zion in all her interests. Brethren and sisters, pray.

CHINA and Africa. Africa and China. That is the spirit and purpose which should possess us all. That means united prayer, united effort, united giving and glorious success. Africa versus China; China versus Africa, never! That would mean rivalry, division, ignominious defeat. God save us from such a spirit and such a fate. God pity him who would suggest or desire such a thing.

God is calling us as a people to great consecration and grand efforts. He is calling us to support, strengthen and make more efficient the sacred trusts he has put in our hands and upon our hearts. Let us be true and loyal to these trusts. He is calling us to enter open doors, where we can find footing and push forward the glorious work of evangelism and Sabbath Reform. Let us enter the open doors, improve the golden opportunities now, for they will pass by or the doors be shut. By greater devotion to Christ, greater consecration of self and our means to his service; by being imbued, enthused, from center to circumference, with a God-given mission, we can move forward with power and do great things for our Lord and for the advancement of his truth.

FROM F. J. BAKKER.

In a few weeks, according to the resolutions of the "great rulers," like the Tsar of Russia, the Conference of Peace will take place in the Hague, the residence of our Queen. May it be the first step to look after such means as through the blessings of God may come more peace on earth, that war and bloodshed may come to an end, and we may see, through the light of the gospel, that meekness and self-denial, love to another, to be willing or ready to help, will take the place of pride, lovers of self and of money; lovers of pleasure rather than lovers of God.

Now I will give you again something of an account of my work and doings in this quarter, from January to April. I could, through the blessings of our Heavenly Father, work as usual in the different branches, which I take as my duty to look after, viz., visit large and small ships, meet passengers and emigrants of the Netherland-American line, visit people in their houses and talk with them, distributing tracts, papers and *Boodschappers*. I try to do some good wherever I can or our God gives me the opportunity to say any good word or give any good advice, over which I pray God will give his blessings and abundant mercy and grace. Of visits and calls I have made 120 in the quarter, mostly in the poor corners where the working people live, and I talk many good words with them. Church services, prayer-meetings and other meetings I have held 53. Every third First-day evening I did go to that place to preach for those poor people in the neglected corner.

Steamships, of every sort, little ships, etc., I have visited about 170. Ten times I have taken my way to the quay of steamers which go to New York with passengers and emigrants, and there I could also speak many a good word, and distribute tracts, papers, *Boodschappers* and little books. I do have need of good Hebrew tracts and little books, and do not know where or how to obtain them. Can any of you, dear friends, show me a way to get them?

In connection with the European Conference, of which I am Secretary, I have had a somewhat large correspondence, and after all, through the sickness and trouble of Bro. Velthuysen, we are obliged to postpone it until further. I did just at this moment receive a postal card from Bro. G. Velthuysen, Jr., at Amsterdam, who told me that he wrote to you about his father's condition, so you know all about it now, much better than I can tell it you. The number of letters, some very long ones, is 47 in all. Tracts in 17

languages, an uncounted number. Gospel tracts only, merely Dutch, 2,468 in round numbers. Then we strive as much as we can in the temperance cause, and so, dear friends and brethren, I use my time as well I can; not without prayer and looking to God for blessing.

I have received some good letters of Bro. Christensen, at Asaa, Denmark. He, his family and all the brethren there, are well and do experience the love of God. Sister Mary Janz, at Pati, Island of Java, wrote also a very good and much interesting letter of true love and confidence in the leading of the Providence of God. As far as she knows, she and Sister Mary Van De Steur are the only Sabbath-keepers in Java. We do live well in peace and love together. I have to close now. With kind Christian greetings, I remain yours in the blessed cause.

ROTTERDAM, April 21, 1899.

"I CANNOT DO OTHERWISE."

There are few grander scenes in human history than that of Luther standing alone with God before the Diet in the city of Worms on the Rhine, face to face with the gathered authority of church and empire, and holding by his conviction of truth with no prospect of escape from death. "I cannot do otherwise. God help me. Amen." No braver words were ever spoken.

And yet such conviction of truth as that ought not to be rare. It is impossible to get much spiritual power in a man, or out of a man, until such conviction possesses him. "I guess I'm saved," "I hope I may at last get into heaven," "I think I believe," "I humbly trust that God will receive me." In some such halting words as these most Christians express themselves, if they speak at all. But such a "faith" as that dishonors God and makes the whole religious life weak and nerveless. A stream never rises higher than its source, and by a law no less sure and fixed, the spiritual height and moral force of a life are determined by the soul's faith, and conviction of truth.

Paul's "I reckon" and "I am persuaded" and "I know" indicate the spiritual height of his life as truly as a barometer tube measures the pressure of the atmosphere. The "guess-so, hope-so" kind of Christians on the other hand have almost no weight, though they help to give the impression that religion is mostly guess work and heated imagination.

One reason for this uncertainty and weakness of grasp undoubtedly is that the historic church asked its members to believe certain dogmas which found no ground or response in the moral nature of man, and which could not be tested, as primitive Christianity always can be, in personal experience, and this tended to make faith blind.

But there can be no greater misfortune than such a blind and weak-kneed faith which halts and stumbles, and is never sure of its mark. It has only the force of mere *opinion* with none of that vital certainty which grounds itself in the deepest conviction of the heart and being. "Will you also go away?" Christ says to his disciples when the multitude of those who only had an *opinion* about him began to leave. "To whom should we go," they answer. "Thou only hast the words of eternal life." Their hearts *knew* him, and rested on the knowledge that eternal life was in him, with a conviction as certain as that their feet were on the solid earth, and that the sun was in the sky. We want to bring religion back to such a certainty as this; we want to see it founded on the eternal "must be so." The everyday Christian ought to feel as he follows Christ in his duties, in his work, in his testimony to truth, "I cannot do otherwise." The soul ought to close upon truth with a grip as sure and firm as a blacksmith's hand on his hammer.—*The American Friend*.

Woman's Work.

By MRS. R. T. ROGERS, 117 Broad St., Providence, R. I.

MY PRAYERS.

Do I mean the prayers I offer, do I feel the words I say,
When before our Heavenly Father I kneel down from day to day;
When at morning and at evening I incline to seek his face,
And my voice goes up in pleading to his glorious throne of grace?

When my voice goes up in pleading, does my heart go with it too?
There are many things I ask him that his might and grace may do;
Petition on petition goes up to meet his ear,
Oh, are they such petitions as our Father loves to hear?

I tell him of my wants, my needs, but when I turn away,
Do I think of what I ask for; do I watch as well as pray?
Do I strive against temptation; do I seek like Christ to live?
Do I use aright the blessings that so freely he doth give?

My prayers are with much speaking, yet when I leave the spot,
How quickly are its memories fled! how soon those prayers forgot!
Oh, if the thought that gave them birth so lightly treasured be,
How can I think God's mercy will remember them for me?

But one petition further, Lord! wilt thou not deign to hear?
Oh, let thy Spirit breathe anew through all my daily prayer.
Then help me as I pray, to live, kept by thy grace divine—
And the glory of the prayer and life alike, O Lord, be thine.

—Helpful Thoughts for Quiet Hours.

How QUICKLY the years go by. We are again entering the season of our Association-al gatherings. May there be an earnest up-lifting of all our hearts to the Father for his special blessing upon our meetings, not only for those who may attend them, but for each individual life.

Is it worth while to pray? We have the promise that our prayers shall be heard if offered in sincerity and in faith. A conviction of our own need and helplessness, a sense of God's presence, his interest in us and his readiness to hear us, together with the promise he has given that he will hear the faintest whisper of his children, should help us to see and know that it is worth while to pray.

We heard another good sermon from Pastor Kelly while in Chicago, on the "Elements of true prayer." His first thought was a consciousness of our dependence upon God, comparing the dependence of a child upon its parents with our dependence upon God. We must also have the faith of a little child. "In public prayer we should lose our self-consciousness. We should not inform the Lord, but should remember particularly those before whom we were praying. The prayer of Solomon for God's protecting and forgiving care for his people, the prayer of Hezekiah for recovery from illness, the prayer of the publican were cited as examples of what prayer is. Much stress was placed upon prayer in the home, the influence of family worship upon the family, secret prayer; great blessings are received from being alone with God. The cause of formality in the service of prayer is that we have neglected to pray. Pray without ceasing. Enter into your closet. If Christ deemed it necessary to pray, should we not need to pray?"

We may learn much about prayer, its value for each individual life, and the strength to be

gained from this communion with God, from our Bibles. We have seen the suggestion somewhere, that if we would make a list of the prayers recorded in the Bible, and study them one by one, we could not fail to have a new appreciation of what it means to pray. A contributor to the *Christian Advocate* gives the following good advice for prevailing prayer, and touches upon a point that is too often forgotten:

One of the wonderful things about our Lord Jesus Christ's words is that the meaning of, them deepens and widens just as our hearts and lives deepen and widen. Not long ago a young Christian fell into great distress about not being able to pray more earnestly. He went often upon his knees, he used full petitions, he knocked loudly at heaven's door, and then he went away empty and unsatisfied. "Have you followed the Master's rules?" asked an old preacher, to whom he told his trouble. The young man said he thought he had. "You entered into your closet?" "Yes." "How about shutting the door? Did you shut out all your business worries, all your plans for pleasure, all your self-esteem? Was all your earth silent before God when you sought him in that little closet temple?" The young Christian felt with a thrill that the speaker had found out the secret of his discomfort in prayer.

ONCE AND FOREVER.

BY SUSAN COOLIDGE.

Our own and our own forever, God taketh not back his gift.

They may pass beyond our vision, but our souls shall find them out,
When the waiting is all accomplished, and the deathly shadows lift,
And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter and count the silence long.

God knoweth we are dust and he pitieth our pain;
And when faith has grown to fulness and the silence changeth to song,
We shall eat the fruit of patience, and shall hunger not again.

So sorrowing hearts, who humbly in darkness and all alone

Sit missing the dear lost presence and the joy of a vanished day,
Be comforted of the message, that our own are forever our own,
And God who gave the gracious gift, he takes it never away.

—Selected.

SCATTERING SUNSHINE.

BY C. J. R.

A lady friend, who does not forget that she is a lady even when shopping, and who carries her bright and kindly religious life into a store as truly as into a drawing-room, gave me this little incident from her experience. She went the other day into a busy store to purchase some article. The shop-girl was attentive, but rather quick. Turning suddenly she said to the lady, "O, I beg your pardon, I fear I appeared abrupt; I only wanted to give you prompt service. Perhaps there is something more you would like to look at." The lady assured her that her promptness was much appreciated, and that she always liked to trade at her counter because she was not only prompt, but bright and sunny. Tears came at once to the girl's eyes. Her heart was opened by the loving words of the lady, and she told the little story of her life in a few words. She said, I quote as nearly as I can her language: "I had a great ambition to study and fit myself for teaching. I had some evidence in my quickness in studies that I could perhaps rank well as a teacher if I could only secure the necessary education. My mother and father died suddenly. My brother is still young, but supporting himself, and we have an invalid sister whom we two must care for. I could not study as I had hoped to fit myself for my life work. I must do what I could. I got a place in this store

and began work here. I at first thought all my hopes were defeated. There is nothing for me to look forward to but the treadmill of a shopgirl's life. It was not the hard work, but it shut me out from all the privileges that I most longed for.

"Then I thought, No, I am a Christian girl. God in his providence has led me to this place and this work. I must do it for others' sake as well as my own. I will try to use my life to the best advantage where I am. I looked over my checks one night and found that I had waited upon seventy-two people that day. I said to myself; What a splendid opportunity for doing good! And I determined that I would try and make everybody who traded with me just a little bit happier, and perhaps, even though only a shopgirl, I might bring sunlight into a good many lives in a day. I have been trying it some months now and surely life has taken on a new meaning to me, and my work is pleasant and I am happy."

Who has a better secret for a happy life than that? Whose life so humble that he or she cannot make it nobly useful? Whose light so small that it may not shed a few rays of light into a darker life? Whose comforts so limited that they may not awaken thankfulness that shall overflow to some more sorrowful heart? The quiet, cheerful consecration of that shopgirl gives us each a lesson.

On the other hand, is there not in this little incident a lesson to those who stand on the other side of the counter? How many women make it a rule to speak some kind and appreciative word to the girl who waits upon them in the shop? How many of you never pull over the goods on the bargain counter, nor poke things here and there with your parasols, nor barter and squeeze and brow-beat just a little these girls who cannot answer back, although the unladylike conduct of some women in silk and satin merits it? Should not we each one of us determine, as has our friend the shopgirl, that every day we will make the lives that we touch, whichever side of the counter, brighter and sunnier and better." "He went about doing good."

—Congregationalist.

THE SECRET OF TRUE HAPPINESS.

Happiness comes through quiet acceptance of the talent, temperament and task that God hath appointed. Unable to add one cubit to the stature, or make one hair white or black, man is also impotent to alter his birth-gifts. Through heredity our fathers chose the life-work for us, and try as we may we cannot alter their choice, though we can break our hearts. To-day one part of society is making itself miserable through an over-estimate of great deeds and an agonizing desire to do striking things. Yet struggling and agonizing never did anything worth while. The first sign of a great piece of work is the ease and swiftness with which it was done by him appointed for the task. Another part of society destroys happiness by under-estimating small deeds and duties. God's mountains are not made out of huge chunks of granite, but out of minute flakes of mica. Size has nothing to do with the valued work, and man cannot be happy until he surrenders his will and cheerfully accepts the one talent, or two, or ten, counting it honor enough to do his appointed work more perfectly than any other can possibly do it. We do not need great and splendid things, but that common things shall be lifted up and illuminated by a quiet and beautiful spirit. One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements.—*Ladies' Home Journal*.

THE DECAY OF SUNDAY AND THE FUTURE OF SABBATH REFORM.

In considering the future of Sabbath Reform, conclusions must be made in the light of the past. Facts are abundant which show that it is useless to expect a revival of Sabbathism in connection with Sunday. By Sabbathism we mean the idea of a day sacred to God by divine authority, and devoted to his service and worship. The Continental Sunday, Catholic and Protestant, holds sway in Christendom, and the decay of the Puritan Sunday has fertilized the Continental. Sunday holidayism will vary according to locality and grades of life. Catholic ecclesiasticism will enforce certain regulations as to public service, but that will not give Sabbath Reform. Traces of the vanishing Puritan day will linger here and there, for a time, but a renewal of Sabbathism in connection with Sunday is beyond hope. Its best friends admit this.

SOME OTHER DAY?

A few years since, the merits of the Sabbath and the Sunday being under discussion, we heard a man, who is now a Bishop, say: "I think that the best thing we can do is to select some other day than Saturday or Sunday, a day which has no complications with the past, and begin anew." This suggestion, or its equivalent, is made by other religious leaders who have adopted no-Sabbathism as the only solution of the problem. But that is no solution. It is, in essence, the same doctrine out of which the holiday Sunday has been created. To select Wednesday, a day having no possible connection with religion or the Bible, would be to transfer the prevalent holidayism to it, and make that holidayism less religious than now. Such a proposition cuts away from all Sabbathism.

If such a step is all that can be taken, it is useless to talk of Sabbath Reform. An any-day-you-please lawlessness can never be made the basis of reform. In a matter so grave, there must be some definite and fundamental standard, both as to time and authority. Anything less insures repeated failure. But we are not left to such theological anarchy. There are facts and principles which indicate a clear road to Sabbath Reform.

1. Sabbathism is a Biblical question. The Sabbath is an institution of Biblical religion. Without the Bible, there would be no Sabbath question. It is pre-eminently an ethical question. The law of the Sabbath is the most prominent law in the Decalogue. The Decalogue contains every fundamental ethical and religious duty known to the world. Biblical religion, Jewish or Christian, will always involve the Sabbath. When we give up the Bible as the source of authority, and the basis of religious faith, the Sabbath will go. The present flood of Sabbathlessness has come in because the majority of Christians have accepted something but the Bible, so far as the Sabbath question is concerned.

2. Whatever of partial Sabbathism has at any time been associated with Sunday, has come from an indirect connection with the Bible. Two features of this fact were prominent during the time of Roman Catholic supremacy, before the Reformation. The first was developed from the sixth century, forward. Ecclesiastical authority assumed that it must follow the Levitical legislation of the Old Testament, in the matter of the Sabbath, as the standard, for its laws re-

garding Sunday. Such legislation was embodied in the laws of the following Councils: The third of Orleans, 538 A. D.; of Auxerre, 578; of the Second, Macon, 585; of Mayence, 813; of Second Soissons, 853, etc., etc. This tendency to an ecclesiastical Leviticalism increased until under the Saxon laws of the tenth century the Sabbath itself was so far incorporated that the time to be regarded was made to extend from noon on the Sabbath to sunrise on Monday. A law of Edgar, 959-975 A. D., ordered that "The festival of every Sunday be kept from the noon-tide of Saturday till the dawn of Monday." This was repeated under Canute in 1017. In 1200-1203, in France and England, a special Sabbath crusade was preached by Abbot Eustace, who claimed to have a law miraculously sent from heaven, enforcing holy time from three P. M. on the Sabbath until Monday at sunrise; and it is of interest to note that terrible and miraculous punishments came to those who dared transgress the rules of the church by working a single moment after the clock marked three on Sabbath afternoon. In a word, the Sabbath, as an institution of the Bible, in spite of the anti-nomianism out of which Sunday was developed, held thus much of influence, and gave a sort of Roman Catholic Puritan Sunday long before the Reformation. (Note.—For the text of these laws, see my History of Sunday Legislation, p. 64, ff.)

That the Puritan Sunday gained all of its sabbatic character by a direct claim to Biblical authority is too well known to need more than mention. One conclusion is fixed. If there is to be any future for Sabbath Reform, it must be based on the Bible, and thus on divine authority. Is there any such future? There is; but the reform must be revolutionary. Patch-work and compromise are worse than useless. The ruins of former errors and failures must be cleared away. New definitions must be made. New conceptions must be adopted. New ground must be taken, and that ground must include an enlarged and better definition of Protestantism, and of its mission. To the Christian, the law of God is the supreme authority. Christ, Son of God and Lord of the Sabbath, is the supreme interpreter of that law. He who will not accept this, dishonors Christ. If Justin, Tertullian, Clement and Constantine—all born and bred in Paganism—and their no-Sabbathism are to be accepted as the standard for Christian men, it is as well to eliminate Christ, at once. The whole question grips here.

START WITH CHRIST, LORD OF THE SABBATH.

Christ found the Sabbath buried under a burdensome load of ceremonies and useless ritualism, which did not belong to it. This load was not the legitimate product of the Sabbath. The Jews had lost sight of the true meaning of the day. They regarded the letter of Sabbath law excessively, and failed to understand its spirit. Sabbath-observance by them was full of dishonest evasions. (Note.—He who will read two papers from the pen of Bernhard Pick, Ph. D., on "Pharisaic Sabbath Rules in the Time of Christ," published in the *Outlook and Sabbath Quarterly* for January and April, 1889, pp. 592-620, will see what Christ was opposing and correcting in his attitude toward that which the Jews called Sabbath-observance.) Christ struck strong blows at these evasions and miscon-

ceptions. But he spoke no word about abrogating the Sabbath, or lessening its authority. He did all that was possible to prune away false growth from it; to create right conceptions concerning it and thus fit it for his new and spiritual kingdom. Blind to this work which Christ had done, the semi-Pagan leaders of the second and third centuries, led by Justin, entered on a crusade of no-Sabbathism and no-lawism, and led the church into the morass where she still wanders. Since the third century the Sabbath, as Christ exemplified it, and left it to his followers, has had no just consideration; no fair trial at the hands of the majority of Christians. It has been changed into the world's busy "Saturday," and vain efforts have been made by Roman Catholic ecclesiasticism, Continental no-lawism, and Puritan compromise to fill the place left vacant, by exalting Sunday and its associate holidays. Now, when these two long-drawn and disastrous experiments have failed; when Christianity stands hemmed in by the debris of past error, the call of God comes loud and strong to retrace its steps and start anew on the road to Sabbath Reform, under the lead of Christ, Lord of the Sabbath. That course will bring the church back to the true Christian Sabbath. Every other road leads to ruin.

FROM PASTOR TO EVANGELIST.

Dear Ambassador of the Lord:

I have learned with much interest of your contemplated labors in our village, in union efforts to win souls from the thralldom of sin to the glorious liberty of the children of God. Since my acquaintance with your evangelistic labors, I have often thought of you as one who might, with the blessing of God, do much for the good of souls in this community. As Paul said of Israel, I can say of this people, "My heart's desire and prayer to God is that they may be saved, and now I am so anxious that his blessing may rest upon you, that you may come "strong in the Lord and in the power of his might," with the shield of faith, the helmet of salvation and the sword of the spirit. Come, dear laborer for the Lord, with the open, full and untrammelled Word of God, and shun not to declare the whole counsel of the Almighty. I know that you are anxious that God shall do a great work here, and save many from their sins. When our Saviour commissioned his disciples to go and teach all things that he had commanded, he said, (in compliance with these conditions) "lo, I am with you alway, even unto the end of the world." This is a precious promise that should give every obedient child of Christ—who is so sanctified in God's truth that he is not afraid of the message that God intrusted to his witnesses—great courage in proclaiming the Word. God has promised us the Holy Spirit, if we ask him for it, but the sword of the spirit is the Word of the Lord.

Without this Word, we are like men unarmed in the presence of a powerful and defiant enemy. We never can get a real, permanent victory. Without it, we shall find ourselves prisoners in the hands of the enemy. This Word is quick and powerful and sharper than any two-edged sword, and God has said that it shall not return unto him void, but shall accomplish that whereunto it is sent.

Paul, the God-equipped warrior for the

truth, who said he did not fight in uncertainty, as one that beateth the air, bade his pupil, Timothy, "preach the Word" to be instant in season and out of season. Would we have the Holy Spirit's power and influence, we must study and preach the Word. Would we be sanctified for the work of saving men, then Christ's prayer to the Father for his stricken followers who were to meet all kinds of opposition, being sent forth as sheep among wolves, "sanctify them in thy truth; thy Word is truth," must be accepted by us as the means of successful work.

Proclaim the law of God. "The law of the Lord is perfect, converting the soul." "Sin is the transgression of the law." To be saved is to be forgiven and cleansed from past transgressions, and brought into harmony with God's law. Let us not turn away from the proclamation of any precept of that holy law.

Better not to have known the way of righteousness than after to turn from the holy commandment delivered. If we cannot say with David, "O, how love I thy law; it is my meditation all the day," we can use his prayer: "Open thou my eyes that I may behold wondrous things out of thy law," and when we see and feel, then we can teach. Preach the gospel. It is the power of God unto salvation. It brings men into harmony with the law. In all our union efforts for the salvation of souls, we should have this fact fully understood by all who hear us, that we are speaking by the command and in the name of the Lord, and that his Word is the message that he has given us, and that we will be faithful in the proclamation of that Word. Any compromise of truth for the sake of harmony will weaken and disarm us. God bless you in the work.

Your fellow-laborer,

HORACE STILLMAN.

SEVEN DAY JOURNALISM.

BY HENRY B. VANE.

Here in England we are having the subject of the following letter brought under our notice by a somewhat sharp controversy between the Nonconformists and over-worked pressmen on the one hand, and the paper-reading public on the other. It may prove of interest to your readers. This letter has been sent to two of our leading papers in answer to some arguments put forward by the Nonconformist pastors.

To the Editor of the *Daily News*:

Dear Sir:—Will you allow space in your paper for the following letter, in reply to the resolution and action of the Nonconformists on this question, as reported in your columns. The majority of Nonconformists take exception to the Sunday issues of the *Daily Mail* and *Telegraph*, as an act which is sinful, and assail the movement by an appeal to God. They call Sunday the Sabbath, and denounce its desecration, but all agree on humanitarian grounds to oppose what they deem to be both an injury to man and a dishonor to God. Now I ask where God—in the Bible, which is so generally held to be his Word and deemed infallible—has designated Sunday, the first day of the week, as the Sabbath? But we read therein that at the conclusion of the incomparable work of creation, on a certain six successive days, that God rested on the seventh day and made it the memorial of his great work and gave it to mankind as the Sabbath, sanctifying and blessing it. Jesus, the Messiah, whom they all acknowledge, observed the seventh day as the Sabbath, and taught us very definitely what works were lawful to be done thereon, such as acts of kindness and mercy, healing the sick and maimed, raising the dead, preaching the gospel of the kingdom, calling all to repentance, teaching his disciples and exhorting them to the obedience of faith.

"Sin is lawlessness." (John.) "The carnal mind is

enmity to God, and is not subject to the law of God." (Paul.) I cannot conclude for one moment, sir, that Sunday issues are any more sinful than Monday issues. How can it be a sin? for what law of God is infringed? It is the Nonconformists who should be denounced and called to repentance for their desecration of the Seventh-day and the appointment of Sunday in its place. It is they who are the sinners on the Sabbath question (call Sunday a Sabbath, 'tis a misnomer). Most solemnly I insist upon it on religious and humanitarian grounds, for all sinners are to perish except they repent. They ignore God's law requiring the strict observance of the Seventh-day, which day Jesus said he was the Lord of. It seems to me an act of treason against God to resist his authority, and then to presume to legislate; this virtually de-thrones God as it assumes his prerogative to rule and dictate laws for man's observance. Moses gave the Sabbath (seventh day) to the children of Israel, at the time of their exodus from Egypt's slavery, in two tables of stone. God's everlasting testimony for their guidance. He is not the God of the Jews only, but also of the Gentiles. Jesus obeyed these laws and insisted upon their observance. "If thou wouldst enter into life, keep the commandments." "I come not to destroy the law but to fulfill." "The gospel establishes the law," (Paul) does not modify or abrogate any of its sacred precepts, but the rather expands and intensifies them. Pray, who is the God the Nonconformists worship? Who hath required Sunday at their hands? I know of one Baal, ancient indeed, whose devotees kept the first day, and whose prophets in Elijah's time were by God's command slain.

Sunday, which was early patronized by the Roman Catholic church (comes only from heathen sources) it was incorporated and enforced in her discipline by her authority and legislation. This great religious fraud of Sunday as the Sabbath directly, or indirectly, assuming Jehovah's name, is alike a resistance and rejection of himself, and must sooner or later arouse his jealousy to action and draw down upon its abettors, his vindictive and righteous retribution.

The Nonconformists' position is certainly inconsistent, inexcusable and pitiable in the extreme. They declare the Bible is their rule of faith, and rightly resist all external and ecclesiastical authority in their fellowship, and in the exercise of their discipline. Yet they reject God's Word and law to sustain Sunday, of which day as regards its sabbatic character God's Word is as silent as the grave—more, they torture, garble and pervert its sacred teachings to give color and pretext for their crime, little thinking that by the breach of the Fourth Command they vitiate all their repentance, "for he who offends in one point is guilty of all." (James.) The very law which is to be the standard of judgment in the great day of God's assize. "The royal law by which we shall be judged." The Nonconformists' inconsistency stands out very forcibly in their acceptance of a popular holy day based only upon Roman Catholic authority here in Britain.

That church declares Sunday the Christian Sabbath, the Sabbath of the new law, though she claims no Biblical authority for it, asserting "that it is the genuine offspring of the Holy Ghost with his spouse the church," thus adding to her crimes of transgression, disobedience and treason that of attributing her act to the inspiration of that Spirit, which is blasphemy of the Holy Spirit. The great duty of the body of the Christ is to disseminate and enforce God's Word and assail all sin with uncompromising and aggressive fidelity and sympathy. It must be a terrible defalcation of duty to neglect what is commanded and is so clear as that "the seventh day is the Sabbath, in it thou shalt do no manner of work," etc., (Fourth Command) and adopt another day not appointed by divine authority. How can God be honored and obeyed by such acts? God's ancient prophets were bidden to declare all his word, add nothing thereto nor diminish anything therefrom. It is the same under the Messiah. "Whosoever will not hear the Word from the mouth of that prophet shall be destroyed from among the people." No prophet, or church, is to be heard who would draw us away from his commands, and a heavy penalty awaits any prophet who should presume to speak a word in his own name. "How much sorer punishment shall they have who turn away from him who speaks to us from heaven."

I discover nothing in God's Word that allows his assembly, of which Jesus is the head, to make laws or institute ordinances—obedience is Jehovah's demand to his clear and authoritative commands. There is no salvation by grace through faith except we obey, and God promises the aid of his Holy Spirit to all who will obey. Let God's people seek his word, and when discovered, let it be observed in the teeth of the fiercest hostility and at all costs.

BILSINGTON, Ashford, Kent, Eng., }
April 18, 1899.

NEEDS OF SABBATH REFORM IN ARKANSAS.

The Southern field needs a work which has not yet been done, and the ministers who live here are not able to do the work that should be done, and as we desire. Brethren J. F. Shaw, S. I. Lee and some others who live here have made considerable sacrifices to carry on the work of Sabbath Reform, and I am sure that some good has been done. But there is a need of faithfulness in the work that these referred to are not able to carry to other parts than the home work.

We need a missionary with a gospel tent, and fixtures necessary to seat three or four hundred people, to travel from place to place and preach the Reform work in towns, and where the country would justify the holding of services. I will illustrate: Harrisburg, Cherry Valley, Wynne, Forest City and Brinkly, Ark., are all within a reasonable distance from the Wynne and Crawley's Seventh-day Baptist churches. I could help the missionary in several ways, so could the members of these churches. This would lessen the expenses, and give valuable aid to the work, in material and spiritual things. Such work would be much help to the local preachers, as we never have much preaching except such as teaches the abrogation of the Ten Commandments and the Old Testament.

Again, the missionary, by this plan, could present the subject of Sabbath Reform to a large portion of the different religious bodies, as people would go to tent meetings, when, if at a church-house only the members of whatever church was used would go, but not all of them. This plan would also give him a chance to present the work to the colored people without enmity, as it is the custom in the South for "gospel tents" to preach to them also. He could carry Bibles, books, booklets and periodicals of different kinds for sale and free distribution. This would help in many ways. It would strengthen the churches much by revival work. Some reasons for offering the above:

Sabbath is a day used for milling, going to town, fishing and trading generally. Those who make a defence for Sunday, keep no day. We are charged with breaking down Sunday-observance by working on it, and keeping the "old Jewish Sabbath." While our First-day people do not keep the Jewish Sabbath, or the Roman Sunday either, and their disregard for the Sabbath produces a tendency to reject all the other commands of God, as also the Bible, in a great measure.

It is a good time to do the work. Who will come? The Lord send him; one full of the Holy Spirit, to awake our people out of sleep with regard to the Sabbath. I am talking what only the spirit impresses me to say, and I know that my brethren will accept it as coming from one who loves the cause of our Lord's work, and who wants to see it pushing right along to the ends of the earth.

It will take grace, lots of it; and Paul said, "Where sin abounded grace did much more abound." That being so, this is the place, for the sin of Sabbath-breaking is a mountain, and Jesus said that faith the size of a mustard seed would move a mountain. May the Lord move it.

The Lord bless the Woman's Society at Little Genesee, N. Y., for presents sent me and my family, a short time since.

Oh, the grandest gift ever offered to the world is eternal life. Love to God, love to mankind, love for souls. God is love.

W. H. GODSEY.

WYNNE, Ark., April 30, 1899.

Young People's Work

By EDWIN SHAW, Milton, Wis.

May 1.
Lawn Tennis.

DID you ever play lawn tennis? In my judgment there is no better sport for outdoor exercise. It is suitable for both ladies and for gentlemen, for children and for those whose hair is turning white. It trains the eye, the hand, the foot, the nerve, the judgment. It brings into action every muscle of the body, it fills the lungs with air, it sends the blood briskly through the whole system. In other games there are moments of intense effort, and then a season of complete inactivity. In other games the effort falls often to only a part of the persons engaged in the sport. Other games often encourage roughness in actions and in words. Lawn tennis is the best all-around sport. Why, then, will people leave a well-played game of tennis to watch a poorly-played game of ball? I have a theory to account for the fact, but it would take too long to write it out. To-day I played for the first time this year. Did I win? Not I. I seldom do. That would make the other player feel bad. But you say, "Why are you sending this to the RECORDER? What moral is there in it?" None at all. Must I always have a moral in every paragraph? You must think I have a garden where morals grow.

May 2.
For Milton College.

TO-DAY I spent an hour helping President W. C. Whitford unpack a box of bound volumes of the SABBATH RECORDER, *Peculiar People*, *Outlook*, Conference Minutes, etc. Last winter we spent several weeks in gathering up these papers and magazines from all about town. They were shipped to Plainfield, N. J., where they have been handsomely and firmly bound by the Tract Board for Milton College, all for no cost; even the freight both ways is paid by the Board. What is the reason of this? It is to put into permanent and enduring shape the various publications of our denomination for the use of our young people at Milton College. And not at Milton only, but at Salem and at Alfred, for these institutions have already, or are soon to have, bound volumes of these same publications. This is one of the best things that our Board has ever done. I do not believe that it could have spent the money required in any other way that would have brought to us and to our children one-half the benefit that will come from these books. All honor and thanks to the wise, thoughtful men, and especially to the chairman of the committee, Corliss F. Randolph.

May 3.
The College Chapel.

I WISH that some of you young people who were attending Milton College in the '70's or '80's, or even earlier, could see the interior of the College Chapel as it appears this afternoon. The sight would carry you back to the times when you spent many hours, perhaps even days, in arranging the room for some entertainment, given by one of the literary organizations. A large platform has been put in, the chapel desk, with the teachers' chairs, has been removed, curtains are put up, and everything is in readiness for "Rebecca's Triumph," a play, to be given this evening by the Idunas. Some one may suggest that if each one of the ladies belonging to the society would give fifty cents

apiece, they would make a good deal more money, and save lots of time and work. Yes, but they would lose lots of enjoyment. Think back ten, twenty, forty, sixty years. Think of the hours of the keenest pleasure you have spent in just such entertainments as this. What fun it was to be behind the curtain, to represent on the platform some one as unlike yourself as Lester Randolph is unlike a tramp, or George Shaw is unlike a Roman gladiator. Yes, it is all right, and whether or not the Idunas to-night make money and act their parts well, it will be a time of enjoyment to look back at for years.

May 4.
The Philippines.

THE more I read and study and think about the relation of the United States to the Philippines, the more and more I am coming to be a so-called "expansionist." I have not been driven to this view by the despicable utterances of certain partisan publications, though it must be confessed that the unworthy criticism of President McKinley and his administration has been almost enough to cause such a course of action. It has been because the speeches and arguments of the "anti-expansionists" which I have read have not appealed to my best judgment, while articles on the other side of the question have appealed to me as being wiser and stronger. This reading and thinking and weighing of testimony during the past year has almost completely changed my mind; for I was bitterly opposed to war one year ago now. I am inclined to believe that the warfare now going on in the Philippines is quite as righteous as the one waged last summer in Cuba. There is no space in a paragraph like this to discuss such a question, but there is room to say that I stand with President McKinley and with our leaders in the Philippines. There is also room to say that I stand there, not only because they do, but because I think that they are in the right.

May 5.
A Diary.

You may see that I have started a diary. It began the first of May. January is the traditional time to begin a diary. How many of my readers ever began keeping a diary the first of the year? How long was it kept going? Well, then, you will please to make no remarks of an "I told you so" nature if my diary does not last very long. You see, I have been driven to it. I do not have enough time any one day to prepare anything for this department of the RECORDER; so I have planned to write one paragraph each school-day, five paragraphs a week. I do not propose to moralize or to preach. I shall be compelled to write of whatever interests me at a certain hour each afternoon. Just now my eye falls upon a paper lying on my desk. It came in the morning mail. The heading is "Detroit, '99." It calls attention to the 18th Annual Convention of the Christian Endeavor Societies, which is to be held at Detroit, July 5-10, 1899. How many of us can go? I am inclined to think that these Conventions, of such throngs and throngs of people, where so many seem to be merely sight-seers, are not productive of the spiritual good which they were in years gone by.

THE blessedness of God's house is that there men praise Him. This is what made that house so precious to the Psalmist. And what Christian man can climb higher than this—to find in the praise of God the greatest joy of his life.—*J. J. S. Perowne.*

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

About the time this letter reaches you, the first one of the six Associations, the South-Eastern, will be in session at Ritchie, W. Va. There are reported in the Conference Minutes 250 Sabbath-keepers in this society, though less than half of them are members of the church. There was once a Seventh-day Baptist church here called the Pine Grove church. A division came, and the Ritchie church was organized by one of the factions. A new building was erected a mile distant from the old one, which has been kept in repair for funerals, as it is close to the cemetery. This divided people were in good condition to be again divided by the Adventists. There are, I think, the most resident young people in this society of any one in the Association. While situated sixteen miles from the B. & O. railroad, they are none the worse for it. They have more need of the SABBATH RECORDER than of the railroad, and some of them are about as far from it. I find in other localities many destitute of the RECORDER, also. I have been trying to tell the people how interesting many of our articles are those of our Western Editor, of Dr. Lewis and of my own. I have been surprised to find, even though they did not take the RECORDER, they usually knew if we said anything about them in our letters. By the way, before Dr. Lewis finishes his series of articles to young ministers, which articles we have all enjoyed, I want to suggest that if he wishes to turn out some large ministers, that they be sent to West Virginia to work, for I had not been here more than two weeks before I was carried from Black Lick to Salem, six miles, on a pair of boiler trucks, drawn by six large horses. This might not work in all cases, but in some, at least, it would be helpful. Take the RECORDER if you can; if you are not able, send me your name, please, and address. Read not only the marriages, deaths and the foolish things some of us say, but do become interested in our people, cause, etc.

Yours in the work,

E. B. SAUNDERS.

SALEM, W. Va.

IF a man would answer a question as a teacher or as a preacher, he must first consider what his questioner knows or thinks, rather than what he himself thinks or knows. It is all-important, to begin with, for him to put himself at his questioner's standpoint. Until he is there understandingly, he cannot help the inquirer upward or onward. Yet this truth is often lost sight of by those who would help their fellows, and who could do so if they would get down alongside of them for a starting-point. A questioner may be very ignorant or very foolish, and the man questioned may know a great many things, and may in many things be very wise; but that wise man cannot help that foolish one until he fully comprehends the other's ignorance, and puts himself alongside of him whom he would help. It is not what you know, but what the other needs to know, and how you can help him to know it, that is your most important work as a teacher. Do not forget this.—*S. S. Times.*

THE crown of knowledge is brighter than a monarch's diadem.—*John. B. Gough.*

Children's Page.

PLAYING SCHOOL.

"Six and five eleven make—
You be 'school,' and I teacher, Kate;
To speak aloud you know is wrong,
Or raise your voice to sing a song.

"At the blackboard you must look
Or read aloud from out your book;
If your seat you wish to leave
You must permission first receive.

"Six and four are ten, you know—
We draw a line beneath them—so;
Columns read from left to right—
All figures make of equal height.

"You'd rather play at grizzly bear,
And have my den in the easy chair?
Maybe I'd want to eat you then,
As ogres do all little men."

"If you eat-ed me up my dollies'd die—
And papa and mamma both would cry;
If playing school is best, I will
Fold my hands and keep quite still."

So Katie was "school" and Robbie "teacher,"
With "adding up" the principal feature;
And this, little girls, to you I say:
When you mind the boys, they spoil your play.

—Greta Bryar.

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons. "Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it; and he dropped all his pennies into his tin savings bank.

One day Uncle Harris took Dick and Joe into town with him. While he went to buy some lumber, they went into a store where there were toys of every kind.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't got a cent," said Dick.

"I have fifty cents," said Joe; "and I think that I will buy that bird kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies, and did not open my bank until this morning."—*Children's Visitor.*

STANDING ALONE.

Dorothy and her mother were gardening. A tall pole, to which many strings were fastened, stood in the middle of a plot planted with sweet peas. "What are all those strings for?" Dorothy asked.

Her mother said: "To help the vines grow and bear blossoms. They cannot stand alone, and we must give them something on which to climb." Every day Dorothy looked to see how far the vines had climbed. "Oh," said Dorothy one day, "look at this poor vine down in the path."

"I am afraid it let go of the string," answered her mother.

"Oh, I know," said Dorothy. "It thought it could stand alone, and it just fell down, down."

"Yes, and the rain washed the earth over it, which keeps it down. Suppose we put it up against the string and let it try again; maybe it will stretch out its little, threadlike fingers and take hold."

So Dorothy lifted the drooping vine into its place, and as she left it she called out: "Good-bye, little vine; don't you ever let go again, or you will be spoiled."

Her mother said: "When people, who ought to trust God, forget him and try to stand alone, they are like that foolish vine."

LITTLE SUNSHINE.

"Good-morning, Dolly. Did you sleep well?" Patty climbed down from her little bed and peeped out of the window. "Dear me," she said, "I guess this will be a good day for sunshine."

I suppose you think from this that the sun was shining and the birds singing. But you are wrong. The sky was covered with dark clouds and the rain was pouring. Not a bird could be heard, and the flowers were hanging down their heads. What did Patty mean by its being a good day for sunshine?

Last night grandma had said to her, "There is no sunshine so bright as that in a cheery little face. One little child can fill the whole house with sunshine on the darkest day."

"I am going to try it to-day," said Patty.

After she was dressed and had said her prayers, she went downstairs. She had a sweet smile for every one and tried all day to be kind and loving.

That night grandma said, "I think God is very good to give us such a dear little Sunshine."

Would not every little boy and girl like such a sweet name?—*Christian Observer.*

LOOK ON THE BRIGHT SIDE.

A man met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.

WHAT THE MASTER TAUGHT.

Some little children were sitting one day on the steps of a door singing some of their favorite hymns. They were suddenly surprised by a half-drunken man, who came up to them, and, uttering an oath, said: "Does your master teach you nothing but singing those foolish hymns?"

"Yes, sir," said a sharp little fellow, six years of age. "He tells us it is wicked to swear."

The poor, worthless man seemed ashamed of his conduct, and passed on without further remark.

WORK AND LOVE.

A little girl once asked how she could do any good. This was the answer:

"Work hands, love heart;
Every one has his part."

So she began to do the little daily duties and to help others, and the more she did for people, the more she loved them. Wherever she went she seemed to carry the sunlight with her and to make everybody happier, and everybody loved her. Little duties, little kindnesses, little loving words, are really great things.—*The Morning Light.*

BASELESS ASSERTIONS.

CLEVELAND, O., March 19, 1899.

To the Editor of the SABBATH RECORDER:

Dear Sir:—Dr. Louis Albert Banks, pastor of First M. E. church of this city, on being interrogated why he held out to the world the first day of the week as the Sabbath instead of the seventh, said that Christ rose on the first day of the week; that after his resurrection the disciples all observed the first day as the Sabbath; that all the early Christians kept the first day; that there is absolutely no record to show that after Christ's resurrection the disciples or any of the early Christians ever observed the seventh day; that all of Christ's teachings plainly show that he was to institute entirely new things, the Sabbath not excepted.

On being asked why God blessed the Sabbath-day, if one day was as good as another, he said: "Christ is Lord even of the Sabbath."

I have searched diligently for Biblical and historical data to confirm his statements, but am unable to find anything to justify such assertions. Would you kindly answer the same through the columns of the RECORDER?

Yours in Christ,

A. L. DAVIS.

That Dr. Banks ventures such wild assertions is proof of his ignorance in regard to the facts recorded in the New Testament. There is no answer to be made to such loose and indefinite statements so good as to refer the reader to the New Testament itself. For the sake of helping the reader we make the following suggestion: The announcement of Christ's resurrection was made on the first day of the week, but the New Testament does not state that he rose on that day; it does state (Matt. 28) that he had risen before the Sabbath was ended, that is, before sunset on the seventh day. The first day of the week is mentioned in the New Testament but eight times. Six times out of the eight are in connection with the announcement of the resurrection of Christ, and of the unbelief of the disciples concerning that resurrection. These can all be found in the Gospels, in a little time, by any one who cares to know what the New Testament teaches. There is one reference in the Book of Acts, 20th chapter and 7th verse, but the context shows that the reference there was to the beginning of the first day of the week, in the evening after the close of the Sabbath, or what is now called "Saturday evening." Paul held a farewell meeting on that evening at Troas, and set out on a journey to Jerusalem the next morning, traveling on Sunday rather than observing it as the Sabbath. The only other reference to the first day of the week is found in 1 Cor., 16th chapter, 1st and 2d verses. There is no mention of any public meeting or any observance of the day as the Sabbath; on the contrary, Paul directs that certain business transactions, namely, the laying aside of money at home, be done on that day for a little period, in order that the saints at Jerusalem might be helped in their poverty. The most scholarly commentators all agree that this direction was with reference to a private matter, and that the language used cannot indicate even a public meeting. In short, Dr. Louis Albert Banks, talking freely and loosely, if our correspondent has rightly reported him, piles up a number of statements which are not supported either by the New Testament or by any history outside the New Testament. We suppose Dr. Banks, in his ignorance of the facts, has made these statements honestly, with the hope of turning aside any claims which the Sabbath has upon him or upon his hearers. If any one is inclined to accept Dr. Banks' statements, we urge him to compare them with the New Testament.

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.

BROOKFIELD, N. Y.—Rev. Clayton A. Burdick has resigned the pastorate of the Second Brookfield church to take up the pastorate of the church at Ashaway, R. I. This leaves the church at Brookfield, N. Y., without a pastor at a time of year when few changes are being made among the churches of the denomination. At the regular church-meeting, a Committee on Pulpit Supply was appointed, consisting of E. E. Whitford, J. D. Camenga and J. L. Clarke.

PLAINFIELD, N. J.—We have received a copy of Dr. Lewis' last book, "Swift Decadence of Sunday; What Next?" It contains many nuts that they who believe in Sunday as the Sabbath of the Fourth Commandment, and in the righteousness and value of human legislation to promote Sunday-keeping, will find it hard to crack. Baptists, Methodists, Congregationalists, Presbyterians and Episcopalians are brought forward as witnesses, from their own points of view, to the decadence of the Sunday; Christians are found charging Christians with responsibility for this decay, and with neglecting to defend the Sunday; and Roman Catholics testify that the Sunday is not of Biblical, but of church, appointment.

The Pagan birth of Sunday-observance; irrational and unchristian Sunday laws; the illogical and unscriptural effort of the Puritans to wed Sunday-keeping to the Fourth Commandment, and the growing feeling that the Sabbath idea cannot be joined, in living connection, with the first day of the week, are found to be among the chief causes of the decadence of Sunday, and among the reasons why this decay cannot be arrested. The last chapter is one of the best in the book; for it says that Sabbath Reform is to be attained by starting with Jesus Christ, the Lord of the Sabbath. It is a growing conviction with the writer that to the teaching and example of Jesus our Lord, most of all, must we go for the authority, and the essential, spiritual and practical meaning and use of the Sabbath-day.

The book ought to have a wide circulation, and at once. And when plans for accomplishing this shall be placed before our people, we bespeak for Secretary Lewis a prompt and hearty co-operation. PASTOR MAIN.

MAY 9, 1899.

MARLBORO, N. J.—Rev. G. H. Fitz Randolph closed his labors with our church the last Sabbath in April. His farewell sermon was from these words, "Be ye strong in the Lord and the power of his might." He certainly made an earnest appeal to the members and the large number of friends that had assembled to hear him, to be strong in the power of God for the saving of souls. Though the hearts of all present were sad to think of parting with one whom they had learned to love, yet we were encouraged and strengthened by the powerful message which God had given him for us. Pastor Randolph urged us not to mourn on account of his going away, but to mourn because there are those among us who are not saved. After the sermon the final hand-shaking took

place, and Mr. Randolph left the next day for his new field of labor in Arkansas. Mrs. Randolph and the children remained with us until May 8, when they left for Alfred, where they will spend the summer. On the evening after the Sabbath there was a farewell reception for Pastor Randolph and family in the parlor of the church. An enjoyable evening was spent, and a large number were present. On the evening after First-day Elder Randolph led the Christian Endeavor meeting, urging the young people to be true and loyal in the Master's work, at all times, and under all circumstances. There were many tearful eyes in the large congregation. He came to us three years and six months ago. The year before he came we had a legacy of six hundred dollars, but we had already used one hundred and forty dollars to pay debts. We thought we could not raise his salary the first year, so used another hundred from the legacy. That winter we bought a small house and fourteen acres of ground for a parsonage, and rebuilt the house, so that now we have a nice parsonage, barn, etc. He leaves us clear of debt and with money for repairs. He led us out into the light of giving, by example, and by urging that "one-tenth belonged to the Lord." Besides our home work, the records show that we have tried to help carry some of the burdens of the Tract and Missionary Societies. Mr. Randolph was the Superintendent of the Christian Endeavor Evangelistic work of Salem County, in which work he honored the Master. He was also President of the Local Union of the Friesburg Section.

We are glad to announce that Rev. L. D. Burdick has accepted a call from us, and will be here the first Sabbath in June. Our people are anxiously waiting to greet him and his family. Rev. J. C. Bowen is quite feeble, and hardly able to go out. Mrs. Mary D. Tomlinson, of Plainfield, in connection with Mrs. Patterson, of Salem County, will lecture in our church the second week in June, in behalf of the W. C. T. U. Rev. Mr. Teasdale, of the Cohansey First-day Baptist church of Roadstown, filled the pulpit last Sabbath.

D. L. H.

MAY 9, 1899.

SALEM, W. VA.—With the new life of spring, Salem gives evidence of growth in many respects. The oil and gas industry is greatly increasing, although no wells are nearer than five miles, and most of them are from ten to twenty miles away. But Salem has been selected as the main shipping point for both iron and supplies. Seventy-five teams are kept busy the year round, which fact insures for us exceedingly bad roads some seven months in the year. This spring a new machine-shop has been erected here, to meet the demands of this growing industry. Many other buildings are going up, including stores, shops and dwellings, our people having fully their share. While there is nothing of the "boom" order, yet the growth is rapid and encouraging. Many of the farmers have leased their lands to oil companies at \$1 per acre each year, at the same time continuing to use the farms for agricultural purposes.

The State Industrial School for girls has recently opened with three ladies and one gentleman in charge—a superintendent, a cook, a seamstress and a gardener. A small farm is connected with the institution, thus furnishing many necessary articles of food.

Best of all, the Salem Seventh-day Baptist church has caught the inspiration, and plans are being laid for the erection of a new church building in the near future. This will be a source of great joy and spiritual strength, as the old church has become entirely insufficient for present demands. The College is having a prosperous term, with an increased attendance. The work of Miss Marvin, of Alfred, is highly spoken of by many.

The visit of Brother and Sister Booth was a great inspiration and a source of much information to the various audiences addressed. The presence of Brethren Saunders and Leath, in the interests of the Greenbrier, Middle Island and Black Lick churches, is very encouraging, not only to these little churches, but to the people of the Association, who for months have felt that something must be done to hold and, if possible, increase their numerical and spiritual strength. Bro. Saunders addressed our people last Sabbath, on the necessity of being filled with the Spirit, to prepare us for work at home or abroad. Bro. Leath attended our Sixth-day night prayer-meeting on his arrival from Arkansas.

Our Ladies' Society has recently prepared and forwarded a box of clothing, of some \$20 value, to Mrs. J. C. Wilson, of Attalla, Ala.

At the last business meeting, the church called out three brethren, M. V. Davis, S. F. Lowther and Wardner Davis, to serve as deacons. Ordination services will be held (D. V.) on Sabbath-day, June 17, 1899.

We are looking forward to the Association at Berea with great joy and expectation. The coming of our brethren from sister Associations is an inspiration and help, greatly appreciated by the brethren and sisters of West Virginia.

Yours for spiritual progress,

G. W. LEWIS.

OBERLIN, O.—I have read the able and timely article on "China and Africa," by Rev. A. E. Main, and wish to give it my hearty endorsement. May the blessing of God rest upon the S. E. I. A. H. H. H.

CHRIST AND THE SABBATH.

Rev. A. J. Behrends is writing a series of articles for *Christian Work*, under the head of "Half Hours with Jesus." In the issue for April 6 he discusses "what Jesus had to say about the Sabbath." As a whole it is an excellent presentation of the facts. Jesus observed the Sabbath, exalted the Sabbath, condemned false teaching concerning the Sabbath, and made it stronger an hundredfold by what he said and did. Much of the opposition to him came because of his treatment of the Sabbath. Here are some sentences from Dr. Behrends:

It is plain from this statement of the case that Jesus recognized the binding authority of the fourth commandment. He did not work upon the Sabbath. Luke tells us that when Jesus visited Nazareth for the first time after his baptism he went into the synagogue on the Sabbath-day, "as his custom was." That had been his habit, and he adhered to it. The Sabbath always found him in the synagogue.

How men can thus clearly understand what Christ said and did concerning the Sabbath, and then discard it all by throwing the Sabbath aside and putting something entirely new in its place, as though they were wiser than Christ, is more than we can understand.

THE path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—*John Ruskin*.

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 Humbly.....	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 IX.—CHRIST BEFORE PILATE.

For Sabbath-day, May 27, 1899.

LESSON TEXT.—John 18: 28-40.

GOLDEN TEXT.—I find no fault in him.—John 19: 4.

INTRODUCTION.

It was the policy of the Roman government to interfere as little as possible with the manners and customs of the nations whom they conquered. The Jews were left free, therefore, in great measure to govern themselves. Their courts had jurisdiction over all cases of crime or misdemeanor not affecting the Roman government. The highest court of the Jews, the Sanhedrin, could pronounce sentences, and by its own officers execute these sentences. There was, however, a restriction placed upon their power; they could no longer inflict the punishment of death, without the direct sanction of the Roman procurator.

Our lesson of this week presents to us the picture of the high dignitaries of the Jewish nation supplicating the representative of the Roman government to approve the unjust sentence of death which they had passed upon our Lord.

NOTES.

28. *Unto the hall of judgment.* That is, to the pretorium, or official palace of the Roman officer in charge of Jerusalem. This may have been the palace formerly occupied by king Herod; but was more likely a building in the tower of Antonia. *And it was early.* The Greek word is often used of the fourth watch of the night, from three to six o'clock. *Lest they should be defiled.* A Jew was made ceremonially unclean by entering the house of a heathen. *But that they might eat the passover.* Very many have assumed from this passage that John represents that the day is the fourteenth of Nisan instead of the fifteenth, thus contradicting the Synoptists. But it hardly seems possible that either John or the other Evangelists could have been mistaken as to the evening upon which the Last Supper was eaten. We must conclude, therefore, that the phrase "to eat the passover" means to celebrate the feast as in 2 Chron. 30: 22; or that they wish to avoid defilement in order to partake of the special sacrifices of the first day of the feast.

29. *Pilate then went out unto them.* He made a concession to their prejudice in regard to entering.

30. *If he were not a malefactor, etc.* They evidently intended to obtain a sentence of death upon Jesus without mentioning any charge against Jesus, simply by calling him a malefactor. Jesus had been condemned by the Sanhedrin on the charge of blasphemy; but that charge would of course have no particular weight with Pilate.

31. *Take ye him and judge him according to your law.* Pilate virtually says to the leaders of the Jews, if ye will make no valid charge against this man, I will pronounce no sentence of death at your suggestion. *It is not lawful for us to put any man to death.* See Introduction.

32. *That the saying of Jesus might be fulfilled, etc.* Compare John 12: 32. If the Sanhedrin had had the power of death, Jesus would have been stoned as a blasphemer, and thus have failed of the predicted crucifixion.

33. *Then Pilate . . . called Jesus, etc.* A private examination of the accused apart from the witnesses and the accusers is not uncommon in Oriental courts. *Art thou the king of the Jews?* That Pilate knew of this charge may be inferred from the fact that the cohort of Roman soldiers for the arrest had been obtained directly from him.

34. *Sayest thou this for thyself, etc.* Our Lord's question is not for information, but rather to bring to Pilate's attention the source from which the charge had come. For a man to be called king of the Jews by some

Roman officer would be a grave political charge; but to be called king by his own people, unaccompanied by hostile action toward the government, would be a matter of no significance to the authorities.

35. *Am I a Jew?* This question by its form in the original expects the answer, No. *What hast thou done?* Pilate realizes that there must be some other reason to account for the animosity of the Jews.

36. *My kingdom is not of this world.* Jesus shows, by means of an illustration, the fact of his servants not fighting for their king, that his kingdom is altogether of a different character from the political kingdoms of the world.

37. *Art thou a king then?* Pilate rightly infers that Jesus actually claims the title of king. *Thou sayest that I am a king.* An affirmative reply. The foundation principle of his kingdom is truth. He came for the sake of bringing truth to men. The members of his kingdom are those into whose lives the truth has entered, as the formative principle.

38. *Pilate saith unto him, What is truth?* Pilate's reason for asking this question is not certainly to be inferred. Perhaps he meant to say that truth is a very shadowy material upon which to found a kingdom. He evidently concluded that Jesus was a harmless enthusiast, and with this conclusion in mind went out to try to effect his release. At this point it is probable that Pilate attempted to rid himself of responsibility in the case by sending Jesus to Herod.

39. *But ye have a custom that I should release unto you one at the passover.* We are not informed as to the origin of this custom. Pilate endeavors to make use of it, as a means of ridding himself of the troublesome question as to whether he should condemn or release Jesus. He probably thought that Jesus was very popular with the people and that they would eagerly ask for him. The members of the Sanhedrin were on hand to stir up the crowd, and get them to call for a noted leader of insurrection, named Barrabas. From some of the accounts we infer that the people spoke first concerning the release of a prisoner, but it is not a matter of great importance.

THE CHILDREN OF PUERTO RICO.

Children are an ever-present and abundant factor in the domestic economy of the peasant's life. It is called domestic economy, since it costs nothing to supply the air of day for the lungs of these little waifs; it costs nothing for their clothes, for they run about in the sunshine and the rain just as God made them, and sleep in odd corners without cover, for the first half-dozen years of their baby lives, and when older a single discarded tattered garment adds to their natural grace the shield of decency. So they live, without expense, and with little tenderness bestowed on them in the shape of material comforts, though the mother's kiss is often given and the father pats the little head. They soon toddle, at the command of the mother, to do small errands, to help weed the garden, to bring in the handful of wood for the fire, to dig the tubers for a meagre meal, and, lastly, to hold up their tiny hands and with pleading eyes gain a copper from the passer-by on the road-side. They are a good investment to the family; the majority of them die at an early age, and it costs but a few strained hours to the mother's heart, a bit of cloth for a shroud, and the energy needed to carry the tiny form to the potter's field. Offsetting this is the usefulness of those who, by the laws of survival of the fittest, pull through with sturdy forms, to pick berries, work in the cane and tobacco fields, and add to the common fund until, at a varying age, they rebel against the paternal banker, and live for themselves in poverty and in bondage to the landed kings, just as the generations who came before them.—*Harper's Weekly.*

MEN do not object to a battle if they are confident that they will have victory; and, thank God, every one of us may have the victory if we will.—*D. L. Moody.*

Popular Science.

BY H. H. BAKER.

A Wonder of Wonders Approaching.

A wonderful phenomenon is looming in the East; the most remarkable feat ever attempted by scientists in this world is to take place this coming autumn.

It is well known that for several years past the holding of a certain cup, not so much for its value as its possession, has created a world-wide sensation. It has caused men of ample means on two continents to spend money freely; the one striving to outsail the other in a comparatively short race upon the ocean's border, and to develop the greatest skill in designing, constructing and sailing, under certain rules and regulations, a vessel called a "Yacht." It has been agreed that the victor shall have and hold the afore-said cup called the "America's Cup," until challenged by another gentleman of another country, when, on trial, if greater skill is shown the cup is to be given to the last victor, and held for another challenge. This struggle has already taken place more than once, and it is to be made again on our coast this present season. This will of course engage the attention of intelligent people throughout the civilized world. Right in the midst of this great excitement, as to who may secure the cup, will take place the most remarkable feat, or rather the greatest scientific effort, ever yet undertaken; which is to telegraph across the Atlantic Ocean the movements of these Yachts during their race, using the atmosphere as a conductor. It is to be a wireless telegraphing nearly half the world over, and, if half the world can be circumvented at this time, we think that before the next race for the cup can take place the other half can be added, and the lightning sent bearing the news in every direction.

This matchless undertaking is announced by the Secretary of the "Wireless Telegraph Company," of London. Under the Marconi system they will attempt the transmission of messages from this side to some point on the coast of Ireland near Waterville. A station is to be established at Sandy Hook, and other stations along the coast where the race is to take place.

It is only to be mentioned that Sir Thomas Lipton has taken a hand in giving direction; this inspires us not only with enthusiasm, but a pretty firm belief that it will prove eminently successful.

Protection Against Fire.

Where houses which are made and enclosed with wood, or other buildings stand contiguous to each other, as many do in our cities, when one is on fire the other is seriously endangered, if not certain to be destroyed, for the want of proper means to use at the moment.

A cheap and effectual way for protecting a building thus situated, is to place under the cornice an iron pipe, from two to four inches in diameter, according to the length required to compass the building. On this pipe at a distance apart of about two feet, insert a small sheet sprayer on the under side, and at about every four feet a smaller sprayer on the upper side, so arranged as to completely spray the cornice and other woodwork. The form of the sprayer on the underside should be somewhat like that of a gas-burner, having its orifice shaped so as to

throw the water in sheets, each spray meeting the other and forming a connected sheet of falling water surrounding the whole building.

At some central point where most convenient to attach to the water main, or by hose from an engine or pump, there should ascend two pipes connecting with the surrounding pipe, the one sending the water to the right and the other to the left, until they meet at a division in the pipe. This will allow the part exposed to be protected, while the other may not be required to be used.

This curtain of water may be arranged on a two story building to fall at a distance from the side of the house, and thus protect the paint from blistering. With careful internal arrangement against fire and with the above one can feel like rejecting the high prices charged for insurance, and take the risk upon themselves. This protection from external danger we think would prove most effectual.

DEATHS.

OBITUARY notices are inserted free of charge, but space will be restricted to twenty lines.

BURDICK.—Wm. D. Burdick was born in the town of Hartsville, N. Y., 1836, and died in Bradford, Pa., April 23, 1899.

He was one of the oldest "glycerine shooters" in the oil country, but was finally killed by an explosion. Just how it happened will never be known. Funeral at the Second Alfred Church. Services conducted by Elder H. P. Burdick and pastor Peterson. Interment at Alfred.

H. P. B.

RANDOLPH.—Daniel A. F. Randolph, son of the late Barzilla J. and Mary R. Randolph, born August 8, 1858, died, of consumption, and after long illness and suffering, in Plainfield, N. J., May 7, 1899.

He leaves a lonely wife, a young son and daughter, three sisters, and many friends. He died in the membership of the Plainfield church, in the loving fellowship of his brethren, and in the faith of Jesus. His last spoken word was "paradise!" Almost his last act was to smile, with unusual tenderness, upon his weeping boy, as if to say, do not cry, all is well.

A. E. M.

POWERS.—Julia Maria Rogers Powers, daughter of David P. and Mary Ann Rogers, was born at Waterford, Conn., Oct. 4, 1834, and died May 3, 1899.

In childhood she professed faith in Christ, and was baptized and joined the Waterford Seventh-day Baptist church, of which she remained a faithful and devoted member until death called her to the heavenly home. Feb. 2, 1863, she was married to Geo. H. Powers, with whom she enjoyed a happy married life of 36 years. First of all a Christian, she was a leader and enthusiastic worker in missionary, philanthropic and educational work. For two years her health has been declining and she passed sweetly away to the heavenly rest. Her husband and an adopted daughter, Louise R. Powers, survive her. Her funeral occurred at her late residence at New London, Conn., and her remains were laid in the beautiful cemetery in the suburbs of the city.

B. C. D.

PECKHAM.—In Charlestown, near Niantic, R. I., at the residence of his son, Elisha, April 7, 1899, Elisha Stillman Peckham, aged 86 years and 10 months.

He was born in Charlestown, near the place where he died, and had lived there most of his life. "Uncle Elisha," as he was familiarly known, was not a professor of religion, but he was kind-hearted and helpful to the needy. He served his town acceptably in its many appointments to office from that of School Committee to State Senator. He leaves three children. Funeral services were held by the writer at his late residence, and he was laid away in the silent resting place of the dead in the First Hopkinton cemetery.

H. S.

Literary Notes.

IS THE day coming when we shall cook our own food at our own tables; when all we shall have to do is to attach a wire to the electric fixture overhead, and on a neat slab, heated by electricity, cook eggs, steaks, and cakes, exactly to suit our own tastes, to say nothing of the enjoyment of having everything fresh and steaming hot? Miss Anna Leach's article in the *May Cosmopolitan*, on "Science in the Model Kitchen," is interesting to housekeepers from a hundred points of view, as well as in its suggestion of the electric cooking of the future. Photographs of the present-day development in electric cooking are given with the article, besides the interiors of the kitchens of many noted houses.

A SPRING SONG.

BY MRS. H. L. HULETT.

Now is nature most beguiling,
Fair is she, so sweet and smiling,
Coaxing me in manner gay—
All my hours to, while away
In her presence, this spring day.

How can I resist her pleading?
I will follow at her leading,
Nothing caring, nothing heeding
While upon her beauty feeding.

As we walk through shady dells,
Quietly to me she tells
Of the planting and the sowing,
Of the constant, patient growing.

Of the bud—then its perfection,
And the spring-time resurrection,
These the secrets me she tells
As we walk through quiet dells.

At the call of fair young spring
All the feathered songsters sing
Songs of praise to heaven upraising,
God's great goodness sweetly praising.

And the brook that long hath been
Bound by icy fetters grim,
Faster flows with rippling laughter,
Dimpling, dancing through the pasture.

Wheresoe'er her feet have passed,
Fresh and green upsprings the grass
Decked with myriad dots of gold,
Dandelions, bright and bold.

Now she stoops and softly kisses,
Crocus, violet and narcissus,
Till for joy at her caresses
They all don their gayest dresses.

Thus while wandering hand in hand
O'er the beauteous flower-strewn land;
Loth am I from her to sever,
Idly wish I, life were ever
Just one long spring day.

SUNDAY LAW IN MICHIGAN.

The character of the bills introduced in the various legislatures during the past winter indicates how entirely the religious idea is being eliminated from Sunday laws. We have noted this in regard to other legislatures, in former issues of the RECORDER. In the state of Michigan a bill is pending, prohibiting shows and amusements in general, "the same being for profit, on the first day of the week, commonly called Sunday." The bill includes horse-racing, base-ball playing, operas, negro minstrels, dancing, wrestling, boxing, etc. Persons aiding in such performances by leasing grounds or buildings are made amenable under this proposed law. All violations are to be treated as "misdemeanors," with a fine of not less than twenty-five dollars nor more than a hundred, and imprisonment for not more than sixty days.

Special Notices.

North-Western Tract Depository.

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

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 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 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.

GEO. B. SHAW, *Pastor*,
461 West 155th Street.

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. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, *Church Clerk*.

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.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Major T. W. Richardson, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Dodge Centre, beginning Sixth-day before the first Sabbath in June, at 2 o'clock, P. M. The Iowa delegate was appointed to preach the introductory sermon; Rev. Wm. Ernst, alternate. Mrs. E. S. Ellis, of Dodge Centre, Mr. Henry Ernst, of Alden, and Prof. Merton Burdick, of New Auburn, were appointed to present essays.

As June 4 is the fortieth anniversary of the church of Dodge Centre, they have decided to celebrate that event in connection with the Semi-Annual Meeting.

R. H. BABCOCK, *Cor. Sec.*

THE Ministerial Conference of the Chicago and Southern Wisconsin Seventh-day Baptist churches will convene at Walworth on Sixth-day, May 26, 1899, at 10.30 A. M.

The following program has been arranged:

1. In what sense was Jesus tempted by the devil in the wilderness? S. L. Maxson.

2. How may the interest in our Bible-school work be increased? W. B. West.

3. How can the average pastor, with limited means, keep abreast of the times and meet the demands that are upon him as a teacher and leader of the people? L. A. Platts.

4. What is the Bible doctrine of dietetics? W. D. Tickner.

5. What does the Bible teach concerning the soon "second coming of Christ?" O. P. Freeborn.

6. What improvement, if any, can we as churches, make in our present method of work and worship? G. W. Burdick.

S. H. BABCOCK, *Sec.*

PROGRAM for South-Eastern Association, at Berea, W. Va., May 18-21, 1899:

10.00. Devotional.

10.15. Words of welcome. Elsworth Randolph.

10.25. Address by the Moderator.

10.40. Introductory sermon. R. G. Davis. Alternate, M. E. Martin.

11.40. Report of Executive Committee. Communications from churches.

AFTERNOON.

2.00. Communications from sister Associations. Report of delegate to the Associations. Appointment of standing committees.

3.00. Sabbath-school Hour, conducted by Geo. W. Lewis.

NIGHT.

7.45. Praise service.

8.00. Sermon. D. W. Leath.

SIXTH-DAY MORNING.

9.45. Praise service.

10.00. Sermon. H. D. Clarke.

11.00. Missionary Hour. O. U. Whitford.

AFTERNOON.

2.00. Report of committees.

2.30. Essay, Candace Lowther. Essay, Luther Brissey. Sermon, Clayton A. Burdick, delegate from Central Association.

NIGHT.

7.45. Prayer and conference meeting, led by E. B. Saunders.

SABBATH MORNING.

10.00. Sabbath-school, conducted by the Berea Sabbath-school Superintendent.

11.00. Sermon. Stephen Burdick, delegate from Western Association.

AFTERNOON.

2.00. Woman's Hour, conducted by Marcella Stillman.

3.00. Tract Society Hour, by A. H. Lewis.

NIGHT.

7.45. Praise service. Essay, by Arthur Bond. Essay, by Miss Ina Hevener. Sermon, George Seeley, delegate from Eastern Association.

FIRST-DAY MORNING.

9.00. Miscellaneous Business. Reports.

10.00. Education Hour. T. L. Gardiner.

11.00. Sermon. A. H. Lewis.

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AFTERNOON.
 2.00. Sermon. O. U. Whitford.
 3.00. Young People's Hour, E. B. Saunders. Unfinished business. Adjournment.
 XENIA BOND, Sec. A. J. C. BOND, Moderator.

Teams will meet delegates at Pensboro, on B. & O. R. R., on Wednesday, May 17, at one o'clock P. M. On other days, delegates will take narrow gauge railroad from Pensboro to Harrisville, and thence to Berea with the mail carrier.

All delegates will please send their names and time of arrival to G. W. Brissey, Berea. W. Va. COM.

PROGRAM for Seventh-day Baptist Eastern Association, Plainfield, N. J., May 25-28, 1899.

FIFTH-DAY--MORNING.
 10.30. Devotional service, Rev. L. E. Livermore.
 10.45. Address of welcome, by President H. M. Maxson.
 11.00. Introductory sermon, Rev. M. Sindall.
 11.30. Announcement of standing committees.

AFTERNOON.
 2.00. Devotional service, Mrs. T. H. Tomlinson.
 2.15. Communications from sister Associations, Reports of delegates, Executive Committee and Treasurer.
 3.15. Sermon, Rev. H. D. Clarke, from North-Western Association.
 3.45. Business.

EVENING.
 7.30. Praise service, Arthur L. Titworth.
 8.00. Address, Rev. S. H. Davis.

SIXTH-DAY--MORNING.
 10.00. Business.
 10.15. Devotional service, Rev. Arthur E. Main.
 10.30. Sabbath-school hour, Rev. I. L. Cottrell.
 11.00. Education hour, Rev. Boothe C. Davis.

AFTERNOON.
 2.00. Devotional service, Rev. O. D. Sherman.
 2.15. Missionary hour, Rev. O. U. Whitford.
 3.30. Sermon, Rev. W. D. Burdick, from Western Association.

EVENING.
 7.30. Praise service, Rev. M. Sindall.
 7.45. Prayer and conference meeting, Rev. A. J. Potter.

SABBATH-DAY--MORNING.
 10.30. Sermon, Rev. B. C. Davis.

AFTERNOON.
 3.00. Bible-school, David E. Titworth.
 4.00. Y. P. S. C. E., Miss May Dixon.

EVENING.
 7.30. Young People's hour.
 8.15. Views of Industrial Mission Life—stereopticon.

FIRST-DAY--MORNING.
 9.30. Business.
 9.45. Devotional service, Rev. Geo. Seeley.
 10.00. Woman's Board hour, Mrs. Anna Randolph.
 10.45. Sermon, Rev. Theo. L. Gardiner, from South-Eastern Association.

AFTERNOON.
 2.00. Devotional service, Rev. N. M. Mills.
 2.15. Layman's Hour.
 3.15. Tract Society hour, Rev. A. H. Lewis.
 4.00. Business.

EVENING.
 7.30. Song service, David E. Titworth.
 8.00. Sermon, Rev. Clayton A. Burdick, from Central Association.
 8.30. Prayer and conference meeting, Rev. I. L. Cottrell.
 HENRY M. MAXSON, Pres.
 ARTHUR J. SPICER, Sec.

PROGRAM of the exercises of the Central Association, to be held at Leonardsville, N. Y., June 1-4, 1899.

FIFTH-DAY--MORNING.
 10.30. Call to order by the Moderator, or in his absence by the one who shall preach the Annual Sermon. A short service of song, conducted by the chorister of the First Seventh-day Baptist church of Brookfield, A. Whitford. Words of welcome by the pastor of this church.

10.45. Sermon by the Rev. L. M. Cottrell, of De-Ruyter.
 11.20. Report of Program Committee.
 11.25. Communications from churches. Announcements.

AFTERNOON.
 2.00. Song, led by chorister. Prayer. Communications from corresponding bodies.
 2.35. Appointment of standing committees.
 2.45. Annual Reports of Corresponding Secretary, Treasurer, and Delegates, followed by 15 minutes of devotional exercises, led by Rev. C. A. Burdick.
 3.40. Essay. Theme, "Prayer," E. S. Maxson, Syracuse.

EVENING.
 7.30. Praise service. Prayer and sermon by delegate from North-Western Association, H. D. Clarke.

SIXTH-DAY--MORNING.
 9.00. Songs. Prayer, A. Whitford.
 9.15. Report of Standing Committees. Discussion of the same, followed by 15 minutes' devotional, B. F. Rogers.
 11.15. Sermon, by delegate from the South-Eastern Association, Rev. T. L. Gardiner.

AFTERNOON.
 2.00. Song. Prayer, G. A. Whitford.
 2.15. Missionary Hour, by Rev. O. U. Whitford, representative of Missionary Society.
 3.15. Sermon, by O. U. Whitford.

EVENING.
 7.30. Praise Service under the direction of chorister Whitford.
 7.45. Prayer and Conference, led by Rev. A. B. Prentice.

SABBATH-DAY--MORNING.
 10.30. Praise Service, by A. Whitford.
 11.00. Sermon, by Rev. A. H. Lewis, followed by joint collection for Tract and Missionary Societies.

AFTERNOON.
 2.00. Sabbath-school, conducted by Superintendent of the Sabbath-school of the First Seventh-day Baptist church of Brookfield, Alfred Stillman.
 3.00. Sermon, by delegate of the Eastern Association, Rev. G. B. Shaw.

EVENING.
 7.30. Praise Service, by Rev. J. G. Burdick.
 8.00. Young People's Hour, conducted by G. W. Davis, of Adams.

FIRST-DAY--MORNING.
 9.00. Song. Prayer, by the Moderator.
 9.15. Unfinished Business.
 10.00. Tract Society Hour, A. H. Lewis, representative of Tract Society.

11.00. Sermon, by delegate from the Western Association, Rev. Stephen Burdick.

AFTERNOON.
 2.00. Unfinished Business, followed by 15 minutes' devotional, by the Moderator.
 3.00. Woman's Hour, led by Mrs. T. R. Williams.

EVENING.
 7.30. Praise and prayer, led by Rev. L. R. Swinney.
 7.45. Sermon, by B. C. Davis; alternate, Rev. T. L. Gardiner; theme "Education," followed by closing conference by Moderator.

This program shall be subject to such changes as circumstances require.

PROGRAM COMMITTEE.

THE ARBUTUS.

BY EMMA K. CARTWRIGHT.

A gently sloping hillside,
 Fair-lying to the sun,
 All free from lurking shadows
 Until the day is done.

'Twas there 'mid tangled mosses,
 Close by the fairy ring,
 I grew to what you see me—
 The sweetest flower of spring.

I basked in golden sunshine,
 I sipped the early dew,
 And formed the dainty petals
 That now delight your view.

I lay 'neath leaves and mosses,
 In snowy white arrayed;
 They parted, and Morn kissed me;
 I blushed, and then it stayed.

I drank deep of the nectar
 That earth and air had wrought—
 The breath of piney woodlands,
 The scents the breezes brought.

I mingled and transmuted
 From dross to purest gold—
 To friendship's fragrant incense,
 Breathed from the bloom you hold.

RICHBURG, N. Y., May 7, 1899.

A FREEWILL BAPTIST BOOMERANG.

The *Morning Star* of Boston, of May 4, devotes a column to the Sunday bicycling question. In connection with it the *Star* says some things which rebound upon its own head like an Australian boomerang; for example, as to whether Sunday bicycling is permissible or not, we have the following:

Fortunately the answer, the true answer, does not in the least degree depend upon what any man or woman chooses to think. Whether or not it is wrong to murder, to lie, to covet, to steal, to blaspheme, to be unclean, etc., does not depend upon what we think, but upon what God's Word declares. Whether it is right to bicycle for pleasure on the Lord's-day depends no more upon human opinion than do the acts just mentioned.

Answering the question as to whether one may ride the wheel for pleasure, the *Star* says:

To this question there can be given but one answer, it never is and never can be right to break the command of God. God forbids the taking of one's pleasure on the Lord's-day just as much as he forbids ordinary labor. Modern liberalism, whether in the Free Baptist denomination or in any other, cannot make right what God has made wrong. The examples of professed Christians, even though their piety seems to be of the highest and holiest type, is not worth a moment's consideration. Nothing has thus far been gained to the spiritual life of the individual, the nation, the church, by modern whittling away the command of God. The reason men and women do not think it wrong to ride their wheels for pleasure (no matter what the excuse offered) is because they wish to do it, and their desire has, though unconsciously, blinded their judgment, throwing a "veil over their faces" that they might not know the truth.

We only stop to apply the above to the question of Sunday-keeping as a whole. The *Morning Star* refuses to keep the Sabbath according to God's directions, because for some reason it prefers to keep Sunday, and the condemnation which the *Star* visits upon those who ride bicycles for pleasure, "because they wish to," rolls back upon itself whenever the larger question of discarding the Sabbath and putting Sunday in its place is considered.

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THE SABBATH RECORDER of March 27th.

FATHER AT PLAY.

Such fun as we had one rainy day, When father was home and helped us play!

We made a ship and hoisted sail, And crossed the sea in a fearful gale—

But we hadn't sailed into London town, When captain and crew and vessel went down.

Down, down in a jolly wreck, With the captain rolling under the deck.

But he broke out again with a lion's roar,

And we on two legs, he on four,

Ran out of the parlor and up the stair, And frightened mamma and the baby there.

So mamma said she'd be policeman now, And tried to 'rest us. She didn't know how!

Then the lion laughed and forgot to roar, Till we chased him out of the nursery door;

And then he turned to a pony gay, And carried us all on his back away.

Whippity, lickity, hickity ho! If we hadn't fun, then I don't know!

Till we tumbled off as he cantered on, Never stopping to see if his load was gone.

And I couldn't tell any more than he Which was Charlie and which was me,

Or which was Towzer for all in a mix You'd think three people had turned to six.

Till Towzer's tail was caught in the door;

He wouldn't hurrah with us any more.

And mamma came out the rumpus to quiet, And told us a story to break up the riot.

—Selected.

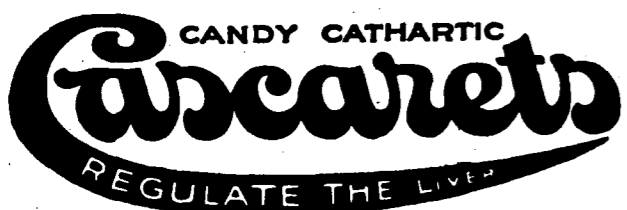
THE TRUE WIFE.

A blessed thing to have is one human soul whom we can trust utterly, who knows the best and worst in us, and who loves us in spite of all our faults; who will speak the honest truth to us while the world flatters us and laughs at us behind our backs; who will give us council and reproof in the days of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battles as we can.—Charles Kingsley.

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PRAY modestly as to the things of this life; earnestly for what may be the helps to your salvation; intensely for salvation itself that you may ever behold God, love God. Practice in life whatever you pray for and God will give it you more abundantly.—E. B. Pusey.

THE presence of God calms the soul.—Fenelon.



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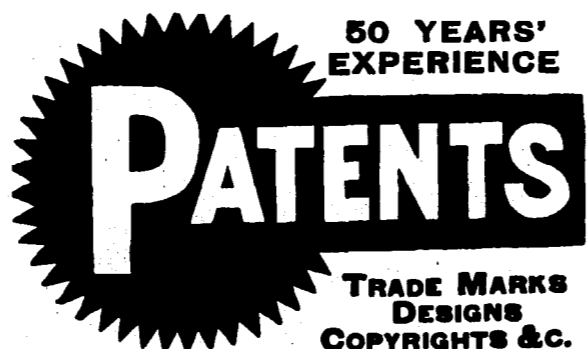
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