

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

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

VOLUME 55. No. 24.

JUNE 12, 1899.

WHOLE No. 2833.

CONTENTS.

EDITORIALS.	
Paragraphs.....	370
The Central Association.....	370, 371
News of the Week.....	372
Protestantism Threatened by Weak Evan- gelism.....	372
Sunday in the Book of Acts.....	372, 373
Beware.....	373
Tract Society—Receipts.....	373
CONTRIBUTED EDITORIALS.	
The Incoming Tide at Alfred.....	373
“Grace, Grit, and Common-sense”.....	373
Better than No-to-Bac.....	373
MISSIONS.	
Paragraphs.....	374
George Muller.....	374, 375
Treasurer’s Report.....	375
Why Protestants Cannot Arrest the Decay of Sunday.....	375
WOMAN’S WORK.	
Echoes from the Eastern Association.....	376
A Paper.....	376, 377
Presbyterians on the Loss of Sunday.....	377
Half-Truths are Close to Falshoods.....	377
YOUNG PEOPLE’S WORK.	
Paragraphs.....	378
Our Mirror.—President’s Letter.....	379
National Sunday Laws.....	379
CHILDREN’S PAGE.	
Uncle Tom and the Torpedo.....	379
Prayer.....	380, 381
Letters to Young Preachers and their Hearers— No. 34.....	381
Decay of Religion in New England.....	381
SABBATH-SCHOOL.	
Lesson for Sabbath-day, June 24, 1899.— Review.....	382
Destruction of Regard for Sunday by Popular Leaders.....	382
OUR READING ROOM.	
Paragraphs.....	382
POPULAR SCIENCE.	
A Bicycle Fire-Engine.....	383
MARRIAGES.....	383
DEATHS.....	383
SPECIAL NOTICES.....	383

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. 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.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

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.

IN Waterville, Me., according to the *Kennebec Journal*, a Sunday law crusade has been started. This includes all places of business excepting cigar stands, candy stores and drug stores, for an hour in the forenoon. The Mayor promises that this crusade shall be pushed while he is in office, that is, until next March. How far this promise will be carried out remains to be seen.

ONE of our secular exchanges, commenting upon the demands of Christian people that some form of respect for Sunday be enforced, declares that the best way to prevent worse desecration of Sunday is to refrain from making exaggerated demands in regard to it. It expresses the opinion that "rowdy recreations" may be overcome; "all other forms of recreation" will go forward on Sunday.

NEW BRUNSWICK, Canada, is somewhat interested in the proposition of a better Sunday law, to prevent the profanation of the Lord's-day. One hundred dollars fine is proposed for any person or corporation engaging in business, or allowing their employees so to do. For the lesser crimes, playing ball and running races, a fine of \$20 is provided. From any high standpoint of religion or jurisprudence such legislation is childish, and is as inefficient in fact as it is intolerant in principle.

IN common with all other religious bodies, the Episcopalians of the diocese of Pittsburg have lately been told by Bishop Whitehead that disregard for Sunday is one of the flagrant evils of the present time. In an address made by the Bishop on the 16th of May, we find the following:

There are many subjects upon which I am tempted to speak, in which we all must be deeply interested as citizens, as Christian men, as churchmen. But they lie mainly outside our own diocese save one, and that is the obtrusive subject of the increasing desecration of the Lord's-day by our own people as well as by the world's people.

When Episcopalians, who have never been known as "Sabbatarians," in the ordinary sense of that term, come to feel that disregard for Sunday has poisoned the ranks of the church, the case must indeed be serious.

IN January last, A. J. Waters, of Gainesville, Ga., was indicted for pursuing ordinary business on Sunday. On the 16th of May, in the County Court, he was convicted under penalty of \$20 and costs—the total sum being \$65—or six months in the chain gang. The case has been appealed to the Supreme Court of the state. The *Gainesville Eagle*, of May 18, writes a vigorous protest against the treatment this man has received. The *Eagle* says that the arrest and punishment is a case of "religious persecution, pure and simple." Evidence was given, showing that the man through whom the indictment was secured was actuated by the lowest motives, and that in his own work, as boss of a railroad gang—being at the same time sort of a preacher—he has often pursued regular business in a far more objectionable way than was done by Mr. Waters. So far as we know, whether among Seventh-day Adventists, Seventh-day Baptists or Jews, every case of arrest or con-

viction under existing Sunday laws is the outcome of personal hatred, or bigotry, or un-Christian intolerance. Every such case is a shame to Christianity and a disgrace to the government under which it is possible.

JONAH tried to evade duty and got into trouble. He foolishly thought that he could "run away from the presence of the Lord." He went on board and paid his fare, thinking the matter was settled, for the present, at least. Like all similar efforts, he found that his troubles had only begun. The question to be settled by Christians to-day is not what sort of a fish swallowed Jonah, or whether the story is actual history, or didactic parable. The important thing to be remembered is that when God indicates a line of duty for any man, he had better follow that line. Our Christian brethren who have failed to follow the line which God indicates in the line of Sabbath-keeping have already found it a very expensive matter. It would be far wiser, even now, to give up going to Tarshish, and return to the simple way of obedience laid down in the law of God.

It is said that two painters in the city of Utica, N. Y., who were working lately in the interior of a building on Sunday, were notified by the police that they must discontinue their labors. At the same time a public game of ball was going forward in the park. This failed to disturb any one, and so was played through with all its accompanying noise and revelry without interference on the part of the police. To those not initiated into the mysteries of the religion of police regulations, there is some difficulty in understanding how two men, painting on the inside of a closed room, could endanger the peace and happiness of the city of Utica on Sunday, when it was neither endangered nor disturbed by the noise and wickedness usually associated with public games of ball out of doors. It is sometimes said that the mysteries connected with great theological questions are past finding out; but in this case as great a mystery is somewhere hidden away in the civil-religious-police-theology of the city of Utica.

THE Retail Grocers' Association, of Columbus, Ohio, has undertaken to enforce Sunday closing of grocery stores. It is admitted that this end is sought so that those who desire to be religious can do so, without losing money. This frank admission represents a fact which usually underlies all similar movements. It is illustrated in the effort to secure a new Sunday law in Rhode Island, of which we have already spoken. In Columbus the City Judge has declared that in the case of arrests made on Sunday the criminal shall be detained in the city prison until the following day. This ruling is so opposed to the general practice in similar cases that its injustice is apparent. But the selfishness on the part of Christian people who seek the aid of civil law to close other places of business than their own, in order that they may close without losing money, is unworthy of Christians. The man who has any definite conscience toward God will keep Sunday, or any other day, without regard to his loss in the matter of business.

THE *Times*, Washington, D. C., has a sharp editorial on the question of Sunday, as it appeared in the Presbyterian General Assembly, and as it appears also in the "spasm of vir-

ture" indicated by the efforts to close saloons in New York. It shows that, so far as New York is concerned, the matter has more politics than piety in it, and that the Presbyterian church is complaining of the inevitable when it mourns over the loss of regard for Sunday. Among other things the *Times* says: "The revolt against the old idea is sweeping, and while the church may be logical in its opinion, it is nevertheless butting its head against the trend of public opinion the country over. Even in New England, which is the greatest stickler for Sabbatarian-observance, the trend is in the same direction." The leading secular papers throughout the country do not treat the question, as it has appeared in the Presbyterian Assembly, frivolously, but they generally insist with candor and earnestness that the onward tide of disregard for Sunday has reached a point where the revolution in public opinion is already practically complete.

DURING the month of May, as a result of the agitation concerning municipal corporations in New York, the form of "Sunday closing" of saloons in certain quarters was renewed. This effort proved to be as thoroughly hypocritical as similar efforts on the part of politicians have been. It was Sunday closing in name only. It will be a long time before a "Tammany government" becomes an agency for actual closing of saloons on Sunday or at any other time. A similar movement appeared in the city of Atlanta, Ga., during the month of May. All such movements, both because of their local nature and because they seldom pass beyond the point of a momentary and ineffective spasm, are of no value in the actual work of restoring Sunday, much less of securing Sabbath Reform. Meanwhile, the summer season opens with increasing disregard for Sunday by the great army of pleasure-seekers, and the millions of those who give Sunday to business. Every day demonstrates the truth that there is not and will not be any regard for Sunday, nor for any day, unless it is based on religious truth and conscience toward the divine law.

THE CENTRAL ASSOCIATION.

The 64th Annual Session of the Seventh-day Baptist Central Association was held with the church at Leonardsville, N. Y., June 1-4, 1899. In the absence from the Association of the Moderator, O. S. Rogers, Dr. E. S. Maxson, of Syracuse, was elected Moderator. Miss Adelaide Clark was Recording Secretary, and Prof. J. B. Swinney assistant. After a fitting address of welcome by Rev. H. B. Lewis, pastor of the church at Leonardsville, the Introductory sermon was preached by Rev. L. M. Cottrell, of De-Ruyter, from Eph. 4:12. Theme, "The work of the Ministry." This Association of 1,236 members is organized to teach men the love of Jesus Christ, and obedience to all the commands of God, and especially the fourth, which so many men disregard. The ministers of Christ must lead in this work. Both men and women may enter the ministry. Ministers must preach the Word, and, by personal experience, must know the riches of Scriptural life in Christ. Blind men cannot lead. Ministers must be leaders, shepherds, evangelists. They are the enemies of all sin and evil, the friends and advocates of all righteousness. Their chief theme must be Christ; cru-

cified, risen, exalted; the present Guide and Comforter of the church. Theirs is the blessed "ministry of reconciliation." May the great Head of the Church aid the ministers of this Association in their arduous and glorious work of building up the churches, proclaiming Sabbath truth, and leading sinners to Christ.

The remainder of the morning session was occupied with business, including reports from the churches, all of which were represented in these communications. In the afternoon corresponding bodies were reported by letter and delegates. Rev. H. D. Clarke appeared for the North-Western and South-Western Associations.— President T. L. Gardiner, for the South-Eastern, Rev. W. D. Burdick, for the Western, and Rev. Geo. Shaw, for the Eastern. Secretaries Whitford and Lewis and Pres. Davis were included in the welcome accorded to delegates.

After this order an essay on prayer was presented by the moderator, who was appointed essayist last year. As he presented no opening address, being called to the chair unexpectedly, we have secured the essay for publication, and it appears on another page.

EVENING SESSION.

The devotional services were conducted by Rev. Geo. B. Shaw, and the sermon was preached by Rev. H. D. Clarke, delegate from the North-West. Text, Matt. 3:10. Theme, "The Reform Axe." A brief outline of the sermon appeared in the RECORDER of last week. It commanded close attention. If any one failed to agree with Mr. Clarke in all the applications he made, no one could fail to see the honesty, earnestness and high purpose of the speaker in delivering his message, that Seventh-day Baptists ought to lead in all reforms, and to live in accord with the highest standards of righteousness and consistency goes without saying. The highest ideals are none too high for our people at this time.

Reports of committees followed. After these came a prayer service, led by H. B. Lewis. The report of the Obituary Committee showed but one death among the official members of the Association, Rev. J. E. N. Backus, of Lincklaen. A number of brethren added words of appreciation of Bro. Backus and his work.

A sermon by President Gardiner came next in order, Text, Gal. 4:18. "It is good to be zealously affected in a good thing." Theme, "West Virginia and its relation to the denomination." Our fathers carried the Gospel of Christ to West Virginia nearly a century since. Churches and Christian communities sprang up; and as the highest result, Salem College has crowned the mission work of these early years. This school, founded in faith and baptized with the spirit of love for the young people who throng in West Virginia, has come to the front with great rapidity. The results for good are beyond measure. It is a power in spiritual life, a blessing to the educational work of the state and an honor to our people. Sympathy and money from the North and East have made this good work possible, and it is paying rich dividends along all lines of good works.

Besides a few items of business, the afternoon was devoted to the Missionary Society's hour, and a sermon by Secretary Whitford, A. H. Lewis speaking upon the "Afri-

can Field." An account of this hour, and the salient points of the sermon, which was vigorous with denominationalism, will be found on the Missionary page.

The prayer meeting on Sixth-day evening was led by A. B. Prentice. The attendance was large, the tone of the meeting was high, and the spiritual uplift was strong and comforting.

The Men's Meeting, which has been held on Sabbaths for the last four years, was held at 9. A. M., led by Abert Whitford, of Leonardsville. "Work" was the theme, and the meeting justified the longing of many hearts for the baptism of the Spirit, as a preparation for the Sabbath service.

On Sabbath morning, after praise service, A. H. Lewis preached from John 10:10. Theme, "Richer spiritual life the great need in our denominational work." The sermon aimed to lead toward higher life, and the Baptism of the Holy Spirit. Four characteristics of this divine life were noted: it brings the sense of personal responsibility; the spirit of work; unflinching hopefulness, and abundance in good works. Such life rises above creeds and creates its own methods.

In the afternoon the church was crowded at the Sabbath-school service, which was conducted by A. T. Stillman, superintendent of the school at Leonardsville. The lesson, John 10:17-30, was taught under the following divisions:

1. "The Crucifixion accomplished," by T. L. Gardiner. Jerusalem was crowded; Christ was condemned unjustly, and sent to execution with cruelty; fainting under his load, Simon was forced to aid him. In his death thus surrounded by ignominy, the greatest event in history was consummated.

2. "Scenes at the Cross" were portrayed by L. R. Swinney. The cruelty of the execution, the repentance of the thief, the weeping mother, the loving disciple to whom Christ commended her, were set forth. Lessons, never be silent when Christ is assailed, nor remain unmoved when he is wronged.

3. "Final Events." These were considered by Clayton A. Burdick. Christ's death was the central event in the world's history. "It is finished," marked the end of sacrificial love, in the earth life of Christ. Our part is not done until we accept this love of God in Christ. Such a death was an actual triumph, although it seems a failure to the unobservant. We must not measure as the world does.

4. "The Application." This was made by A. B. Prentice. Christ could have smitten his enemies and saved himself. He chose to sacrifice himself for us through love. His work and death condemn all sin. Trust in him, and work until he calls you home.

The Sabbath-school was followed by a sermon from Geo. B. Shaw, delegate from the Eastern Association. Text, Lamentations 1:12. "Is it nothing to you, all ye that pass by?" After a brief analysis of the book of Lamentations, which brought out the beautiful and strong imagery of the book as it sets forth the relation of the stricken church, an application was made to all Christians, and to Seventh-day Baptists in particular, which was well calculated to arouse those who are tempted to indifference or neglect of duty. We "have a great truth to defend and a great mission to fulfill." Bro. Shaw de-

clared himself as expecting that we shall meet the claims God has upon us, and the work awaiting our hands. The sermon showed how the Gospel of hope blossoms in the tear-moistened soil of sorrow.

The evening session was opened with a praise service, led by Abert Whitford, the theme being, "How we stand as Seventh-day Baptists." Sentence prayers and one-minute speeches, with texts appropriate to "Standing," filled the time and made a profitable service.

This was followed by the "Young People's Hour" conducted by Miss Agnes Babcock, of Leonardsville. An excellent program was presented, and a report of the session from the pen of Miss Babcock—appears under Young People's Work. Sabbath was a beautiful day, and the spiritual influences were rich in good things.

First-day morning the business of the Association was resumed, after which came the Tract Hour, conducted by A. H. Lewis. The great and revolutionary character of the work of the Tract Society was set forth and an appeal was made for higher conceptions and larger efforts to extend and defend Sabbath truth.

This was followed by a sermon from W. D. Burdick, delegate from the Western Association. Text, Matt. 18:20. "Where two or three are gathered in my name," etc. God is with us always, but especially when we meet in his house, for worship. In many things the churches live below their privileges and duties. Costly chairs and pews sold to the highest bidders are sad blots on the Christian church in our time. Dr. Gordon's dream of Christ in the public congregation unrecognized and unknown, was recalled with vivid effect. We may know Christ as he meets us to purify, strengthen, and bless.

The afternoon was occupied mainly by the Woman's Hour. This was in charge of Mrs. T. T. Burdick, of West Edmeston. The session was excellent, and a report of it from the pen of Mrs. Burdick will be furnished for the Woman's Page.

The closing session, at evening, was opened with a praise service, conducted by L. R. Swinney. The sermon, by President Davis, was on the general theme of "Education." Text, John 12:24, 25. The deeper meaning of education and culture was discussed at length. Through various illustrations and forms of argument, the sermon demonstrated that the universal law is that

"Life evermore is fed by death,
In earth and sea and sky.
And, that a rose may breathe its breath,
Something must die.
Earth is a sepulchre of flowers,
Whose vitalizing mould
Through boundless transmutation towers
In green and gold.
* * * * *
From hand to hand, life's cup is passed,
Up Being's piled gradation,
Till men to angels yield at last
The rich collation."

A brief service of conference followed, led by Rev. A. B. Prentice, and the large audience turned homeward, feeling that the Association had brought abundant blessing, social and spiritual. By no means least among the agencies which gave value and interest to the sessions was the music, vocal and instrumental. The choir and organist of the Leonardsville church were a means of grace on all occasions. The soul was both cold and careless who attended the sessions of the Central Association without being made better.

NEWS OF THE WEEK.

A large number of deaths have occurred, not only in the cities, but throughout the rural districts, as a result of the long-continued hot spell. The large mortality is probably due to the fact that the present hot spell has come so suddenly and so early in the year that it has struck people unawares, when they are not inured to such heat. The suffering among the horses is great. The Weather Bureau promises rain and thus relief from the intense heat.—Dispatches from Washington state that the officials have an interest in the coming of the Jamaica Reciprocity Commissioners greater than the trade of that British possession warrants. There is a feeling that before they get through the Jamaica Commissioners will bring to a focus the whole question of the future of the British West Indies. They will act nominally in conjunction with the British Embassy, because to do otherwise would not be permitted by the British Foreign Office. Careful statements are made that their coming has nothing to do with the presence of Sir Cavendish Boyle, who is representing British Guiana in pending negotiations, or with the proposed reciprocity arrangements with the Barbadoes. Nevertheless the idea is prevalent that Mr. Chamberlain, the Colonial Minister, is hampering Jamaica, and that he wants the other dependencies in the West Indies to serve as an offset. Another intimation is given that if Jamaica does not get along well with the United States she will turn to Canada. The alliance between Canada and the British Indies has been seriously discussed in the Dominion.—The French Government has taken steps to renew active negotiations for a reciprocity treaty with the United States, and has appointed M. Chapentier as a special delegate to assist Ambassador Cambon in conducting negotiations. M. Chapentier will arrive in Washington this week to take up the work. Ambassador Cambon has arranged the preliminaries with Mr. Kasson, the Reciprocity Commissioner.—Immigration regulations for Cuba have been established. They are substantially the same as those now in force for the United States, except that the regulations for Cuba make no distinction between aliens arriving from Canada and Mexico and other foreign countries, as is done in the regulations for this country.—The conclusions drawn by War Department officials from dispatches relative to the Philippines are that the Insurgents are little more than marauding bands, which will continually decrease when the men find that life and liberty are secure under American government. These bands are regarded as something like the bands of Indians twenty-five and thirty years ago, and the people who are coming into the American lines asking protection are considered like those who sought protection in the forts during the early stages of American development in the West. Nothing is yet said as to the intention of General Otis to continue active hostilities, but this is a matter that will be left wholly in his discretion, and he will no doubt fight or rest as circumstances determine.—The kidnapers, George Barrow and wife, and nurse-girl Bella Anderson, who were arrested for the kidnaping of eighteen-month-old Marion Clark, are now safely lodged in jail in New York City. They are held in \$10,000 bail each for trial.—A change in the wind

has somewhat shifted the position of the American steamer Paris, now on the rocks near the Manacles, seriously hampering salvage operations. The heavy sea has stopped the work, which is not likely to be resumed for a fortnight.

PROTESTANTISM THREATENED BY WEAK EVANGELISM.

Among the prominent evil results of the separation of Christianity from a Biblical basis, which began under the Pagan born anti-Judaism of the second and third centuries, and which is still fostered by no-lawism, is a form of revival preaching, called evangelism, with which our time is altogether too familiar. It has little divine power, little virility, and little permanency as to results. Much of it is set to music, in poor poetry and poorer theology. Its favorite refrain is: "Free from the law, oh happy condition." With superficial sentiment evangelists of this class plead with men to come to Christ, "who paid it all"; to shake hands and be redeemed. Some good may come from this, but the main results are temporary emotion, cheap sentiment and not a little opposition to the solid and abiding work of the real gospel of Christ. Such conversions, so called, have nothing in common with that of Paul detailed in the letter to the Romans. Such imitation has little of that gospel which had so much of Sinai in it, that it must be ushered in by the sacrifice on Calvary. Law was present with such power then, not in anger, but in the majesty of the Great Jehovah, that even Christ, the willing sacrifice, felt that his father had forsaken him. The sympathizing sun in the heavens wept itself blind, and the sorrow-stricken earth shuddered until its rocky heart broke in twain.

The elimination of the majesty and grip of law from the popular theology of our time, and hence of obligation from which alone conscience springs, has reached such a point, and the growth of lawlessness has become so great that a second stage of the unfinished Protestant reformation must be entered upon, or Protestantism must suffer yet greater defeat. Among the evils already well advanced, and certain to increase, because of the separation of Christianity from its rightful basis, are these:

1. Increasing disregard for the Bible.
2. Increasing disregard for the sacred time and public worship.
3. Increasing disregard for divine authority in religion, and hence of conscience toward God.
4. Cheap evangelism and less power in a profession of faith in Christ to restrain men from evil and to cultivate holiness of life.
5. Increasing weakness and inconsistency on the part of Protestants, who, while professing to follow the Bible, drift steadily toward the Romanism from which their fathers revolted.

The cure for these tendencies is in a quick and sharp reaction toward the logical and historical basis of Christianity, the Holy Scriptures of the Old and New Testaments. Such reaction will restore Christianity, gradually, to right relations with the divine Word of God, the divine Son of God, the divine law of God, the divine Sabbath of God, and the divine gospel of Christ. Without such a reaction, the next century will chronicle the birth of some Gibbon to whom will come the

sad task of writing the story of the "Decline and Fall" of the well-begun, but not well-sustained, movement we call Protestantism. The Christianity of the twentieth century must be more Biblical and therefore more spiritual if it escapes present tendencies toward defeat and gains permanent victories. Discussing this point with Professor Harnack, at Berlin, Germany, in 1889, the writer said to him: "Will the Christianity of the twentieth century be more spiritual than the present is?" His reply came quick and sharp: "It will be more spiritual or it will die." I said: "If it dies, what will be the next step in Christian history?" He said: "Roman Catholicism will take possession of the world as a new form of Paganism." We shall do well to ponder his reply. Allied to his remark is the statement by Dr. Boyd Carpenter, Bishop of Ripon, at the recent English Church Congress, when he said:

I am certain, as increasing light falls upon great problems and men begin to realize how much of Judaistic, pagan and scholastic thought is mingled with popular Christianity, how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the church. For every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian.

The religion of the future will not be "Christian," unless it teaches a gospel in which law, obligation, and penalty find a permanent and prominent place.

SUNDAY IN THE BOOK OF ACTS.

So much is said by superficial writers and speakers concerning the observance of Sunday, as shown in the New Testament, that we call the attention of our readers to the fact that the book of Acts, covering fully thirty years after the death of Christ, and being the only inspired history of the early Christian church, makes but a single reference to the first day of the week. In marked contrast with this, it refers to the Sabbath and to the observance of the Sabbath at great length, and shows that every church founded by the apostles and reported in the book of Acts was founded by them as Sabbath-keepers. The one reference is as follows:

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

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

The time when this meeting was held is given by Conybeare and Howson as follows:

The labors of the early days of the week that were spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail. (Life and Epistles of St. Paul, chap. 20.)

If Christians really desire to follow the example of Christ and his apostles, and to be at one with the New Testament church, they must keep the Sabbath. This is a feature of the Sabbath question which large numbers of men seem to overlook entirely. In defense of Sunday-observance, we are often told that the example of Christ and his apostles is equivalent to authority, while the fact remains that this one reference in the book of Acts, and one reference in all the Epistles combined, are the only places in which the first day of the week is mentioned outside of the Gospels. In them, all the references are to one and the same day, the day following the Sabbath, at the evening of which Christ rose. The announcement of his resurrection was made on that Sunday, but at its close the disciples did not believe it had occurred. If the reader will carefully study the New Testament rather than the catechism, and be guided by the facts therein laid down rather than by the statements of newspapers and uninformed preachers, they will soon discover that the Word of God knows no Sabbath but the seventh day of the week.

BEWARE!

BY W. D. TICKNER.

The world is full of humbugs. Barnum used to say that people liked to be humbugged.

It seems hardly just to thus judge the masses; but it is true, however, that we are fond of things both new and novel. We are not incredulous enough. We too often are the victims of intrigue. In society, in business, in public and private life, in fact in every phase of life, we are the unconscious dupes, either of the machinations of others, or of our own false reasoning. We can not be too careful. These humbugs are not all harmless. Beware! Dangers are on every hand. Dangers from without and from within constantly beset us. How can we shun them? We can not always do it. Some of them we must meet. We think of Satan as a roaring lion, but he is oftener a Judas, betraying his Master with a kiss. He comes to us with flattery and deceit. The same old lie that was told so affectionately to Eve, is again and again whispered in our ears, and, strange as it may seem, it even yet sounds like truth. Thus we continue to be duped by the arch deceiver. He is tireless in his efforts to lead us beyond the confines of God's kingdom of light, joy and life into his kingdom of darkness, despair and death. He leaves no means untried to cause us to wander out of the way, over the stile, into the meadows beyond.

He scatters most beautiful flowers on the other side of the hedge. The air is heavily laden with perfumes most enticing. The path through the meadow is almost parallel to the one the pilgrim treads. No stones are there to pierce the feet, no hills to climb, no barren wastes present themselves to view. Should we not avail ourselves of this path prepared especially for the comfort of travelers?

We can thus avoid the rough and stony path, trodden by the heroes of former ages.

Why should we of our own free will and choice continue to tread where the sharp stones pierce the feet, where there are hills most difficult to climb, only to descend again into valleys of humiliation?

"This is progress in the right direction," so we say to ourselves. "A new and easier road to the Kingdom of Heaven." Well will it be for us, if we glance at the sign close by the stile. It says, BEWARE! What though the stones are sharp, and the hills are steep. What though clouds do sometimes shut out the sun, and the winds howl a requiem. What though the feet are sore and the entire frame weary, have courage. Only a little longer onward and upward, then we shall rest above the clouds and storms, above the piercing stone, the burning heat, above all care and sorrow. There basking in God's light and love, our joy will be complete.

Don't desert the well known path to try an easier one. Beware! The roads are not parallel much as they seem to be. Although, as far as you can see, they are in sight of each other, and apparently lead to the same place, notice that the one leads gradually upward and the other gradually downward. Beyond you cope where it is hidden from view it turns and leads rapidly away and downward. Downward to where? To Death!!

Beware! Turn a deaf ear to the enchanter. Hurry past the stile. Never mind the bruises. We are nearing the Great Physician. The river of life is only a little beyond, while the leaves of the tree of life can heal every wound.

Don't stand by the stile looking over to the other side. That angel(?) on the other side that beckons to you is not a friend but a fiend in angel's garb. Run for your life! Don't even look back.

this campaign, and many people besides those immediately interested will follow them with their prayers. From a recent Alfred letter we quote: "I have great hopes for the work among the young men of the college. The Christian young men have risen to the situation, and last night eleven of us met to discuss means of reaching some of the fellows. Such a spirit of earnestness for the salvation of souls I have not seen before since I have been in Alfred. Systematic personal work was organized."

May not this betoken an incoming tide of the power which swept through the university and country some thirty years ago? God give us more Huffman's and Gardiners.

—
"Grace, Grit, and Common-sense.

We are glad to note that Boothe C. Davis has been presented as an example of "Success" by the magazine that bears that name to its immense circle of readers. Pres. Davis's remarkable record is one of the best illustrations of the definition some one has given to genius, viz: "capacity for hard work."

THE ELEMENTS OF SUCCESS.

In reply to the question, "What do you consider the fundamental elements of success?" Pres. B. C. Davis replied: "Grace, grit and common sense; a disposition to accept the best that to-day offers as a stepping-stone to other openings, to do well and faithfully whatever comes to hand, and to fit oneself for some sphere of work so thoroughly as to excel in it.

"My advice to young people who are ambitious to succeed, is Always believe that 'where there's a will there's a way.' Do not 'wait for something to turn up,' but go to work and 'turn something up.' Get a thorough education. Do not wait to get money enough to finish your education before you begin, if you are poor. When you have saved a little, begin your school work. Make your money go as far as you can. Earn more, if necessary, then push on in securing your education as rapidly as possible."

—
Better Than No-To-bac.

Thank God, the days of miracles are not past. On every side are heard the words of rejoicing: "I once was blind—now I see." I glory and rejoice and exult in a gospel which makes men clean, homes happy, life worth living. Here is another leaf taken from the book of life and laid before us last night. But the light upon the face, the immortal life that shines from the eyes of a Christian, cannot be put upon paper.

"I was a drunkard, a blasphemer and an inveterate user of tobacco. My evil habits were sapping my love for my wife and children. I even contemplated leaving my home and going off where no one would know me. I have come home so drunk that my children would mock me.

"But, thank God for his grace and mercy, I found forgiveness and salvation. I gave up my evil habits, all but the tobacco. It seemed as though I could not give that up. I prayed God again and again to take away the appetite, but the prayer was not answered. One night, as I was driving home, a voice said to me, 'You are praying God to take away the appetite—what do you mean with that pipe in your mouth? I took it out and flung it along the road. I burned up my other pipes and the tobacco when I got home, and we had a prayer-meeting. From that day to this I have never hankered for tobacco. The grace of God has entered my heart and has kept me these four years, and I believe we have the happiest home in Potter County."

No wonder that this man, with his wife and three children, drives six miles almost every night of the meetings at Hebron to join the praise and service of "Him who hath loved us and washed us from sin."

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Incoming Tide at Alfred.

The Alfred evangelistic quartet consists of Walter L. Greene, Wayland D. Wilcox, Henry N. Jordan and Walter S. Brown. Besides the quartet, John Wolfe, George Ellis and Herbert Cottrell stand ready to work in any way which seems best. Mr. Wolfe may go to assist Mr. Maltby in a series of meetings at a school-house near Adams Centre. We expect that the other two will be in demand as singers to assist pastors in evangelistic campaigns. Time is short. What pastors will volunteer? And what churches will send?

It gives us great pleasure to express the highest commendation of the students named above. They are exceptionally able and consecrated young men, leaders in classroom, lyceum and Christian activity. At least four of them are looking toward the ministry. Alfred is sending out her best for

Missions.

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

THE Central Association, held with the First Brookfield church, Leonardsville, N. Y., began with a bright sunny day, harbinger of the delightful weather which followed throughout all the meetings. The attendance was small in the beginning, but increased so that there was a large attendance Sabbath-day and Sunday. The spirit of the meetings was excellent. A great desire from the very start was the baptism of the Holy Spirit upon the people and upon the services. The key-note of the sessions of the Association was personal responsibility and consecrated service. The Holy Spirit was in song, sermon, prayer and all the deliberations. Bro. L. M. Cottrell preached the introductory sermon upon the "Work of the Ministry," which was full of good thoughts tersely expressed, and though in his 80th year was delivered with the fire and energy of a man of forty years. It seemed that this old veteran in the ministry had really renewed his age.

The sermons, papers, addresses, and the exercises in the various hours devoted to the different lines of denominational work were unusually good. The new and interesting feature in the Woman's Hour, the singing and the missionary exercises of the Junior Endeavorers gave, indeed, added interest. The brethren and sisters of the church and society gave a hearty welcome to all at their homes and a most bountiful collation at noon in the church parlors. The Association was held with our old home church and in the community of our birth and boyhood. It seemed in the bright June days of our stay there, the lovely Unadilla Valley and the old hills of Brookfield and Plainfield, the river and the brooks running between the hills into it, and Markham Mountain overtopping all, never looked lovelier. It has been our pleasure to see some of the loveliness and grandeur of scenery in our own country and other countries, but we have ever testified that in picturesqueness and in combining the beautiful and the grand, the scenery in the Unadilla Valley is among the finest we have ever seen. It was a pleasure to greet the associates and friends of the days of boyhood and youth, to see mother again and receive her kiss, who has reached nearly her 87 years, retaining remarkably her faculties and strength. We hope the Association, with its excellent social enjoyment and the strong spiritual tone and inspiration which pervaded all its sessions, shall prove a great blessing to the First Brookfield church where it was held, and to all the churches represented.

THE Missionary Hour was held on Sixth-day afternoon. The conductor of the Hour gave first a short missionary address and then put before the people their missions which the Board of Managers of the Missionary Society as their servants were trying to carry on. He presented the condition, the work being done and the needs of the various fields, home and foreign. He explained the present status of the re-enforcement of the China Mission and of the London field, and the stay of Dr. W. C. Daland in England.

The financial condition of the Society was fully stated and the method lately adopted by the Board explained, and the monthly cards for the pledging of funds for our mis-

sions were distributed to the churches for their use. At the close of the hour the Missionary Secretary preached a sermon upon the theme: "Our Mission as a People." Text, Deut. 7:6, second clause—"The Lord thy God hath chosen thee to be a special people unto himself."

1. God has preserved us in this country 228 years. Though our numbers now are small we have made a commendable growth every way, in numbers, in means, in culture, in denominational spirit and purpose. We now have churches in 22 states and one territory in this country, scattered Seventh-day Baptists in almost every state in the Union, and six churches in foreign lands. We have schools and various facilities for denominational life and growth. Under God we are in the world for a mission. We are a special people unto himself.

2. No religious people should be a separate people unless they feel they have a distinct mission to the world under God. Seventh-day Baptists have a mission under God. It is Evangelism and Sabbath Reform, the Gospel and the Law, Sinai and Calvary, in inseparable unity.

3. For a people to succeed in their mission they must be *imbued* from center to circumference with the spirit and purpose of their mission, and be *devoted* to it. Not that a few leaders shall be alive to it and inspired by it, but all the people.

4. For the accomplishment of our mission, churches, schools, means, spiritual gifts, and cultured and trained workers are essential, but the first and most important essential is

that time—I was not, to my regret—remember with gratitude his visit and the spiritual awakening which it brought them. I have just read a short account of the life of this remarkable man, and possibly some of the thoughts which have been a blessing to me may with profit be passed on to others.

Just to give an outline of his life: George Muller was born in Prussia in the year 1805. His father wished him to become a minister in the Lutheran church, his object being that he, the father, might spend his last days with his son in a parsonage. The young man, therefore, early commenced to study with this in view; at the same time living a life of great wickedness. It is recorded that at the age of twenty he "had had no Bible, nor had he read one for years; he went to church but seldom, though from custom he took the Lord's Supper twice a year; he had never heard the gospel preached . . . and he had never met a person who had told him that he meant, by the help of God, to live according to the Holy Scriptures."

About this time, in a meeting at a private house, he received blessing and the change in his life and character began, which resulted in his becoming a man of God, the "Apostle of Faith" of the nineteenth century.

In addition to his work as a gospel minister, he was one of the founders and directors of the Scriptural Knowledge Institution, the object of which embraced the distribution of Bibles, the assistance of missionaries and the maintenance of Christian schools, the work to be carried on in obedience to Scriptural truth and dependence upon God, alone, and it has been a work greatly blessed of God.

His name has been best known in connection with the Orphan Houses at Bristol. In 1835 he commenced to think and pray about the work for orphans, and early the following year was enabled to rent a house with accommodation for thirty orphan girls. During the following eighteen months two other houses were opened, and Mr. Muller had, in all, ninety-six orphans under his care. In 1847 he commenced to build the New Orphan Houses on Ashley Down, Bristol, and the year 1870 saw the last of the houses, the fifth, completed, the five houses affording room for two thousand orphans. The especial feature of this work was that it was carried on in simple dependence upon God. There were no endowments and there was no appeal for human help. Once, at any rate, when the financial condition was rather low the annual report was withheld for a time, lest it might seem like an appeal to man, and God's name be dishonored. Mr. Muller took God just at his Word, and in simple, believing prayer brought all things to him, looking to him, his "infinitely rich Treasurer," for the daily needs of his large family.

At the age of seventy, this wonderful man started out on a mission to the churches in other lands, hoping that through his teaching and experience many might be quickened, and for seventeen years he was in "journeyings oft," visiting many distant lands as well as those nearer home, and there are not a few who witness to the fruitfulness of these visits.

Last year, in his ninety-third year, after seventy years of service, he was called home.

After reading the book, I asked myself, what was the secret of this man's power and success? In the first place he was an earnest, daily student of God's Word, and it is written of the man whose "delight is in the law of the Lord, and in his law doth he meditate day and night," that "whatsoever he doeth shall prosper." So Mr. Muller's life was just a fulfillment of Scripture.

Again, his *object* in all things was to glorify God. He once said: "My whole life is one single service for God. The caring for the bodies of the children is the mere instrumentality. My heart felt, my heart bled, for the poor orphan children, and I desired to see them well-housed and fed; but that was not my motive. My heart desired to benefit them with a good education, but that was not my motive. My heart longed for the salvation of their souls; but even that was not my motive. The glory of God, that it might be seen by the whole world and the whole church of God that yet, in these days, God listens to prayer, and that God is the same in power and in love that he ever was—to illustrate *that* I have devoted my whole life."

Then, he was *obedient*. To understand God's will was with him to do it. He was

once asked: "But how would you do in case there were a meal-time to come and you had no provisions for the children, or they really wanted clothes and you had no money to procure them?" and his answer was: "Such a thing is impossible, so long as the Lord shall give us grace to trust in him, for 'Whosoever believeth in him shall never be ashamed,' and so long as he shall enable us to carry on the work in uprightness of heart. But should we ever be so left to ourselves as to forsake the Lord, and to trust in the arm of flesh, or should we regard iniquity in our heart, *i. e.*, willfully and habitually do anything, either in connection with the work or otherwise, which is against the will of God, then we may pray and utter many words before him, but he will not hear us; as it is written: 'If I regard iniquity in my heart, the Lord will not hear me.'"

And what of the Orphan Houses, now that Mr. Muller is gone? Nothing in the little book before me has impressed me more than the answer of Mr. Wright, Mr. Muller's successor, to that question: "My beloved fellow-laborers and myself believe that known unto God are all his works from the foundation of the world. Another thing we know is that he himself knows what he will do, and we believe that what he will do will be *worthy of himself.*"

If it could be given to us to study the Scriptures diligently; to take God at his Word; to obey in all things; to seek first of all and in all his glory; and to live day after day in the calm confidence that the work is his, and that whatever he does will be "worthy of himself," what blessings would follow, not only for ourselves, but such life would produce life. God grant it to us all.

SHANGHAI, China, March 28, 1899.

TREASURER'S REPORT.

For the month of May, 1899.

GEO. H. UTTER, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance in Treasury May 1, 1899.....	\$ 873 27
Arthur VanHorn, Boulder, Col.....	3 00
W. A. Langworthy and family, New York.....	33 33
E. A. Witter, North Loup, Neb.....	2 00
A Friend.....	2 50
Dr. F. L. Irons, Syracuse, N. Y.....	2 50
Frances E. Stillman, Salem, W. Va.....	5 00
Rev. N. M. Mills, Westerly, R. I., to complete life membership.....	10 00
Ethel A. Haven, Geneseo, N. Y.....	5 00
Mary Grace Stillman, Potter Hill, R. I.....	3 00
Churches:	
New York, N. Y.....	14 92
Salem, W. Va.....	3 00
Marlboro, N. J.....	5 00
Farina, Ill.....	4 12
Plainfield, N. J.....	66 05
Second Alfred, N. Y.....	8 14
Milton, Wis.....	14 28
Jackson Centre, Ohio.....	1 65
Cumberland, N. C.....	3 00
Walworth, Wis.....	5 55
Pawcatuck, Westerly, R. I.....	47 71
Rockville Sabbath-school.....	10 00
Seventh-day Baptist Memorial Board.....	34 02
Young People's Permanent Committee:	
Dr. Palmberg's salary.....	\$92 45
Boys' School, Shanghai.....	5 00
Evangelistic Work.....	3 20
General Fund.....	10 00
	\$1,274 69
<i>Cr.</i>	
Church at Attala, Ala., quarter ending March 31, 1899.....	25 00
Evangelistic Committee, Orders Nos. 133-135.....	123 20
Note No. 42 taken up.....	200 00
Cash in treasury June 1, 1899:	
Fund for reinforcing China Mission, teacher.....	\$662 51
Available for current expenses.....	263 98
	926 49
	\$1,274 69

E. & O. E. GEO. H. UTTER, Treas.

WHY PROTESTANTS CANNOT ARREST THE DECAY OF SUNDAY.

We say Protestants, because it is well understood that the great Catholic world has reason to rejoice in the decay of the whole Puritan Sunday idea. The fundamental reason lies in the virulence of the original germs of decay which were retained in the heart of the Puritan theory. It is like a case of pulmonary disease which no change of climate, no trial of new remedies, and no prayers of

love can arrest. It is like the slow poison of diphtheria, which shuts its tightening grasp on heart power and vitality, and laughs at physician, nurses and remedies. There is a divine antidote, but up to date the friends of Sunday have studiously, if not contemptuously, pushed that aside. That remedy is a return to the actual Protestant position by accepting the Sabbath of Jehovah, and of his Son, the Lord of the Sabbath. When Puritan Protestants are willing to give up the compromise which their fathers made, and welcome the true Sabbath which was then discarded as an unholy thing, success and healing will then begin. Until then each new effort will do no more than tell the story of its own ineffectualness.

A second general reason, which involves several subordinate and resultant ones, is that the friends of the Puritan Sunday have lost faith in it. Traditionally they hold to it. Actually, they do not. The core of that creed was that Sunday became the Sabbath by the transfer of the Fourth Commandment to it, on Biblical authority.

Few men, if any, can be found now who assert, or attempt to defend, that idea. Having given up that position, there is no common ground on which the friends of Sunday can be united. A few years ago, when the death of the late E. F. Sheppard left the Presidency of the American Sabbath Union vacant, a man whose name would have added weight to the movement was importuned to become the President. After a careful consideration of the question, he refused to do so because "There was no common ground on which the friends of Sunday could be united for effective work." This state of things grows worse each year, and lack of union cripples the few efforts that are made to check the decay.

The reasons which are offered for observing Sunday are almost as variant as are the persons making them. They are often antagonistic, and mutually destructive. These reasons are pervaded with indebtedness. They have no grip of obligation. Here are some of the more common ones: "One day is as good as another." "A seventh part of time is all that is demanded." "The law of rest does not demand any one definite or specific day of the week," etc. Under such teachings Sunday must decline, and no-Sabbathism is fostered.

Low-ground reasons are most common. "One day in each week ought to be observed as a day of rest for sake of the general good." "Men live longer." "Animals work better." "Machinery wears better." "Men can earn more money." "Worldly prosperity is promoted." Such arguments as these appear oftener than any others. In point of checking decay, they are like a handful of rushes in the swollen Nile.

We might follow this line of facts indefinitely, showing that the main reasons for decay are found in the theories concerning Sunday, and in the confused and weak efforts of those who call themselves its friends, but who have lost faith in it.

In 1896 an earnest Christian who had been for many years an active worker in a Congregational church in the state of Connecticut becoming interested in the Sabbath question, and being anxious to find full support for Sunday-observance, wrote to three prominent Congregational pastors in New England, asking the following question:

"Will you kindly show me what passages in the Bible command us to keep Sunday instead of the seventh day, Saturday?"

The first answer was this. "There are no such verses, from which you naturally draw the inference that keeping Sunday is unscriptural. But you must remember that we do many things rightly for which no definite command can be found in the Bible. The Bible is not a hand-book of rules regulative of all our acts, but a book of principles for thoughtful people to apply."

The second was this. "What you ask cannot be proved from the New Testament. Its proof is derived in other ways."

The third was this. "As to the question you ask, that I refer you to one or more Bible verses where we are commanded to keep Sunday instead of Saturday, I confess inability. I am somewhat familiar with the arguments brought forward in favor of both days as sacred time, but can hardly recall any passage that will give a command to keep the first day at all comparable with many to keep the seventh."

The frankness with which these men confessed the truth is commendable, and it is in strong contrast with the evasions and assumptions with which men less intelligent and frank seek to cover the truth. But consider what it means when this seeker for truth is told that there is no Scriptural authority for Sunday-keeping. Only one conclusion is possible, viz., to continue Sunday-observance is to continue an unscriptural practice, and the case is made worse rather than better by the plea that this unscriptural practice may be justified by other unscriptural practices!

The third writer is still more explicit, and his answer adds a crushing blow to the unscriptural Sunday, when he draws the parallel between Sunday and the Sabbath, and declares that there is no passage for Sunday, and "many" which command us "to keep the seventh day." This writer alone, of the three, adverts to the real question in the issue, as presented by the inquirer. The authority of the Sabbath, the plain command of God, is left out of consideration. Herein lies the blindness and deep irreverence of these men. They do not seem to take God's Sabbath and the divine law into the account. Sunday is unscriptural, but still Christians—lovers of God—whose standard of duty is the Bible, may go on keeping it. But the Sabbath, for which a plain and unrepealed command stands forth, the keystone of the arch of the Decalogue, the Sabbath which Christ loved, honored, preserved, obeyed, fulfilled, exalted and *Christianized*, that it might fulfill its higher mission in his kingdom, that Sabbath comes not into the counsels of these leaders of an inquiring member of their own household!! Has God no right to a hearing in the case? Is this inquiring soul to be told: Sunday is an unscriptural institution, but you may go on keeping it and disregarding the law of God, which is not of sufficient account to come into this consideration? Do these brethren mean all that? That is what their inquiring member must logically conclude.

Such answers destroy Sunday. In the case under consideration, as in many similar cases, for such cases are by no means infrequent, this devout Congregationalist had to choose between continuing in an unscriptural practice, or accepting the Sabbath. The latter choice was made. Had it not been made, adherence to Sunday from that time under the teaching of these Congregational clergymen would have been merely nominal. Conscience decays under such teaching, unless Sunday is abandoned, and the Sabbath is accepted.

Woman's Work.

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

ECHOES FROM THE EASTERN ASSOCIATION.

REV. S. H. DAVIS told us of a new method the Board was planning to try for raising money—by pledge cards. He told us the money must be raised, or the work must be cut down and missionaries called home. There could be no more borrowing of money.

REV. O. U. WHITFORD: Let us go to fundamentals. A man will grow in spiritual life according as he works. We have a mission. We want to be alive to that mission. If in our individual lives we are thoroughly devoted and consecrated to our Master, four times what we are now doing can be gained for our work.

D. E. TITSWORTH presented an allegory. The Plainfield church found a package at its door—a black baby. We tried to have the Missionary Society care for it. They would gladly have done so, but their hands and hearts were full and their treasury empty. They did not have enough to care for Chinese boys and girls they had already adopted as they wanted to. We believe there is money enough in the Seventh-day Baptist denomination to take care of both—and it is going to be done. It is consecration we need, consecration that will seek avenues to pour out a stream of gifts. We are not going to prove recreant to our trusts. We are going to do more than ever before. We are going to sacrifice.

What the future has for us, God only knows. The new mission offers to us inducements we have never known before. We seek to plant Christian business enterprises. We want to prove the words: "I shew unto you a more excellent way."

I have felt this last year that Seventh-day Baptists ought to stand on higher ground in the new century. I did not know how it was to be done. The African Mission is one way, but we do not plead for Africa alone; we plead for our China Mission, for our home work. Let us signalize the year by taking up all these burdens. We plead for individual effort.

It was a great delight to us to be able to breathe the atmosphere of the Eastern Association once more; and it is our prayer that our delegates may gather much of inspiration and courage to impart to each Association in its turn—and also to our whole denomination.

But what shall be the outcome of these gatherings? We listen, we approve of the messages presented, we think we will be more faithful in all our lines of work. The meetings close, we go back to our various duties, and many of us forget. Yes, forget our good resolutions to do more for the Master.

WE have just been studying the lesson of our crucified Saviour, and our hearts have been sorrowful as we have read and thought of the agony of those last hours of suffering which Christ endured for us. Do we remember that by our coldness and indifference to his commands, by our lack of interest in the spread of his truth, we are continually crucifying our Master afresh and bringing shame upon his cause? Why do we not rise above and out of ourselves and honor our Master, study more faithfully his commands, his promises, and like Nehemiah and his people build each one over his own house, make a full use of our powers for his service, and become a people consecrated and fit for the Master's use?

A PAPER

Read at the Eastern Association, held at Plainfield, N. J., May 25-29, 1899.

BY ELIZA FISHER.

A boy being reprov'd for some misconduct in school, said: "I didn't mean to do wrong."

It seems to me that the child's reply embodied a truth which, consciously or unconsciously, is exerting a tremendous influence in the lives of hundreds.

We see around us every day people in conditions from which they would gladly escape, and which they never meant to be in. That bleary-eyed, reeling drunkard would have laughed you to scorn had you told him a few years ago the end to which he would come.

Solomon gives a very pertinent illustration in Proverbs: "I passed by a field . . . and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

Taking it in the literal sense, the owner of the field most certainly never intended it should fall into such a state of ruin. Not for an instant. Solomon now pauses to inquire the cause of such desolation, and his conclusions certainly do credit to his reputation as the wisest man: "Then I saw and considered it well. I looked upon it and received instruction: Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come upon thee as one that travaileth and thy want as an armed man."

A little sleep, a little slumber, a little folding of the hands to rest—ay, that is it, summed up—neglect. Need we look any further for the cause of much of the trouble and sorrow in the world? Paul also showed a deep insight into this weakness of human nature when he said: "How shall we escape if we neglect so great a salvation?"

Of all the people who are not Christians, I believe the majority of them expect to be Christians sometime. But how true "that through the gate of By-and-By we reach the house of Never."

But, alas! do we not find, too, among Christians—and I fear we need look no further than our own hearts—a tendency to neglect duty and to drift with the tide of circumstances?

Probably our common ancestor, Adam, is somewhat to blame for this. He wished to "put off" on Eve his responsibility for eating the apple, and his descendants have rung all the changes on "putting off," until their motto has come to be, "Never do to-day what you can put off till to-morrow."

Then, too, business engrosses the attention until, judged by the relative amount of time and thought bestowed upon each, our Father's business is secondary, our own primary.

But according to "Uncle Eben," there is still another reason for our lack of zeal. He says that "Christians spend more time a-pushin' ob de bicycle ob pleasure dan dey do the wheelbarrow ob duty." It is true that the bicycle can present more attractions than the wheelbarrow, and likewise pleasure is oftentimes more alluring than duty; but just as the bicycle has its place, so has pleasure its proper sphere; but we must be of "sterner stuff" than to give it more than its right share of time; for if we eat too freely of the lotos-flower of pleasure, we shall become like the ancient mariners who ate of that enchanted stem "until deep asleep, they seemed yet all awake."

For the sake of our souls and the sake of our influence upon other lives, we must beware of spiritual lassitude. Isaiah says: "Woe to them that are at ease in Zion." Grant, as we must, that, in a greater or less degree, that fatal tendency to neglect and drift is in all our hearts, the question of vital importance is, How shall we overcome it?

The only way a man can keep from freezing, when that drowsy feeling which accompanies intense cold steals over him, is to keep moving. If we are in earnest in our desire to be true, live Christians, we must not stand idle; we must in the market-place keep doing something for the Master, and we must not delay.

At the best, as a rule, we are, as Holmes says, only seventy-year clocks; and of that time someone has estimated that two years are spent in illness, eight years in dressing and eating, twenty-five years in sleep, seventeen years in labor, sixteen in play, and two are wasted. But certainly Christians ought to readjust the last two, for

"The vows of God are on me;
And I may not stop to play with shadows, or pluck
earthly flowers
Till I my work have done, and rendered up account,
Only pray God make me holy and my spirit nerve for
the stern hour of strife."

If every one whose name is on the church-book is a faithful, earnest worker for the Lord, our churches as a whole will be what Christ intended his churches on earth to be—missionary churches; for the church takes its status from the members, just as the blood takes its color from the corpuscles.

In Isaiah we read: "Arise, shine, for thy light is come." Verily, a command to the churches to be missionary churches. For that light is sent that it may be reflected to those who sit in darkness. Isaiah continues: "Lift up thine eyes round about and see. All they gather themselves, they come to thee." Has not that been signally, and particularly, fulfilled to us as a people? Now, can we sit at ease? Can we fail to give to others the knowledge of the love of Jesus which is so dear to us?

In Romans we read: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

No one can deny the correctness of that reasoning. And if it be true, on whom does the responsibility for the salvation of those who know not Jesus depend? On those who have it in their power to send them the light.

Sacrifices, great sacrifices, are doubtless required, but "Measure thy life by loss instead of gain; not by the wine drunk, but by the wine poured forth." Nothing truly great or noble can be accomplished except by complete consecration to the end in view.

The opening up of the Dark Continent required the whole energies of Livingston; and of the pioneer missionary Judson were required uncommon sacrifices.

Particularly is it true that "the church never takes an advance step but Satan blocks the way." Just before the great work of Jesus on earth began, Satan wrestled with him forty days in the wilderness.

But even if the difficulties are great, let us as a people, with the poured-out life of our Saviour to inspire us and the assurance of the

strength and the final victory he will give us, obey his command, "Go ye into all the world and preach the gospel to every creature," and aid in hastening the time when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

And may we all pray the prayer of Gerhard Tersteegen: "Let thy love so warm our souls, O Lord, that we may gladly surrender ourselves with all we are and have, unto thee. Let thy love fall as fire from heaven upon the altar of our hearts; teach us to guard it heedfully by continual devotion and quietness of mind, and to cherish with anxious care every spark of its holy flame with which thy good spirit would quicken us, so that neither height nor depth, things present nor things to come, may ever separate us therefrom. Strengthen, thou, our souls; awaken us from the deathly sleep which holds us captive; animate our cold hearts with thy warmth and tenderness, that we may no more live as in a dream, but walk before thee as pilgrims in earnest to reach their home. And grant us all, at last, to meet with thy holy saints before thy throne, and there rejoice in thy love forever and ever. Amen."

MARLBORO, N. J.

PRESBYTERIANS ON THE LOSS OF SUNDAY.

The General Assembly of the Presbyterians, at its late session in Minneapolis, Minn., made the question of Sunday-observance the chief topic of discussion on the 9th of May. Eight resolutions were reported by the special committee on "Sunday Observance," which were adopted. These resolutions affirm that the law of the Sabbath is perpetual and binding as to obligation upon all men. They greatly mourn over the growing disregard for Sunday by business, pleasure, social functions, and dissipation. They also urge upon church-members the great responsibility of observing Sunday sacredly, both for their own good and because of the influence which Christian people may have in so doing. One resolution appeals to law-makers, both state and national, to guard the "American Sabbath" as a duty which statesmen and patriots owe to the country and to the church.

In the debate upon these resolutions, with scarcely an exception, the speakers asserted that the dangers now assailing Sunday are imminent and likely to be completely destructive. "The American Sabbath is in imminent peril," is a phrase which sums up the case as it appeared in the debate. It was agreed that in the large cities, and in many places outside these cities, Sunday is already lost as a religious day, and it was urged with great vehemence that in proportion as this disregard for Sunday obtains, peril threatens American institutions and American liberty. A significant fact appears in that an effort was made to adopt the phrase "Christian Sabbath" as a substitute for "American Sabbath." This effort was defeated, which shows how deeply religious people feel the absence of any biblical or even Christian ground for the observance of Sunday. As students, they know that the term "Christian Sabbath" is non-biblical, and modern as to its origin, and since they see no hope unless through the aid of civil law, they cling to the term "American Sabbath." Fifty years ago that expression had certain influence in contrasting the character of Sunday-observance in the United States with Sunday-observance in Europe, and hence

"American Sabbath" and "Continental Sunday" have been placed over against each other, with the hope of creating regard for Sunday in the United States. Among the many indications of the decay of regard for Sunday, this refusal to adopt the term "Christian Sabbath" is doubly significant. The General Assembly expressed its sympathy with the three million Americans who, it is said, are compelled to work on Sunday, and the attention of President McKinley was called to the fact of the regular business done in the Post Office and other departments of government work on Sunday. A public "Sabbath-Observance Meeting" was held in the evening, in Westminster church, Minneapolis.

Historically and theoretically, the warmest friends and strongest defenders of Sunday are found in the Presbyterian church. When this large organization, representing the Presbyterians of the United States, gives utterance to such a hopeless outlook, it goes without saying that the loss of Sunday is practically complete. One refuge remains for our Presbyterian brethren, in common with their compeers everywhere. The law of God and his Sabbath, so long rejected because of a great popular error, call them back to the solid ground of Sinai, enforced by the teachings and example of Christ. When they are ready to cast aside the error which their forefathers adopted as a compromise between the Roman Catholic system and the truth—as it found utterance in the early church and in the Seventh-day Baptists three hundred years ago, when the compromise was adopted—there will be an open road toward actual Sabbath reform. For such a return we plead, and on such a ground the Lord has promised full success.

HALF-TRUTHS ARE CLOSE TO FALSEHOODS.

The *Christian Herald*, edited by T. DeWitt Talmage, in its issue for March 15, 1899, published the following:

Question.—I am told that I am doing wrong in keeping Sunday as the Sabbath, and that I ought to keep Saturday. Why do we observe Sunday?

Answer.—We observe it in celebration of Christ's resurrection, as the Jewish Sabbath commemorated the completion of creation, the Lord's-day commemorates the completion of the new creation, when by rising from the dead he set the seal to his redemptive work. The Jewish Sabbath was so weighed down with the restrictions of the Pharisees that, as Christ said in another case, they made the command of none effect through their traditions.

A man might not carry a handkerchief on that day, because it would be bearing a burden, and there were a host of such ridiculous restrictions. Therefore the church avoided the day and observed a day fraught with joyful associations. But there were Judaizing Christians in that day who murmured at the change. Some of them wanted to force the new converts to keep the whole Jewish law. But Paul resisted, and a council was called, which set them free. The proceedings are recorded in the fifteenth chapter of Acts. Three commands were temporarily retained, but the Sabbath was not one of the three. Still, the Seventh-day people continued to harass the church, as they are harassing American churches to-day. Some of them went to Colosse. Paul, however, wrote to the church (Col. 3: 16) "Let no man judge you in respect of the Sabbath." We give you the same advice.

The foregoing is a specimen of that too common method of treating the Scriptures which quotes in part in order to accomplish a purpose, thus perverting the word of God. Aside from the imperfect quotation of Col. 3: 16 (it should be 2: 16), the *Herald* states indirectly that which is positively incorrect, when the facts of the New Testament are con-

sidered; for example, in these sentences: "Therefore the church avoided the day, and observed a day fraught with joyful associations. But there were Judaizing Christians in that day who murmured at the change." Every reader of the New Testament knows that there is not a word concerning the change of the Sabbath, nor of any practice indicating this, until long after the time when the book of Acts was written. As to the council referred to in the 15th chapter of Acts, it is a perversion of the Scripture to indicate that three commands of the Decalogue were retained, while the fourth was rejected. There were three features of the Ceremonial Law which embodied certain moral principles contained in the Ten Commandments, and the council decided that these were binding upon Christians. They were to "abstain from things sacrificed to idols;" if they did not thus abstain, they were guilty of a form of idolatry; "And from blood and from things strangled;" this prohibition was based on the Jewish sacrificial conception, that blood represented life, and that to eat blood or to eat animals killed by strangling, from which the blood had not been drawn, was sacriligious and allied to idolatry. "And from fornication;" this crime of impurity abounded in the pagan worship by which the Jews were surrounded, and any tendency toward this, even in the name of religion, was a transgression of the seventh commandment. For these reasons the council made the three prohibitions which the *Herald* refers to, as establishing three commands of the Decalogue, but rejecting the Sabbath. Such treatment of the Scriptures is neither fair nor scholarly.

But the statement of the *Herald* concerning Col. 2: 16 is still more perverting. The passage by no means says, "Let no man judge you in respect of the Sabbath;" it reads, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath-day; which are a shadow of the things to come, but the body is Christ." We have given the revised translation where the expression, "a sabbath-day," is given, rather than as in King James, "the sabbaths." But the closing part of the verse, "which are a shadow of the things to come," etc., fixes the sabbaths mentioned as a part of the Ceremonial code, in common with the new moons and feast days. But if there were no doubt as to whether the weekly Sabbath is involved, there is no statement that it is done away, but only the warning that the Colossians should not judge each other, that is, unkindly, and in a condemnatory way, when they had different opinions upon the questions involved. We would not thus judge the *Herald* in this case, but we cannot do less than condemn it for attempting to make the Word of God say what it does not.

As to the charge that the "Seventh-day people are harassing American churches to-day," we plead guilty. And yet, it is not the Seventh-day people, but the law of God, that is troubling the people on the Sabbath question. The *Herald* is wont to treat the matter with lofty assurance, not to say disdain, when the claims of the Sabbath are under consideration. But the law of God, embodied in the Ten Commandments, is quite as high authority as the *Christian Herald*, and even Mr. Talmage will not be able to set aside the truth uttered by the Lord Christ, that not the slightest fraction of the law shall pass away until all things be fulfilled (Matt. 5: 17-19).

Young People's Work

By EDWIN SHAW, Milton, Wis.

May 29.
He was Master of
Himself and of the
Situation.

A STUDY of the Sabbath-school lessons for May and June brings anxiety, sadness, then calmness and joy.

The story of the betrayal, the trial, the crucifixion and the resurrection of Jesus never loses its absorbing, abiding interest. The human heroism manifested when insulted and mocked and tortured is one of the most inspiring examples in all history. The divinity of Jesus is unmistakably set forth by his own words, and, quite as clearly, by his demeanor throughout the trial and execution. From the four Gospels we have seven utterances or "words" spoken by Jesus as he hung upon the cross. I hope that in your study of the lessons you have learned these "words." If not, do so now. Make them a part of your life. Here they are. I quote them from memory, and if I make any mistake in the wording or in the order, do you correct them. 1. "Father, forgive them, for they know not what they do." 2. "To-day shalt thou be with me in paradise." 3. "Woman, behold thy son. Behold thy mother." 4. "My God, my God, why hast thou forsaken me?" 5. "I thirst." 6. "It is finished." 7. "Father, into thy hands I commit my spirit." A consideration of this scene in the earthly life of Jesus used to be almost revolting to me; but as I study the nature of Jesus more I am calmed and quieted as I realize that here of all places he was complete master of himself and of all his surroundings.

May 30.
Without Wit or
Wisdom.

"CLARINDA, Iowa, May 29—Frank Focht of Hepburn, Ia., is dead from the effects of initiation into the local Mod-

ern Woodmen Lodge of Hepburn, on May 18. The members were using a spanking board with blank cartridges attached to explode and scare the candidate. They turned the board the wrong way and a cartridge exploded, the shell entering his thigh. Blood poisoning and lockjaw set in."—*Chicago Record*. It seems to me that accounts like the foregoing must be revolting to the young man who has any respect for himself. Every few days I read of deaths which occur from the effects of initiations into secret societies. I am not a member of any such organization, but I have often thought of joining, and it is such things as this that has been one of the reasons for my not doing so. Think of a lot of men gathered together to play such pranks as is indicated by the glimpse we have at the proceedings from the above! Suppose that no bodily, physical injury is intended. There might be fun in it for the ten-year-old boy, who enjoys the tortures of a fly from which he has broken the wings. What wit or what wisdom is there in such proceedings! Of course, I do not know what "riding the goat" consists of in the various initiatory services of the secret societies, but if what I have learned from the "accidents" which happen so often are fair samples, why, I feel free to characterize them as barbarous and silly, unbecoming in a gentleman, unworthy the patronage of self-respecting people.

May 31.
Remarks Irrelevant.

This is the last day of May, and my diary is not dead yet. How it did rain last night! and it has done so several times in

the past month. Last Sunday night as I was hurrying home from the teachers' meeting, a gust of wind unceremoniously removed my cap just as I was approaching the door. I hated to lose a good cap in that way, so I donned a heavy coat, put on my rubber boots, and hunted with a lantern for five minutes in a drenching rain, but to no purpose. Next morning the cap was found embedded in the mud near the railroad. It had floated down the gutter, and stopped in its course only because of a projecting root. I am not complaining of the rain. We need lots of water to make up for what we did not get last winter. What a severe winter it was! It seemed to have a deadening effect upon vital forces in general, and, among people, nervous force in particular. We called it the "grip," but it killed grape vines, strawberries, roses and shrubbery in general. Yesterday was Memorial Day, but where were the flowers? There was an unusually large gathering of people at the cemetery, but no exercises at all except the regular service of the G. A. R. and music by the College Cornet Band. The school children, however, made a very pretty part of the procession.

June 1.
One Benefit from
the Late War.

DURING the past five years I have had occasion to say several times that the politics of our country needed such a shaking up as a foreign war would give it. During the late war I often felt that the shaking up which I desired to see was not coming; in fact we were too completely and constantly successful to secure it. I believe, however, that had it not been for the war, Mr. Roosevelt could not have been elected to the Governorship of New York State. To my mind this is, thus far, the greatest and the best result of the war as regards the United States. It is to be hoped that the governors of other states and mayors of the great cities will be induced by his success to emulate his straightforward course. Mr. Roosevelt does nothing in an underhanded way. He is not a fanatic, a reformer or a crank. He is the hardest working man in Albany. He uses tact but not deceit. He gives his opponents a fair hearing, often changing his mind because of their arguments, thereby winning their respect. If there are factions in his party, he calls the leaders to his office and makes them fight it out for themselves before him. He stops the passage of bad laws by declaring that he will use his veto power. I was really afraid that he would not be equal to the duties and responsibilities of a governor, but he seems to be as much the master of the situation as when he led the Rough Riders to victory in Cuba. Young people, keep your eyes on Roosevelt.

June 2.
Your Summer
Campaign.

"COLLEGE Quartets for Gospel Work" seems to be the burden of Bro. Randolph's messages to us just now in the RECORDER. But no, not the burden, for such work is never a burden to him; I had better call it the theme, the watch-word, the battle-cry. But what are the rest of us to do during vacation? Can we depend upon two or three quartets to do all the work that should be done this summer? "No," you say, "we must all work in our own way." Very good; but please determine for yourself just what that way is and ought to be, and then bravely follow it. I have a word of en-

couragement for the students who would like to do such work as the quartets are planning to do, and yet will be compelled to work in the hay-field or some such place instead. Remember that the soldiers who went to Cuba last year are no more deserving of praise and glory than those who staid at home and fitted. Had the war been prolonged a year or so, no doubt those who staid here and drilled themselves would have made even better soldiers than those whose good fortune it was to go last year. You can learn to be faithful and trustworthy on a farm. You can learn to be patient and careful and thorough in your work. You can fit yourself even on a farm for so-called higher work.

THE session of the Central Association at Leonardsville, just closed, was quite notable for the large proportion of young people among the delegates. Every Society in the Association, with one exception, was represented, the DeRuyter and First Verona having the largest number present.

The Young People's hour was preceded by a praise service, conducted by Mr. Abert Whitford, the topic of which was "Standing." The leader developed his subject by means of hymns, Scripture texts and short talks, making a very impressive and helpful half-hour.

The Young People's hour was opened with Scripture reading and prayer, by the Rev. Geo. B. Shaw, followed by an essay by Miss Edith Thayer. Miss Thayer's subject was: "From Nothing Nothing Comes," and her application of this old Latin saying to practical living was good. Eda C. Maxson presented many practical ideas in her paper, "How to Make the Prayer-meeting interesting." Among other things, she emphasized the importance of thorough preparation of the lesson on the part of the leader, and of variety in the plan of conducting meetings, to avoid ruts.

The Societies represented at the meeting each reported through one of their members, after which the leader gave a summary of the reports. The six Societies reporting have a total membership of 147, and have raised about \$152 during the year. There are three Junior Societies, membership 51; money raised, \$50. The average benevolence of the Seniors and Juniors is significant. We await with eagerness the time when these Juniors may become Seniors, that our showing may not be so small.

Mr. E. E. Whitford's theme was "Systematic Giving," and his plain and forceful presentation of the subject left an impression on his hearers. He not only showed that this is the right method of giving, from the standpoint of the individual Christian, as all our resources are the Lords, but proved by some very simple figures that it is the easiest method. A comparatively small amount given regularly by everyone would result in full treasuries for our churches and societies. He also insisted that the habit of systematic giving should be formed in earliest childhood.

This paper was followed by an essay by Miss Mary Burdick and a vocal solo by Mrs. F. H. Babcock, after which President B. C. Davis spoke. He appealed to the young people to raise their standards, the standards of their Christian living and of the prayer-meeting particularly. Referring to the report given earlier in the evening, which showed the average percentage of prayer-meeting attendance to be low, he urged upon all the necessity

of increasing attention to duty and earnest endeavor in the Master's cause.

The hour was followed by an informal reception by the Leonardsville Y. P. S. C. E., in which all had the opportunity of meeting and greeting one another, and of strengthening by personal acquaintance the ties which bind us together in common fellowship.

AGNES BABCOCK.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Just at sunset on Sabbath night we gathered at the water in front of the Black Lick church, for baptism, when four candidates were baptized. We then gathered at the church, had a short sermon, gave the hand of fellowship to the candidates, had a very good after-meeting, and then circulated a subscription paper for hiring Eld. Leath the ensuing year. All three of the churches, Greenbrier, Black Lick and Middle Island, as well as the people of Lick Run school-house, four miles from the latter church, are uniting for this work. Bro. Leath preached Sunday night. Before the meeting, we again gathered at the baptismal waters, within a few rods of the house, just at sunset, where we again had baptism. At all meetings we have good congregations, and after-meetings are excellent. God has wonderfully answered our prayers and blessed the work in this country since I was first sent here by the Missionary Board, three years ago. Great changes have come for good. Bro. Leath gains good attendance and interest. In the meeting, not long ago, after Bro. Leath had given them a Holy Spirit sermon, the brethren and sisters got a little noisy, praising God, when Bro. Leath jumped up and shouted, "Glory! I have found a place in West Virginia where they have religion."

Next week is Quarterly Meeting at Middle Island, and we expect a great blessing.

Yours in the work,

E. B. SAUNDERS.

NATIONAL SUNDAY LAWS.

Another attempt is to be made in the near future in presenting a petition to Congress to enforce Sunday-observance by national law. Barring the Presbyterians and Episcopalians, every Protestant sect is active in this movement. Have those Protestant denominations ever reflected upon the logical consequences; that if they have a right under the Constitution to invoke the action of Congress in favor of their Puritan views, the radicals and atheists of this country, if numerically strong enough, have the same right, as American citizens, to suppress and prohibit the observance of any Sabbath? Truly the various denominations need protection in the observance of their religious tenets, and the Constitution of the United States gives that protection by proclaiming, as it did in the treaty with Tripoli, that the Government of the United States is "in no sense founded on the Christian religion or any other," by ordaining that there shall be no religious tests for holding office, by ignoring all churches, all judicial oaths and all the various versions and conflicting conceptions of God, and guaranteeing to each individual citizen the right to hold, or respect, as he pleases, any religious opinion or practice.—*Jewish Spectator*.

THE cautious seldom err.—*Confucius*.

Children's Page.

UNCLE TOM AND THE TORPEDO.

BY REV. E. A. RAND.

"Wall," said Uncle Tom, as he stood by his nephew, Bob, by the side of a gun for shooting off torpedoes from a war-ship, "this is a curiosity!" Then he turned to a tar in blue who was showing off the curiosity.

"Don't you think so?" asked Uncle Tom. "Or—or—do you git so used to it that familiarity breeds contempt?"

The sailor laughed. "No, sir! That 'ere is not to be despised."

"Now, lemme see! It's this way," declared Uncle Tom. "You say there's a torpeter inside this gun?"

"Yaas, sir."

"The gun is worked by compressed air. The torpeter flies out, shoots down slant-ways into the water, and keeps on shootin' till it hits the vessel aimed at, and then—there is a blow-up."

"Yaas, sir, that's it; and I shouldn't want to be there."

"That's it. You say this torpeter will go about eight hundred yards at the rate of twenty-six miles an hour?"

"'Bout that."

"Say 'bout that. You've got it, 'bout that. An inch or two—mile or two—doesn't make much difference; yes, 'bout that. Wall, when the torpeter is travelin' under water, what keeps it from rollin' over? You said it has four fins, and they keep it going straight."

"Yaas, sir."

"And then you said there was a contrivance to keep it going jest so deep."

"Yaas, sir."

"Various contrivances to control it, I should say; but—but when it hits suthin—the hull of a ship, say—no livin' thing can control it. Thar's a bust then, and woe be to the ship that is hit by it! I don't know as there is any advice to be given to a ship then."

"But advice would have come in well before then," said young Bob Finlay, who had taken no part in the conversation hitherto, but silently had contemplated the torpedo-wonder before him, and silently had admired it.

"What's that, Bobbie?" asked Uncle Tom.

"Why, to keep out of the way, in the first place."

"Ha-ha-ha-ha! roared Uncle Tom, who was very much impressed with this idea. "Keep out of the way, in the first place! A very good piece of advice, boy, and it may be applied in many ways."

The two visitors here thanked the sailor for his explanations, bade him good-bye, and left the war-ship quietly resting at anchor like a sea-bird that had folded its wings for a dreamy halt on the glassy tide.

Bob and his uncle when they were on their way home took a street that led them by a row of bustling shops, and one was a rum-shop. It had in its window several prominent rows of bottles reclining on as many dirty shelves, their necks oftentimes turned towards the passers-by and suggesting big pistols recklessly aimed.

Uncle Tom halted as he came up to this window. "Ahem!" he said; he hesitated a moment, and then moved toward the door. Bob was a temperance boy. What would a temperance champion do now? What ought

he to do? He was afraid he was now doing anything but the right thing, yet felt that he must do something. He rushed up to Uncle Tom, who was entering the saloon. He pulled his uncle's coat-tail gently.

"What ye want, boy?"

"Eh—eh, Uncle Tom, don't ye think those torpedoes—those torpedoes—"

"Wall, boy, what of the torpeters? Speak!"

"If you don't want to get hit, you keep out of the way."

"Why, yes, boy; ha-ha!" Uncle Tom began to laugh. "Yes, boy, we settled that."

"I wouldn't go in there. You wouldn't advise me to do it; for there's a torpedo in that rum-shop."

Uncle Tom did not know how to take this advice which had been so boldly given. He blushed, coughed, ran his hand through his bushy whiskers, coughed again, and backed out from the doorway, and slowly, nervously, silently walked away.

Not a word passed between Bob and his uncle all the way home. Bob trembled while he rejoiced. He did not know whether his uncle was angry or not. Bob was only a visitor at his uncle's, and did not want to do anything that would bring upon him an uncle's displeasure; but this thing he felt that he must do and take the consequences.

That night Uncle Tom had a dream. It seemed to him as if he were walking the street leading by the rum-shop with its pistol-like bottles. He stopped; he glanced at the window; he moved toward the door; he entered and was about to step up to the dirty bar, behind which grinned a coarse, red-faced keeper, when suddenly he caught sight of something black coming toward him!

It was something black and something big! It was pointed at the end! It came closer, this awful thing! Then he saw this name labeling it: *d-r-i-n-k!* Suddenly he heard a boy's voice; it was Bob's, and he shouted:

"There's a tor-pe-do coming! Look out! Get out of the way! get out of the way—"

Then Uncle Tom lost the sound of Bob's voice in the roar of an awful explosion and awoke! He was in a cold sweat; he was sitting up in bed, staring into the dark. His whole frame shook; his heart thumped violently.

"That is an amazin' narrer escape!" groaned Uncle Tom. "Whar's the boy? I heard him callin'. I hope he isn't blowed up too. I'll go and see."

He groped his way to Bob's bed. He gently laid his hands upon Bob's nestling-place. Bob was there. When he slept he always curled up into a shape something like a pumpkin. Uncle Tom was relieved to feel this round pumpkin.

"Thank God!" whispered Uncle Tom. "Bob's safe and I am safe, and, God helpin' me, I'll never tech a drop of liquor ag'in. I'll keep out of the way of torpeters."—*Youth's Temperance Banner*.

"TAIN'T only English people drops their aitches," said a little boy to the new teacher. "I never heard no American pronounce the aitch in my name."

"What is your name?" asked the teacher. "Johnny," said the little boy.—*Harper's Bazar*.

VICTIM OF HIGHWAYMAN.—"I'm very sorry that I have no money, but I'll advise all my wealthy friends to take a walk out here."—*Fliegende Blaetter*.

PRAYER.

BY E. S. MAXSON, M. D.

A Paper read at the Central Association, held at Leonardsville, N. Y., June 1-4, 1899.

Prayer is one of the most important subjects in the Bible.

"O thou that hearest prayer, unto thee shall all flesh come." Thus we read in the Psalms. Very early in the history of the race men began to pray. It is in connection with the birth and naming of Adam's grandson, Enos, that we read, "then began men to call upon the name of the Lord." In the Bible, especially in the Old Testament, one often finds the righteous praying for the unrighteous. Thus, Job prays for his three friends who had displeased God. When Aaron made the golden calf, God was very angry, and Moses prayed for Aaron and for the people lest the Lord should destroy them.

In the wilderness, when the Israelites complained against the Lord, God destroyed some of them with fire. Then "the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched."

The Israelites had great confidence in the prayers of Samuel, and besought him to pray for them when they had sinned in desiring a king.

God hears the prayer of the righteous in behalf of the penitent sinner. At the same time, the one that sins is at liberty to pray for himself. When truly penitent God may hear the prayers of those that have been very wicked. Manasseh was an exceeding wicked and idolatrous king. He was carried captive to Babylon, but in that city he repented and prayed to God, and the Lord heard his prayer and brought him again to Jerusalem and to his kingdom. According to the Scriptures, it is proper that the servants of God pray for one another. This is especially brought out in the writings of Paul. It was the custom of that apostle to pray for those among whom he had labored. We find him also requesting for himself the prayers of other Christians.

Among the remarkable petitions of the Bible is the one offered by Solomon at the dedication of the temple. In it Solomon desires that the Lord should hear the prayer even of the stranger that might make supplication in the temple. The Psalms contain many beautiful petitions. In the New Testament, Christ's prayer after the last supper occupies a notable place.

In the Lord's Prayer Jesus has left us the great model. God's name should be hallowed. It is important that his kingdom come and that his will be done on earth. It is right to pray for our daily bread. We may ask God to forgive our sins, if we forgive the trespasses of others. God is able to deliver us from evil. He is the glorious and powerful King forever. Among the many devout characters of the Bible may be mentioned David, Hezekiah, Daniel, Nehemiah, Cornelius the Centurian and Paul. Prayer was one of the leading characteristics of our Lord's earthly ministry.

The temple at Jerusalem was considered by the Jews to be the most suitable place for prayer. If unable to be in Jerusalem they would, like Daniel, open their windows toward that city and pray. The many synagogues of the Jews of course became little temples for worship.

God hears the prayers of his servants when

offered at any place. We read that Peter at Joppa went onto the house-top to pray. Near Philippi there was a place by the riverside where people resorted for worship. On leaving Tyre, Paul kneeled down on the seashore and prayed with the Christians of that city. Paul in one place says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Devout Jews had three especial daily hours for devotions. These were nine o'clock in the forenoon, at noon, and three o'clock in the afternoon. In the fifty-fifth Psalm David says, "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." As men may pray at any place, so they may pray at any hour. In New Testament times it seems to have been a custom to return thanks before meals. Christ left an example in this matter. So did Paul on ship-board when in the Mediterranean Sea. Standing and kneeling seem to have been the chief attitudes of prayer, but God heard Paul and Silas when they were in the stocks at Philippi, and King Hezekiah prayed while lying sick on his bed, and the Lord heard him. Kneeling is perhaps the attitude best suited to the deepest feeling. Daniel was accustomed to kneel. Peter kneeled and prayed before raising Dorcas to life. Jesus kneeled in Gethsemane.

Those who persistently disobey God sometimes find that he turns from them. This, as we learn in the Book of Jeremiah, was the case with the kingdom of Judah when she had become corrupt. The Bible suggests many things for which it is right to pray: such as peace, guidance, wisdom, deliverance from temptation. To the Jewish captives in Babylon God sent this word, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Paul near Damascus prayed for guidance, "Lord, what wilt thou have me to do?" In regard to wisdom James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Deliverance from temptation is something that demands oft-repeated prayer. "Watch and pray lest ye enter into temptation." What more important commandment has Jesus given? Hard as it may be in practice, Christ teaches men to pray for those that despitefully use them and persecute them. It is right to pray for the sick. Christians should, of course, pray for the advancement of Christ's kingdom.

We find that there are conditions on which prayer is answered. God hears the supplication of the penitent but not of the impenitent; he hears the prayer of the whole-hearted rather than of the half-hearted. God promised help to the exiles at the expiration of the seventy years' captivity. He says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jesus says, "When ye stand praying, forgive, if ye have ought against any." It is useless for us to ask God to forgive our trespasses, if we forgive not others. Jesus teaches that men ought always to pray and not to faint. Thus, importunity may bring an answer to prayer.

God hears the humble rather than the proud. The Bible says: "If we ask anything according to his will, he heareth us." No doubt people often pray for what they ought not to have, and so God in his kindness does not grant their request. Jonah sat down outside the walls of Nineveh and wished to die. Instead of taking away his life, however, God showed to the prophet the foolishness of his anger. The need of faith with prayer is clearly taught in the Bible. A man may ask for wisdom, but he must ask in faith. James teaches that the prayer of faith shall save the sick. By such prayer not only have the sick been restored to health, but in a few cases, where it has been for the glory of God, even the dead have been brought to life. Those who keep Christ's commandments and abide in him have an especial assurance that their prayers will be answered. Jesus said to his disciples: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

There are some things in praying that are condemned. Christ teaches that useless repetitions should be avoided. The prayer of the hypocrite and the self-righteous man is not acceptable to God. The Publican's prayer, "God, be merciful to me a sinner," is more acceptable than the self-righteous prayer of the Pharisee.

Praying in languages not understood by the hearers is condemned by Paul. Prayer is either public or private. There is a time for both. Jesus Christ in his teachings commends secret prayer. He himself has left his example. We read how again and again in his earthly ministry he would go apart alone to pray.

Thus, for example, he engaged in secret prayer before selecting his twelve apostles, and likewise at Capernaum after healing many that were sick.

The power of prayer is many times illustrated in the Bible. It was in answer to prayer that Nehemiah was enabled to go to Jerusalem and have its walls rebuilt. There were many enemies to scoff, but Nehemiah prayed and the work went on. King Hezekiah, in distress over the insolent letter of Sennacherib, went to the Lord and prayed, and God heard his supplication and smote a hundred and eighty-five thousand of the Assyrians, and turned their king back to Nineveh. God opens prison-doors in answer to prayer. Peter was in prison. The time for his execution had almost come. But the church of Jerusalem was praying, and the angel of the Lord came and delivered Peter out of the hands of Herod. Paul and Silas were in prison at Philippi, but at midnight they prayed and sang praises unto God, and the Lord heard them and set them free.

Jesus taught others to "have faith in God." There are times for especial petitions. Thus, prayer was offered before Paul and Barnabas were sent forth to the Gentiles. There was fasting and prayer also when the elders were ordained in the churches of Asia. Jesus had a beautiful practice of blessing children. Little children were brought to him that he should put his hands on them and pray.

Those who pray have their reward. Cornelius the centurion gave much alms to the people and prayed to God alway, and the Lord remembered him and blessed him with the gospel of Jesus Christ. Some remarkable events have occurred in connection with

prayer. Thus, the transfiguration of our Lord occurred while he prayed, and at his baptism, while praying, the Holy Ghost came upon him. In the temple at Jerusalem, as Paul prayed, he was in a trance, and saw Jesus who sent him to the Gentiles.

The folly of praying to idols is brought out in different parts of the Bible. The success of the early Christian church must have been largely due to the closeness with which the disciples followed Christ's instructions in regard to prayer. We read that, after our Lord's ascension, the disciples, returning to Jerusalem, all continued with one accord in prayer and supplication. It was to such men and women that the Holy Ghost came. After the conversion of about three thousand on the day of Pentecost, it is stated that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." When Peter and John had been released by the Jewish rulers, the disciples prayed for boldness to speak the Word of God. The seven deacons were chosen and set apart because the twelve apostles wished to give themselves continually to prayer and the ministry of the Word. Christ's command to pray for one's persecutors was beautifully carried out by Stephen, who died obeying his Lord. Peter and John prayed for the converts at Samaria that they might receive the Holy Ghost. And so we find the spirit of prayer ever manifest throughout the history of the apostles. If, then, prayer was so important in Bible times, it is still important for us. God does not always answer our petitions in the way we expect. Watch God's answers to your prayers, and you will gain a better conception of him. More than this, you will be impressed by his matchless wisdom.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXXIV.

No absolute rule can be given by which one may become thus aroused, and warm into full play the intellect and the heart, while composing a sermon. Each must seek those methods which are best for himself. But one general and important means is prayer: real communion with God. The process of making a sermon, from first to last, should be accompanied and pervaded by the spirit of supplication. Not the meaningless prayer which seeks to convey information to the Lord, but an earnest seeking after wisdom and help from him. A sermon composed under such influences will come forth with the stamp of the divine wisdom upon it. It will go upon its mission winged with the divine power.

AVOID INTERRUPTION WHILE COMPOSING.

This is an important point, because of its bearing on the question of oneness and fusedness in the sermon. There is a mental and spiritual momentum gathered by continued action, without which the highest success cannot be attained. When you have the whole outline in hand, each part following the other in proper order, the general work of composition should be accomplished without stopping. The sermon composed in separate parts and at separate times may be correct, but it is in danger of being detached and cold. The average man cannot attain fusion in that way. Years of training, or rare peculiarities of genius may enable one to keep the process of composing in mind as a sub-

current, even when other things intervene. Such a man might be interrupted, and yet keep the process of composing unbroken. In the beginning of your ministry, at least, it will not be possible to attain this. If ever attained, it must be after you have schooled yourself to unity of action by avoiding interruption. Many sermons appear fragmentary and disjointed, mere patch-work. Concerning this method, Dr. Shedd says: "It is as if the smith should every moment withdraw his iron from the fire, instead of letting it stay until it has acquired a white heat." Schiller says: "Divide up the thunder into separate notes, and it becomes a lullaby for children; but pour it forth in one continuous peal, and its royal sound shall shake the heavens."

SECLUSION.

Seclusion, as regards one's mental and spiritual processes, if not one's person, is, therefore, essential in all work of composing. Sometimes physical seclusion is impossible. Hence the sermonizer ought to cultivate the power of retiring within his soul, and dwelling alone with God and truth, even if surrounded by crowds and jostled by his fellows. You will find this habit the more essential, because, under ordinary circumstances, the average preacher is forbidden a large amount of seclusion. You must learn to think and to compose on the street, upon the railroad train, amid the numberless and diverse duties that crowd upon you. You must teach yourself to live a sort of double life. Always keep the deeper fires alive and ready to give forth the requisite white heat to the theme that may be under consideration.

COMPOSE WITH YOUR AUDIENCE IN MIND.

It will usually happen that you will compose each sermon first for a specific time and place. In order that it may be pertinent to that time and fitted to meet the wants of that congregation, it should be made with the time, place and people in mind. Every sermon should fit like a garment "made to order" by a skillful tailor. This process, however, will be disadvantageous and dangerous unless you keep your hearers in mind as they stand related to truth and duty. Their relations to yourself personally are of little account. You are to preach for their good, not for their pleasure. You are to please God first, and, secondly, your people. You are never to please them unless you believe it will please God for you to please them. You should always compose as their friend and helper, and as the servant of the Lord Jesus Christ. All minor and all personal considerations must be kept out. Never let these come between you and your solemn duty. Praise, condemnation, crowded houses, empty pews, payment or non-payment of salary, and all similar questions must retire when you seek to compose a sermon. Proceed with your work as one who is preparing to stand between the living and the dead; one who is sowing in time what he and his hearers must reap in eternity. Remember whoever else may be present, Christ, the divine Master, will always be in the congregation. He will rejoice if you are true to him and your charge. He will weep, or be justly indignant, if you "daub with untempered mortar," or, through cowardice or negligence, allow the banner of truth to trail in the dust. Much more ought to be said concerning the work of composing sermons; these suggestions, however, must

form the basis along which coming experience will develop yet more important lessons. Much can be learned in no other way than by experience. Do not forget that the Helping Spirit waits to be with you always in the study, in the world, in the pulpit. Compose and preach as he directs. Duty is yours. Results are Gods. Do well the one. Leave the other to him.

Perhaps we should add: do not be discouraged if the ideal suggested in the foregoing is far above where you now stand. We speak with a view to what you ought to be, not to describe what you are. We suggest what we have not attained, after thirty years of experience, and yet each year has brought us nearer to that which we place before you. Do not say you can never attain it; you have little conception to-day of the latent powers and possibilities within yourselves. What you need most, concerning each specific attainment, and your future work as a whole, is to determine that, *cost what it may, the best and the most that is in you, or can be attained by you, shall be done.*

DECAY OF RELIGION IN NEW ENGLAND.

A correspondent of the *Congregationalist*, in a late number, speaking of the decline of religion in Maine, wrote as follows:

A pessimist in eastern Maine might easily find dainty morsels to roll beneath his tongue. The recent New Hampshire Fast Day proclamation seems to fit remarkably well the conditions that exist in certain localities here. In a town of 500 there is no religious service except a Sunday-school, with an average attendance of twenty. This school congeals in winter. A few weeks ago in this town an old man lay dying. He asked brokenly for a minister. There was none to be had. The only man in the town who could pray at such a time was sent for and performed the service. A letter recently received from one of our young ministers contains the following: "The work here moves very slowly indeed. If it were not for the confidence I have in God, I think, at times, it would not be very hard to persuade me to give up the ministry. God has promised to bless his own, and I have been led by him to preach as well as I know how Jesus Christ. The town could be summed up in the one word, 'indifferent.'" We have unused church buildings which, if on the Western frontier, would be gladly occupied by congregations that worship now in barns or over dance halls.

However various and almost contradictory the opinions of men are, the testimonies which have appeared in the reliable representatives of the New England press support the general claims made by Gov. Rollins, of New Hampshire, in his late Fast Day proclamation. We clip the above from the *Congregationalist*, that we may add the suggestion that no small part of the cause of this decline and the indifference which the correspondent chronicles has grown from the weak, diluted theories which modern theology calls gospel. For the sake of avoiding the Sabbath, the popular preaching has eliminated the law of God, and evangelism has become flabby for want of Divine authority. As a result, conscience is destroyed, and the weak appeals that are made when no Divine authority lies back of them are powerless to convert men from sin. The Gospel is a magnificent arch, resting at one end on Sinai, at the other on Calvary. Law and love are not contradictory. On the other hand, love is the highest law, and demands from the loving soul obedience more exacting than all other law put together. When congregationalism will tone up its theology by introducing largely of divine authority, including the Fourth Commandment, there will be less reason to bemoan the decay which appears here and there throughout New England and the United States.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

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

LESSON XIII.—REVIEW.

For Sabbath-day, June 24, 1899.

GOLDEN TEXT.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1: 15.

NOTES.

In this quarter we have had eleven lessons from the latter half of the Gospel according to John. It is worthy of notice that the time of eight of these lessons is within the compass of a single day. As the former series of lessons from John's Gospel manifested the love of Christ, so in this series also we may see this same love in an especial degree. "Having loved his own which were in the world, he loved them unto the uttermost." It was not however only for his own that our Lord showed boundless love; he suffered death upon the cross, and bore the burden of sin for all mankind—his enemies as well as his friends.

In contrast with the love of Christ, notice the malice and hatred which his enemies displayed toward him. Our Lord suffered pain from the thoughtless cruelty of the Roman soldiers; he endured the agony of death at the command of the Roman procurator, indifferent to the claims of justice. He must have been wounded more deeply by his rejection at the hands of the chief representatives of the nation which was God's chosen people. While upon earth our Lord's mission was chiefly to this nation. "He came unto his own, but his own received him not." They hated him and condemned him without a cause. We may think also that there was yet greater sorrow to our Saviour when he was betrayed by the treachery of one of his chosen disciples. Injustice and hatred from enemies we can bear more easily than injury from those who have been near and dear to us. What a disappointment to our Lord that one of those who had companied with him during his ministry should turn against him. But the crowning sorrow to the man Christ Jesus was in the denials of Peter. The chief of the twelve apostles denied that he even knew who Jesus was. How gladly do we read that Peter went out and wept bitterly! Who of us will by word or deed deny the Saviour who has suffered in these many ways for us?

DESTRUCTION OF REGARD FOR SUNDAY BY POPULAR LEADERS.

Instances of teachings which hasten the decay of Sunday, through the influence of men in high positions, abound. In the summer of 1897, the Chicago *Times-Herald* reported an address by Bishop Vincent before the students of Chicago University, as follows:

"Bishop Vincent, of the M. E. church, talked to the students of the University of Chicago last evening on Sunday-observance. He spoke in Kent Theatre, and at the beginning of his address surprised his hearers by saying that he did not care on what day anyone observed the Sabbath, just so one day of the week was set apart for meditation and rest. It made no difference, he stated, whether the day was observed between sunrise and sunset, or within other division of time."

It goes without saying that such teachings supported and enforced by an eloquent Bishop of the Methodist church must promote the decay of Sunday in the lives of University students already assailed by the Sabbathless influences of Chicago. He who teaches thus must hold Sunday in light esteem.

Before the reader has recovered from his sur-

prise over what Bishop Vincent teaches, it will help him to see how this decay of regard for Sunday has permeated the teachings of another popular religious leader. In the *Golden Rule*, Jan. 16, 1897, Mr. Moody writes on "How shall we spend the Sabbath." This suggestive paragraph appears in the first half of his paper:

"A man ought to turn aside from his ordinary employment one day in seven. There are many whose occupation will not permit them to observe Sunday, but they should observe some other day as a Sabbath."

That is a logical application of the "one-day-in-seven" theory. But the destructiveness of such indefiniteness is glaringly apparent. It yields entirely the idea that Sunday should be observed for its own sake. This is right, as a matter of fact. And Mr. Moody is to be commended for acknowledging that fact. But it also ignores equally the demands of the Bible and the example of Christ in regard to the seventh day, the genuine Sabbath."

When men seek "salvation," Mr. Moody holds them rigidly to God's way of doing things; to repentance that they may find forgiveness and release from the demands of broken law. Is God's law in general imperative, and in particular of no account? According to Mr. Moody, the Sabbath law in particular is not of as much account as ordinary business. Keep Sunday if you can conveniently; otherwise Wednesday, or Friday, says Mr. Moody. Bring God's law to your convenience. Business comes first. "Sabbath-keeping" is of much less account. Choose a day that will interfere least with your business, and compel God to accept that as obedience to one of the Ten Commandments. Why not do thus with all the commandments? Is it any wonder that Sunday decays under such teachings from D. L. Moody, in the *Golden Rule*, organ of the Christian Endeavor Movement, which we are told is to be the great power to "Rescue Sunday"?

In addition to such teachings by popular religious leaders there are many fundamental reasons why the well-advanced progress of Sunday into holidayism and Sabbathlessness cannot be checked.

1. The ripened fruit of more than twelve hundred years of history in Europe has given nothing better than the "Continental Sunday," even under the strong and steadying influence of a vigorous Catholic ecclesiasticism.

2. The Protestant Continental reformers made the case worse, in some respects, by destroying the power of the church in the matter, and teaching a false conception of "freedom" which was closely allied to theological anarchy. This course strengthened and increased the holidayism that Roman Catholic rule had created, but had held in bounds by church authority.

3. The Puritan movement stopped half way in its progress toward truth, faltered, compromised, and made failure certain. This compromise, like a fever, has run its course, and Sunday has gone back to its original type of holidayism and no-Sabbathism. This decline is prominent in the churches which Puritanism planted, and popular religious leaders are furthering the downward movement by word and deed.

4. Sunday laws have reached a point where they foster evil, by indirection, at least. The forces of sin rejoice when men are at leisure. With the great majority the leisure created by the Sunday laws is irreligious or non-religious. In this the saloon and its allies rejoice. On such leisure they fatten.

5. If in the decline of the regard for Sunday there was evidence that the churches and the non-church goers were moving in the direction of something better we might be content. If the decay of Sunday brought Christians toward Pan-Sabbathism; if religious service and culture were advanced on all days, as the decline for Sunday increases, the case would present some rays of light. But the exact opposite is true. Christians in Boston petitioned for certain Sunday trains, that they might the better, attend their favorite churches. Now these trains, greatly increased in number and capacity, carry thousands of pleasure seekers away from all worship and religious culture. Christians, deluded by the remnants of the Pagan-state-church idea, still support Sunday laws against legitimate business, and the saloon, and brothel, and dance house, and other forms of pleasure and dissipation catch the leisure-tempted masses, and turn them farther from the churches. This is the picture which the friends of Sunday paint with facts that cannot be set aside. It is a sad picture. It forbodes worse things. This situation is intercreative and self-perpetuating. It is the culmination of fundamental errors concerning the Sabbath and the Sunday. Any reform which is strong enough to lift the church and the world out of this morass must be radical and revolutionary. Nothing less than the power of Divine Law can bring such reform. Hence our plea: "Come back to Christ and his example in keeping the Sabbath."

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.

PLAINFIELD, N. J.—Rev L. E. Livermore, Agent of Alfred University, preached a good gospel sermon here last Sabbath morning. He reports considerable encouragement in his special work among our people. Weather very warm and rain greatly needed.

PASTOR MAIN.

WALWORTH, WIS.—The Ministerial Conference and Quarterly Meeting at Walworth, were held on the 26-28 ult. The Conference convened in the afternoon, with Eld. M. B. Kelly as Chairman *pro tem*. A paper was read by S. L. Maxson, who also read Eld. Platts' paper, he being absent. Eld. S. H. Babcock read a paper prepared by Bro. Freeborn. Interesting discussions followed these papers, and it was felt that the occasion was one of profit, even though the attendance was small.

The Quarterly Meeting began Sixth-day evening with a sermon by Eld. Kelly, of Chicago. Sabbath morning Eld. S. H. Babcock preached, after which the Sabbath-school convened. At 2:30 P. M., Bro. Ed. Babcock gave a talk on missionary work, drawn partially from his work in the central part of this state. At 7:30, P. M., a prayer and praise service was conducted by Bro. G. O. Sayre, of Milton, followed with a sermon by Eld. M. B. Kelly.

At 11 A. M., on Sunday, Eld. S. H. Babcock again preached, and at 2 P. M., the Y. P. S. C. E. Local Union, led by its president, Mrs. Nettie West, of Milton Junction, presented a programme and closed the service with a consecration service. All these meetings were well attended locally; the attendance from sister churches, owing to sickness and very unfavorable weather, was smaller than expected, but was very good under existing conditions.

All these meetings were deeply interesting and inspiring. The preaching was lovingly evangelistic and spiritual. The feeling that the Holy Spirit was with us was frequently expressed. The next session is to be held with the church at Albion. S. L. MAXSON.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

Popular Science.

BY H. H. BAKER.

A Bicycle Fire-Engine.

A new fire-engine, called a bicycle engine, said to be remarkably effective in fighting fire in its incipient state, has just been invented and put to practical use in Grunwald, a suburb of Berlin, Prussia.

The engine is placed on a low structure suspended on a truck of four bicycle wheels, having solid rubber tires, and is pedalled by two firemen, sitting tandem. On good roads they can make excellent time.

The appliances are very simple and easily managed, and consist of the following implements: a life-saving sack, four water gauges, one heavy woolen cloth or blanket, a pick-axe, a hydraulic key, a nozzle, a spade, an adjustable rope life-line, a hooked ladder, a leather pouch, a medicine chest, a lantern, a tool-chest, and sixty feet of hose. Each article has its appropriate place and is snugly stowed and held.

The handling and management of this engine are described as being extremely simple and efficient, and the two men are reported to have covered a mile, attached the hose to the hydrant and to have been actively at work in less than five minutes.

Here is a model fire company, fully equipped with an engine and all appliances to meet almost any fire and extinguish it in its earlier stages. It is easy to see that these two good, strong, trained men, having every needful article at hand to meet every emergency, would be more efficient in affording instant relief than a large engine drawn by horses and manned by a company of ten men, under the leadership or direction of a chief.

What is wanted most, in every village as well as city, is a good system of fire alarm, so that as soon as discovered the place of danger can be at once located and a fire brigade of two men, being centrally located and always in readiness for action, could certainly meet any emergency more expeditiously, and, in nine cases out of ten, would prove even more effective, than a more cumbersome fire department.

We would recommend that every village or town not well provided with appliances for extinguishing fires at once provide a good system for quick alarm, and get a bicycle engine, organize the fire brigade, hold a celebration and have a parade.

MAN is the artificer of his own happiness. This was the pith of the inscription on the wall of the Swedish inn: "You will find at Frolhate excellent bread, meat and wine, provided you bring them with you."—*H. D. Thoreau.*

MARRIAGES.

SUTTON—DAVIS.—At the home of the bride's father, in Jackson Centre, Ohio, June 1, 1899, by Rev. A. G. Crofoot, Mr. Charles W. Sutton and Bertha A. Davis, both of Jackson Centre.

DEATHS.

AYARS.—In Shiloh, N. J., May 25, 1899, Miss Alzira M. Ayars, oldest daughter of Jared W. and Bessie E. Ayars, aged 19 years, 6 months and 17 days. A devoted and earnest worker in the Master's cause. L. D. B.

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, Stanley Villas, Westbury Avenue, Tottenham, 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 Rev. W. Daland, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

A GENERAL STORE FOR SALE!

Dry Goods, Groceries, Boots and Shoes, Etc.

BROOKFIELD, N. Y.

Largest stock, best location; largest business in town; four miles from railroad; good school, five teachers. First-class opening for a Seventh-day Baptist. Address, P. O. Box P., Brookfield, N. Y.

PROGRAM of North-Western Association, to convene at Milton, Wis., June 15, 1899. Topic for Association: "Show forth his salvation from day to day."

FIFTH-DAY—MORNING.

- 10.00. Call to order. Opening service, Eli Loofboro.
- 10.30. Welcome by pastor of Milton church, L. A. Platts.
- 10.45. Introductory sermon, S. L. Maxson.
- 11.45. Adjournment.

AFTERNOON.

- 2.00. Communications from churches and corresponding bodies, Reports of delegates to sister Associations, appointment of standing committees.
- 3.30. Devotional service, E. H. Socwell.
- 3.45. Sabbath-school hour, H. D. Clarke.
- 5.00. Adjournment.

EVENING.

- 7.30. Praise service, Raymond Tolbert.
- 8.00. Sermon, G. J. Crandall.

SIXTH-DAY—MORNING.

- 9.30. Annual Reports and other business.
- 10.15. Devotional service, E. A. Witter.
- 10.30. Missionary hour, O. U. Whitford.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Miscellaneous business.
- 2.30. Woman's hour, Mrs. G. W. Burdick.
- 3.30. Devotional service, L. D. Seager.
- 3.45. Educational hour, President W. C. Whitford.
- 5.00. Adjournment.

EVENING.

- 7.30. Devotional service, S. H. Babcock.
- 8.00. Sermon and conference meeting, M. B. Kelly.

SABBATH—MORNING.

- 10.00. Sermon, A. H. Lewis, followed by collection for Tract and Missionary Societies.
- 11.30. Sabbath-school, Superintendent of the Milton Sabbath-school.

AFTERNOON.

- 3.00. Prayer and song service, C. S. Sayre.
- 3.30. Sermon, delegate from Western Association.

EVENING.

- 7.30. Praise service, E. B. Saunders.
- 8.00. Sermon, G. B. Shaw, delegate from Eastern Association.

FIRST-DAY—MORNING.

- 9.30. Business.
- 10.00. Sermon, L. R. Swinney, delegate from Central Association.
- 11.00. Tract Society hour, A. H. Lewis, followed by collection for Tract and Missionary Societies.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Business.
- 2.30. Y. P. S. C. E. hour, Miss Lura Burdick.
- 3.30. Sermon, delegate from South-Eastern Association. Adjournment.

EVENING.

- 7.30. Praise and devotional service, G. W. Hills.
- 8.00. Sermon, L. C. Randolph.

FOR SALE!

In West Hallock, Ill., ten acres of land, with house, barn, and other out-buildings, nearly new. Location near church. Also farm of 160 acres, located two miles from church. For full particulars and terms, address

ANSEL CROUCH,

Box 56. West Hallock, Ill.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

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

WHEN Demosthenes was asked what was the first part of an orator, what the second, what the third, he answered, "Action." The same way I say. If any should ask me what is the first, the second, the third part of a Christian, I must answer, "Action."—*Brooks.*

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS.—FACTORY TO FAMILY
 Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each.
 The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

THE SABBATH RECORDER of March 27th.

SIR WILLIAM LONG tells a story of an old Scotch body who could not abide long sermons. She was hobbling out of the kirk one Sunday when a coachman, who was waiting for his people, asked her, "Is the minister dune wi' his sermon?" "He was dune lang syne," said the old lady impatiently; "but he wauna stop!"

FAIR TERMS.—George: "Papa, I want you to buy me a drum, like all the other boys have." Father: "No you would make too much noise. There would be no living in the house with you." George: "But, papa, I promise, really and truly, I won't beat it only when you are asleep."—*Brooklyn Life.*

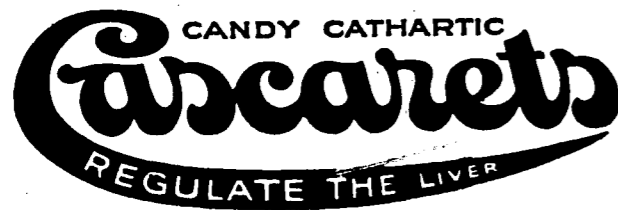
"You ought, like us, to have holidays in honor of your great men," said the Russian beauty. "But in the American year," said the major, "there are only 365 days."—*Philadelphia Press.*

HEALTH for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

THE coat oft times proclaims the man's indebtedness to his tailor.

HUSHED is the conversation of men when money talks.

THE work of a hack writer is often truck.



The Colony Heights Land and Water Company, Lake View, Riverside Co., Cal., Dealers in FRUIT AND ALFALFA LANDS.

TERMS EASY.

Address as above: or, J. T. DAVIS, New Auburn, Minnesota, Eastern representative.

Seventh-day Baptist Bureau of Employment and Correspondence.

T. M. DAVIS, President. L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEES.

Application for employment..... 25 cents. Application to Correspondence Dep..... 25 cents. One and two cents stamps received. To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.



Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year: four months, \$1. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York. Branch Office, 65 F St., Washington, D. C.

Spring Term Milton College.

This Term opens WEDNESDAY, APRIL 5, 1899, and continues twelve weeks, closing Wednesday, June 28.

Instruction in the Preparatory studies, as well as in the Collegiate, is furnished by the best experienced teachers of the institution. These studies are arranged into three courses:

Ancient Classical, Scientific, and English.

Very thorough work is done in the different departments of Music, in Bible Study in English, and in Oil and China Painting and Crayon Drawing.

Worthy and ambitious students helped to obtain employment, so as to earn the means to support themselves in whole or in part while in attendance at the College.

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

ALFRED UNIVERSITY.

Sixty-third Anniversary, June 17-23. Annual Meeting of Trustees, June 20. Alumni Association, June 21. Commencement, June 22.

ALFRED ACADEMY.

Commencement, June 20.

Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. A town that never tolerated a saloon. This school takes FRONT RANK among West Virginia schools, and her graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

SPRING TERM OPENS MARCH 14, 1899.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at

ALFRED, NEW YORK.

TERMS.

Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I.

O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 23-28, 1899.

REV. O. U. WHITFORD, D. D., Westerly, R. I., President.

REV. L. A. PLATT, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.

MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.

These officers, together with A. H. Lewis, Cor. Sec., Tract Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Alfred, N. Y.

ALFRED UNIVERSITY. COLLEGE OF LIBERAL ARTS. THEOLOGICAL SEMINARY.

For catalogue and information, address

Rev. Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY.

PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS.

Rev. Earl P. Saunders, A. M., Prin.

UNIVERSITY BANK.

Incorporated Sept. 1, 1894.

Capital.....\$25,000.

Surplus and Undivided Profits..... 1,750.

W. H. GRANDALL, President.

A. B. COTTRELL, Vice President.

E. E. HAMILTON, Cashier.

MOTTO:—Courtesy, Security, Promptness.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.

W. L. BURDICK, Corresponding Secretary, Independence, N. Y.

T. M. DAVIS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

D. R. S. C. MAXON, Eye and Ear only. Office 225 Genesee Street

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

Brooklyn, N. Y.

SABBATH SCHOOL BOARD. GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y.

Vice Presidents—F. L. Greene, Brooklyn, N. Y.; M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; O. E. Burdick, Little Genesee, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. D. SPIER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc.

GREGG SCHOOL OF SHORTHAND, Babcock Building, PLAINFIELD, N. J. Latest Systems of Shorthand and Book-keeping. Proficiency Guaranteed.

Milton, Wis.

MILTON COLLEGE, Winter Term opens Wed., Jan. 4, 1899. REV. W. C. WHITFORD, D. D., President.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis. EDWIN SHAW, Secretary and Editor of Young People's Page, Milton, Wis.

J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y.; MISS LENA BURDICK, Milton Junction, Wis.; LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis.

Treasurer, MRS. GEO. R. BOSS, Milton, Wis.

Rec. Sec., MRS. E. D. BLISS, Milton, Wis.

Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis.

Editor of Woman's Page, MRS. REBECCA T. ROGERS, 117 Broad St., Providence, R. I.

Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J.

South-Eastern Association, MRS. M. G. STILLMAN, Lost Creek, W. Va.

Central Association, MRS. THOS. R. WILLIAMS, DeRuyter, N. Y.

Western Association, MRS. C. M. LEWIS, Alfred, N. Y.

North-Western Association, MRS. GEO. W. BURDICK, Milton Junction, Wis.

South-Western Association, MRS. A. B. LANDPRERE, Hammond, La.



Write for our interesting books "Inventor's Help" and "How you are swindled." Send us a rough sketch or model of your invention or improvement and we will tell you free our opinion as to whether it is probably patentable. We make a specialty of applications rejected in other hands. Highest references furnished.

MARION & MARION PATENT SOLICITORS & EXPERTS

Civil & Mechanical Engineers. Graduates of the Polytechnic School of Engineering. Bachelors in Applied Sciences, Laval University. Members Patent Law Association, American Water Works Association, New England Water Works Assoc. P. Q. Surveyors Association, Assoc. Member Can. Society of Civil Engineers.

OFFICES: { WASHINGTON, D. C. { MONTREAL, CAN.