

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDEER.

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

VOLUME 55. No. 33.

AUGUST 14, 1899.

WHOLE No. 2842

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THE DECADENCE OF SUNDAY.

REV. ABRAM H. LEWIS, author of several works on different phases of the Sunday question, has a new one, “Swift Decadence of Sunday: What Next?” . . . It is beyond question that regard for and observance of Sunday are passing away. This book presents testimony on the subject since the year 1882, from all the leading Protestant denominations . . . and Roman Catholics are represented, all agreeing that Sunday-observance is rapidly declining. One remarkable feature of the situation is set forth in the chapters showing that different denominations of Christians charge the responsibility for the decay of regard for Sunday upon each other. In other chapters the author analyzes the causes which, in his opinion, have produced this state of things, presenting both historical and theological reasons why the decay of Sunday-observance has been inevitable and why Sunday reform cannot be attained without radical changes in existing conditions. . . . He insists that the Sunday question is a religious one, to be settled on religious and biblical grounds. . . . “Deny the right of the civil law to do more than protect men in conscientious obedience to the divine law. Hold men face to face with God and his law. What we ask is that the followers of Christ return to God's Sabbath according to the teachings and example of Christ.” These extracts convey an idea of the spirit of the book, which is a thoughtful and earnest discussion of an important subject.—*Indianapolis Journal, August 7, 1899.*

DR. A. H. LEWIS offers a new book on the Sunday question, “The Swift Decadence of Sunday: What next?” It asserts that Sabbath-observance is waning, analyzes the causes of decline, and suggests methods of reform. Among its more notable passages is the plea that all reliance upon civil legislation for Sabbath Reform must be discarded, and that the Christian world must put the matter squarely upon religious and Biblical grounds. It is not necessary to indorse everything in such a treatise to approve it heartily in general and to hope that its purpose may be accomplished, as we certainly do.—*Congregationalist.*

\$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.

THE Transportation Committee urge that all persons desiring rooms on the steamer from New York to Westerly, for the night of Tuesday, August 22, send their orders at once to D. E. Titsworth, member of the Committee, at Plainfield, N. J. A large number of rooms will undoubtedly be desired, and the Committee is anxious to make all necessary arrangements at an early day. The arrival of the train from the West, in New York, will be so late that little more can be done than get aboard the steamer before starting. If rooms are not secured beforehand, it is quite likely that they cannot be secured after reaching the steamer. We join with the Committee in calling attention to this, and urging prompt action.

SPECIAL attention is called to the advertisement of the committee which is seeking files of our publications for binding. See page 527.

A NEW ENGLAND correspondent sends to our table a copy of *Tongues of Fire*, etc., which is published at Shiloh, Me. It is a faith-healing periodical, and, like all that we have seen of that class, takes special pains to push the Sabbath and the law of God entirely out of Christian life. Under head of "Morning Lessons in the Class Room at the Bible-school," the editor, one Mr. Sandford, comments upon the following theme: "Why the Observance of the Seventh day as Sabbath is not To-day Binding upon Us." So far as we are able to understand what Mr. Sandford tries to say, it is this: All English-speaking people are descendants of the ten tribes. God took away from the ten tribes the blessing of keeping the seventh day, and it can never be restored to them until their descendants are in some way re-married to Jehovah, through a certain mythical national unity, to be brought about in the future. The whole thing is as dreamy and foundationless as "The Confessions of an Opium-Eater." We make this note only to say that when divine healing, with its superabundant claims of superior righteousness, and of guidance by the Holy Spirit, pushes the law of God aside as unauthoritative, and the Sabbath of God as of no account, itself needs a divine healing that shall bring about an obedience through love, rather than this lofty ignoring of the Word of God which abideth forever.

THE increase of travel by way of steamers which are built mainly for trade purposes has been great within the last few years. First came the "cattle steamers," which were built with a special view to steadiness, on account of their living freight. Accommodations for a few passengers were added, and persons desiring a comparatively cheap passage, together with a sea voyage longer than that made by passenger steamers, took advantage of the new arrangement. The so-called "tramp steamers," which run for purposes of merchandise, mainly, are also fitted to carry a few passengers in a comfortable way. They do not promise to land their passengers within a given date, but the luxury and benefit of a longer voyage are often the

thing most desired. The cheapness with which a trip to Europe, or almost any other country, can be secured, in this way, has given great impetus to that form of travel. It is said that one may secure passage to Europe, South America or West Indian ports on such steamers, at an average price of \$3 a day, including all expenses; and if a long voyage be desired, the probability of the trip being lengthened, without expense to the traveler, adds new incentive to the undertaking.

THE *Christian Standard*, of Cincinnati, for July 15, has a special editorial upon Sunday excursions. So far as Cincinnati is concerned the *Standard* claims that the "stream of travel out of the city on Sunday is almost balanced by another into it from the country. The beer gardens, Sunday theatres and even more reprehensible resorts, in our cities, find their unholy patronage increased by the Sunday excursion trains from country towns." The *Standard* continues its discussion, reporting that the railroads give rates at one-half a cent per mile, for the sake of inducing crowds upon Sunday excursions, and that "many religious people, under the special inducement, quiet their conscience, and yield to the temptation to give themselves up to sight-seeing and vain pleasure on the Lord's-day." The *Standard* further insists that these influences are "Europeanizing and debasing our Anglo-saxon and American Sunday." Our advice to the *Standard* is to give up all effort to save the Anglo-saxon and American Sunday, and return to the Sabbath of Jehovah, which needs neither support nor saving through civil law.

THE *American Baptist Flag*, St. Louis, has found it necessary to publish a series of articles, entitled, "Why Christians Observe the First Day of the Week as the Christian Sabbath." They are written by J. H. Melburne, and the second number, which is the latest one to come to hand, is loaded with the poison of no-Sabbathism. The style of the writer is indicated by the following sentence: "In the beginning of this inquiry, I shall assert very positively that the Seventh-day Sabbath was never given to, nor made binding upon, the Gentiles." The author is very able in making similar assertions. He also unites with others in claiming the entire abolition of the Sabbath, by quoting from Hos. 2: 11 the following expression: "I will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." This, he claims, was the end of all Sabbath-keeping, even for the Jews. If there be any result from such writings, it will be that the readers of the *Baptist Flag* will go farther away than before from the law of God, and deeper into the slough of holidayism.

AMONG the cases of persecution in the South, under Sunday law, came the trial of Elder L. S. Owen, a Seventh-day Adventist, of Hatley, Miss., a few days since. Testimony showed that Mr. Owen, on the 14th day of May, the same being Sunday, hoed weeds from among flower beds in his garden. It was a jury trial and he was acquitted, after a few minutes deliberation on the part of the jury. The defense offered by Mr. Owen was that the law of God, requiring him to keep the seventh day, permitted him to work on the first. This verdict shows a return to sound thinking and

Christian common sense on the part of the people of Mississippi, in that section at least. It has been a curious feature of all the arrests in the Southern states, that only those who keep the Sabbath are made victims. Those who pretend to keep Sunday are permitted to "desecrate" it with impunity. This shows that it is prejudice and spiteful bigotry, rather than a desire to save Sunday, which lies at the bottom of these arrests.

AN English correspondent, J. E. Vane, sends a tract entitled, "The Lord's-day; Its Claims and Blessedness," by one Edward Evans. The writer of the tract, under the plea that Christians are ignorant concerning the Scriptural reasons for observing Sunday, attempts to sustain such reasons by teaching that all Jewish legislation in the Old Testament has been abolished, and that the observance of Sunday rests upon new grounds. These grounds, as set forth by Mr. Evans, are built upon theories which he draws concerning the figurative meaning of certain Levitical regulations and certain claims, which Mr. Evans invents, as to the importance of the resurrection of Christ. He also draws some fanciful contrasts between God as Creator, and Christ as a new Creator, setting the one over against the other in a way which Christ's teachings sharply condemn. The tract has little value except as an evidence of the growing interest in the Sabbath question in England, as well as in the United States.

A LITTLE incident came to our knowledge this morning, illustrating the evil of undesignated procrastination in matters of duty. Written deeply in our memory is an old adage, learned in the old school-house on the hill, in Central New York, which our boyhood knew. The adage was, "Never put off till to-morrow what can be done to-day." Perhaps the broadest road to failure in the practical work of Christians is unwise procrastination. No one doubts the divine love, and no one doubts, in theory, his duty to do all which that love requires; but it is easy to say, "I will do it to-morrow." Having thus said, it is easier to repeat the same words when to-morrow becomes to-day. And so, as the poet, Young, put it:

"Man resolves, and re-resolves, and dies the same."

In whatever of duty, or aspiration, or holy purpose has been waiting at the door of your heart for recognition and accomplishment, lo, these many days, put delay away instantly, and let all that has been waiting to be done be done before the sun sets.

THE National Epworth League, in its late Annual Meeting, passed resolutions concerning the "encroachments continually made upon the Christian Sabbath by Sunday newspapers, Sunday excursions, Sunday baseball games and kindred amusements," and pledged the Epworthians to "continue to oppose the wanton desecration of the Sabbath-day." Opposing such things as are enumerated above is like clipping away at the outer branches of a great tree. The institutions named are among the distant results and the lesser evils connected with the Sabbath question. The lack of Scriptural authority and individual conscience based upon the Bible, relative to Sunday-observance, as it appears in the Christian church, is a far greater evil than those of which the Epworth League complains.

THE *Inland*, a Christian Endeavor periodical, in connection with the Lord's-day Observance Prayer-Meetings, writes somewhat at length concerning decline of regard for Sunday. Here is a representative sentence: "In nothing, perhaps, is the end-of-the-century Christian more lax than in the observance of the Lord's-day. It is astonishing to what an extent the laxity has grown. Sunday work, Sunday picnicing and Sunday traffic in merchandise and in drink are the grosser forms that face us on all sides. Yet, were it not for the milder and more fashionable forms, the grosser would not confront us. When Christians become lax in little things, non-Christians will become careless in greater things, with the result that the Lord's-day is rapidly degenerating into the level of other days." Much is gained when Christians see thus clearly the facts in the case, however little they may be able to overcome them. Similar statements have abounded during the month of July, under the general call referred to in another article, for Christian Endeavor prayer-meetings, touching the observance of Sunday.

THE *Christian Guardian*, of Toronto, Canada, comments at length upon the disregard for Sunday in that city, as shown in connection with the "Sunday circus." The article closes with the following paragraph:

It reminds us of an incident reported in class-meeting last Sabbath morning. A venerable member of St. Paul's Methodist church, Toronto, was visiting relatives in an American town in the Niagara district, near the border. On a recent Sabbath morning, while walking through the streets, he found business going on much as usual, and was somewhat surprised to be accosted by a merchant, with a request to purchase some goods. After a moment's reflection, the Canadian Methodist asked: "What day of the week do you observe as the Sabbath here?" To which he received the following somewhat significant reply, "Now you've got me."

THE Sunday bicycle is made the theme of a two-column article in the *Evangelist*, by Dr. James L. Ludlow. The substance of the article is that he shrinks from going into details as to Sunday conduct, and lays down certain propositions, which are that Christians should have positive conscientiousness concerning all actions. "Let every man be fully persuaded in his own mind." However strong the conviction may be in the mind of the writer that he ought to carefully observe Sunday, the general effect of the article will be in favor of easy-goingness, since every man will claim the right to be fully persuaded in his own mind as to whether to go to church on Sunday, or to Coney Island.

It is said that on Long Island the civil authorities make a distinction between golf on Sunday and baseball. A case came up at Bayside. Certain golf players were approached by a policeman, who evidently intended to arrest them for Sunday-deseccration. Watching them a little time, he is reported as saying, "Well, if that's golf, you're all right; if I catch you playing baseball I'll make it hot for you." Such distinctions do not go far in building regard for Sunday, or for civil law.

THE *Morning Star*, of Boston, for July 20, announces for one of its cardinal principles "proper observance of the Lord's-day." It also republishes an extract from Dr. King, in a volume entitled "Sabbath Essays," published some years since. This extract deals with Sunday-observance as related to family life, and urges that the non-observance of Sunday is equivalent to the "abandonment of religion and forgetfulness of God."

BIGOTRY, OR OBEDIENCE.?

LANCASTER, N. Y., July 17, 1899.

To the Editor of THE SABBATH RECORDER:

It is perhaps very kind in you to be sending me the RECORDER, as you have long done; but I should feel kindlier toward you if you showed a better spirit with reference to those from whom you differ.

I do think you present a sad example of narrow bigotry and hateful spite. You gloat over all the evidences of a waning regard for the sacredness of Sunday, and seem inclined to shout in glee, like Modoc Indians, over the prostration of every barrier that guards it. You seem to think that the spirit which leads men to violate what most of your fellow-Christians regard as the Lord's-day is due entirely to what you contend is an error in fixing upon the wrong day for rest and worship. It seems incredible that men of sense and education, such as you are presumed to be, can think that this supposed error plays any part in the practices over which you exult. What does the multitude care about a doubtful question of the calendar in relation to religious observances?

Rely upon it, gentlemen, the spirit which flouts the first day of the week would flout the seventh just as readily and heartily. It bodes no good to Sabbatarians that worldliness and ungodliness run riot over any sacred observance. To imagine that a mere rectification of the church calendar, so as to bring it into accord with your view of the case, would check, or materially decrease the tide of impious license which we deplore, is a piece of childishness that is truly amazing.

I have been somewhat impressed by the force of your arguments in favor of the seventh day as the true Sabbath; and if your paper were conducted in a spirit of respectful and dignified dissent, and with Christian charity, I should always open it, and read it with a high regard for the earnestness of your purpose, and admiration for your ability, and your conscientious perseverance in what seems to be a hopeless undertaking. But I confess that your denunciations, your readiness to charge those who differ from you with disingenuousness, deceit, and unworthy motives, your evident ill-temper, your pugnacity, and (what seems to me) your disproportionate estimate of the importance attaching to your main contention, are to me inexcusable and repulsive.

You seem to me to be as bad in your way as the most partisan and unscrupulous political journals are in their way.

I charge nothing for this criticism of people whom I would fain respect and number among my friends.

WILLIAM WAITH.

Pastor of the Presbyterian church.

1. He who ventures to differ with the great majority must expect to be called bigoted, but we spurn the charge made by Mr. Waith, that the RECORDER "gloats over all the evidences of waning regard for the sacredness of Sunday." We have said repeatedly that we sorrow over the deep danger that is involved in the present Sabbathless tide of influence. But since we know that the real danger starts far back of this present disregard for Sunday, we see in the disregard an inevitable tendency which, in the end, we believe will produce helpful results. As pain is a kind warning, so the decay of regard for Sunday is a fearful warning, which the providence of God is giving to its friends. We rejoice that the goodness of God and his long suffering combine thus to warn against error, while we mourn over the strange blindness on the part of friends of Sunday, which has brought this state of things to pass, and which compels God to intensify his warnings.

2. No one understands better than the RECORDER that "the spirit that flouts the first day of the week would flout the seventh day just as readily and heartily." This the RECORDER has often said. But the starting point of that popular indifference which "flouts the first day of the week," is found in the error through which men like Brother Waith "flout the seventh day of the week," regardless of divine law, and of the example of Jesus Christ. We do not wonder that Brother Waith feels disturbed if he has looked deeply

enough into the question to catch even a glimpse of the causes that have brought about this decay of Sunday. It is not a mere question of the "change of the calendar," but, rather, a question as to the authority of the law of God, interpreted and exemplified by Christ, when placed over against the authority of the Roman Catholic church, in the first place, and of popular Protestant theories in the second place. We are not so uninformed as to undertake "a piece of childishness that is truly amazing," by asking a mere change in the calendar as to Sabbath-observance. What we ask is a change of attitude toward the Bible and the law of God, and the example of Christ. If it be childish, or narrow-viewed, or bigoted, to ask that Mr. Waith and his compeers assume an attitude of obedience and reverence toward the divine law and the example of Christ, then, indeed, are we childish, and narrow-viewed, and bigoted. This is our only answer to the imputation of narrowness.

3. When our correspondent says, "I have been somewhat impressed by the force of your arguments in favor of the seventh day as the true Sabbath," he reveals an important animus of his communication. Being thus impressed, and being brought face to face with the personal duty of obeying God's law, in a moment of weakness he attempts to evade the issue by hiding behind what he claims to be the faults of the SABBATH RECORDER. Brother Waith has no special occasion to settle the issue with us. The serious question is to settle the point of duty toward God. The force of divine authority will not be lessened, even after Brother Waith has heaped up charges against the RECORDER which partake of both unkindness and incorrectness. We are not complaining because Mr. Waith differs in opinion from the SABBATH RECORDER. We are demanding that, as a Christian minister, he conform his teachings to the Word of God. The SABBATH RECORDER may be very bad. We may be very narrow. But that does not lessen the fact that, so far as the Bible is concerned, there is no Sabbath known, and no obligation recognized with reference to any day as sacred, except the seventh. We trust that by this time Brother Waith feels less sharply, and, if he were to write again, that he would write with less bitterness and evident ill-temper than appear in his letter. But we will forgive him, knowing how disturbed men feel when they are standing face to face with a new duty from which they shrink, and concerning which they are glad to find some reason for condemning someone else.

4. We are glad that Brother Waith does not charge for the criticism printed above. We should hardly feel like paying in hard cash for such criticism, and we are greatly obliged to him for suggesting that he might, under some circumstances, have "admiration for your (our) ability and conscientious perseverance in what seems (to him) a hopeless undertaking." If our faith and trust in the everlasting law of God delude us into continuing in a "hopeless undertaking," and if that "hopeless undertaking" come to grief in the end, we shall be quite content. But the case is too grave, and the interests are too large for either sharp words, unkind criticisms, or mere pleasantries. William Waith, pastor of the Presbyterian church at Lancaster, N. Y., aided by the SABBATH RECORDER, has been

brought face to face with a great duty, and with what undoubtedly seems to him a terrible undertaking; that is, to break away from the observance of Sunday, and to conform to the law of God in Sabbath-keeping, thus bringing himself into direct accord with the example of Jesus Christ. Facing such an issue on the 17th of July, he favored the RECORDER with the communication given above. We sympathize with him in his personal struggle. We have only words of kindness in reply to the criticism he sends. But our mission is too great, and our commission too imperative, to say less in favor of the Word of God and the example of Christ than we have done. Never mind the RECORDER, Bro. Waith. Face the open grave of Sunday-observance on one side, and the open law of God on the other, and choose ye, this day, whom ye will serve.

A RARE SPECIMEN.

The following letter is a rare specimen,—so rare that it may interest our readers to see it. It is seldom that we gather such a specimen at this office:

DOVER, N. H., July 15, 1899.

J. P. Mosher, Esq., Business Manager of the *Sabbath Defender*, Plainfield, N. J.:

Dear Sir:—Some days ago I wrote to Rev. A. H. Lewis that someone, to my disgust, persisted in mailing me copies of the *Sabbath Defender*, and that I wished him to stop the thing. The sheet is a nuisance, and ought to be suppressed.

Will you please stop sending it.

Yours, etc.,

JOHN R. HAM, M. D.

We are glad that Dr. Ham is so familiar with the RECORDER that he calls it the "Sabbath Defender." We like the name, Doctor, and we confess that that name exactly expresses the purpose with which the RECORDER is edited. We are sorry the Doctor is disgusted, but we assure him that the paper was not mailed a single time after the receipt of his order, and that in his eagerness to be free from our visits he must have neglected to give sufficient time for the curing of the disease at this end of the route. We are sorry that he deems the RECORDER a "nuisance." There are times in this world when any truth is looked upon as a nuisance, and especially a truth which is sharp enough to point out lines of personal duty, when men are disinclined to follow the way of duty. Mr. Mosher and the Editor of the RECORDER are in very close touch, and it is not ordinarily necessary for any of our correspondents to appeal to the Business Manager in order to secure justice, even from the Editorial Department. We hope the symptoms of discomfort which appear in Dr. Ham's letter have disappeared, and we venture to suggest that the truth which the RECORDER teaches has a beneficial effect in the line of Sabbath Reform. It is a regular anti-toxine treatment which, though like Paul's idea of chastisement, may not seem wholly agreeable at the beginning; but, if properly taken, it will certainly yield the peaceable fruits of righteousness. That such may be the results in Dr. Ham's case is our sincere wish.

AS IT STRIKES A WELLESLEY GIRL.

Apropos our late Educational Number, a note is at hand from a Wellesley girl, a part of which runs as follows:

I have somewhat against you. In the recent Educational Number of the RECORDER, in your mention of the new college presidents, the name of Miss Caroline Hazard, the new President of Wellesley was omitted. Miss

Hazard is of the well-known family of that name of Rhode Island, and has devoted years to study, both in this country and in Europe. Her name is known in literary circles and it is thought that Wellesley is fortunate in securing as president a woman of such undoubted fitness for the position.

You may plead ignorance of this fact, but as Wellesley is the only Woman's College of any size to place a new president this year, I think I should enlighten you.

We cannot plead ignorance, for we were fully aware of the election of Miss Hazard as President of Wellesley, and equally well aware of the high standing which Wellesley has so justly attained. We can only plead that, while there was no effort to make the list of new presidents complete, we were unmindful, at the moment of writing, of the election of Miss Hazard, as one of the features of educational history for the current year. We are therefore ready to apologize for that forgetfulness, and will not even attempt to screen it behind the plea of "a thousand things to think of in a moment." In fact, we rather like the spirit of the Wellesley girl who is loyal enough to call the RECORDER to account for its neglect. But since it is as it is, it is best that it is thus; for, what with our apology, and the protest of the Wellesley girl, we feel sure that our readers will have their attention fastened upon Wellesley, and that the service thus done will be far greater than it would have been had Miss Hazard's name appeared in the list published in our Educational Number. All hail to Wellesley and its scholarly president; and all hail to the Wellesley girls whose loyalty to her service and her memory makes them keen-eyed to detect that want of regard which they believe is justly her due.

ONE of those unfortunate delays, incident to the arrival of mail matter, brought copy for Young People's Page too late for use this week. We hope to make up the loss by a larger amount next week.

NEWS OF THE WEEK.

Sunday, August 6, was a sad day for New England. Two terrible accidents occurred in which about fifty lives were lost. A trolley car filled with passengers on the Shelton Extension Trolley Road running between Shelton and Bridgeport, Conn., ran off a trestle at Oronoque Bridge, a short distance from Stratford, and fell a distance of sixty feet. Thirty-six persons were killed and several seriously injured. The road was opened for a preliminary trial a day or two before, and Sunday was the first day for general travel. The car contained about forty passengers. The trestle is 144 feet long, and the track was unprotected by guard rails. It is claimed that the car was not running at an extra speed, and that all precautions were taken.—On the morning of the same day, by the breaking of a gangplank at the Mount Desert ferry, Bar Harbor, Me., about two hundred persons, members of an excursion party on their way to see the warships Brooklyn and Texas, were thrown into the water, and twenty or more were drowned. The crowd of excursionists came to Bar Harbor by the Maine Central Railroad, and rushed for the steamer in waiting. The gangplank bridge leading to the boat became overcrowded, and the struggling mass of pleasure-seekers fell to the water, fifteen feet below. A coroner's jury has decided that the victims of this disaster came to their death through "the improper construction of the ferry slip."—The re-trial,

by court-martial, of Captain Dreyfus was opened at Rennes, France, on the 7th of August. His preliminary examination took place the next day, and several dramatic features occurred. The presiding officer seems determined to secure the captain's conviction. Although worn and feeble from his long and unjust imprisonment, Captain Dreyfus bore himself with great nobility, and made explicit denials of the charges brought against him. Strong feeling exists between the friends and enemies of the captain, and special police precautions are taken to insure quiet during the trial. On the second day of the trial, the court sat with closed doors. Probably an hundred witnesses will be called on each side, and many sensational revelations are likely to appear. Friends of Captain Dreyfus express themselves as well pleased with the progress of the trial, up to this date. It is needless to say that our sympathies are all with him, since we believe that, from the first, he has been the victim of a military conspiracy, which had its origin in the anti-Semite feeling. That an able officer should be attacked thus because he is a Jew, has been a burning shame upon the military interests of the French nation.—After a somewhat hopeful period of quiet, the strained relations between the English and the Boers, in the Transvaal, seems likely to be renewed. We still believe that war will not occur; but enough of bluster and of threatening have already been apparent to justify that fear, if the larger interests involved did not forbid it. Probably England has stronger reasons than we can appreciate for desiring to hold full power in South Africa, since that is, in no small degree, the key to her possessions in India.—The lynching of several Italians at Tallulah, La., has created no little agitation, and international questions of considerable note are being discussed, under the demand of the Italian government for reparation on our part.—The religious services at Northfield, Mass., have continued during the past week, with great interest. Many strong and inspiring sermons have been preached by representative men, and the attendant services have been of a high order. In its effect upon young men seeking instruction for Christian work, as well as in many other ways, Northfield has taken a high position.—Unusual activity has appeared during the week in military affairs in the Philippines. On Wednesday, August 9, an important victory was gained by the American forces, between San Fernando and Angeles, by which our lines are extended and a better base of operations is secured. Letters captured show how the hopes of the rebels are kept up by false claims. In these letters the people are exhorted to hold out a little longer, as European recognition will be granted by August 31, and the present Administration in the United States will be overthrown by the foes of President McKinley. Aguinaldo has put forth a formal appeal to the nations for the recognition of Filipino independence. This document is dated July 27, and has been sent to all the foreign consuls in Manila, with the request that they forward it to their respective governments. Our government seems to be well informed as to the attitude of other nations, and no fears are entertained that Aguinaldo's so-called government will find any recognition. The new Secretary of War, Root, states that a large force will be in

Manila at the close of the present rainy season, and that the campaign will be pushed with vigor until the rebellion is entirely overcome. It is said that the insurgents demand \$7,000,000 for the release of the Spanish prisoners held by them. Courts are being established by the orders of Gen. Otis, in various places in the Philippines, and as nearly as may be upon the basis on which they existed in 1898.—The yellow fever situation at Newport News is assuring, and it is suggested that the quarantine may be raised by the time this paper reaches our readers. We certainly trust that such may be the case.—Political disorder continues in the Island of San Domingo, and some marked revolutionary results seem to be almost certain in governmental matters.—A terrific hurricane swept over the West Indies during the past week. Porto Rico suffered great loss of property and of life.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Ho! for Conference!

We confidently expect to see at Ashaway the greatest session in spiritual power which it has ever been our privilege to attend. Both the Alfred and Milton quartets will be present, as well as the original quartet. It will be the culmination of the evangelistic campaign, when we shall meet to thank God for all his blessings. Many hearts are lifted in prayer and anticipation. Holy Spirit of Pentecost, be with us in every song, sermon and prayer, from the first sunrise prayer-meeting till the last good-bye.

Something to Long For.

May that be true of us all which was said by a wicked, godless man to one of our ministers: "I cannot sit for one-half hour in your presence without feeling that you possess something that I do not; and it makes me long for it."

Dakota's Need.

Bro. Hurley thinks Dakota a hopeful field for Sabbath Reform and evangelistic work, adding: "But unless something is done soon to hold our young people, very many of them will be lost to the Sabbath. I wish that the Board had the means to place some young man full of the Holy Spirit on that needy field."

The Light of the Living Christ.

The "secret of power" in this evangelistic campaign arises in no small degree from such facts as the following: "I believe the student movement to be of the Lord. Since you first began writing regarding this, it has been my daily prayer that God would bless this work. I wish we could send out a thousand such young men, and young women as well, to carry the light of the living Christ."

Pastoral Change in Central Wisconsin.

Bro. Eli Loofboro has just ended a two years' pastorate over the churches of Berlin, Coloma and Marquette, to enter the Divinity School of the University of Chicago. Although he declares that it has not been necessary for him to lie awake nights over the passage, "Woe unto you when all men speak well of you," he certainly has won the love and respect of all. As a reminder of the strong attachment which has sprung up and the earnest prayers which will follow the re-

tiring pastor to his new field of endeavor, the people of Berlin presented him with a gold watch and silk chain. Coloma gave no less positive evidence of affection and good-will.

"These have been years of valuable schooling," writes Bro. Loofboro, "and I feel that they have not been spent in vain." With gratitude for God's goodness as expressed through his people, he looks forward hopefully to his years of further study. These churches are left, we believe, in a vigorous and promising condition. Bro. Charley Sayre comes to fill the pastorate after Conference.

Fishers of Men.

We have made personal mention above of the good work of one of the student pastors. It may be said of many another as well as of him, that he is a conscientious and growing man. This is what may be called the Milton brand, cast in the evangelistic mold, forged in the fire of a personal religion, practically applied. We have reason to be thankful for the type of young men who are preparing for the Seventh-day Baptist ministry. They are of the royal order of Fishers of Men.

James H. Hurley enters upon his pastorate at Dodge Centre with a heart of faith. He felt an unmistakable leading of the Lord in regard to entering this field, and believes that there is a great work to be done in this town and community.

Bro. Hurley seems to be much improved in health. The church is vigorous, the field is hopeful. We rejoice with pastor and people on the pleasant relations established and the wonderful opportunity of being "laborers together with God" in advancing the kingdom in Minnesota.

A Blessing to Pastors.

Here is a sentence worthy of being placed in an item by itself, with headlines of its own. It comes from an experienced man used of God, and the italics are his own:

"I believe that it would prove a great blessing to our pastors *as pastors*, if more of them could be sent out *alone* in *evangelistic work*."

READ this letter, fathers and mothers. It is from a boy like that of your own, with all sorts of possibilities of good wrapped up in his character, waiting to be developed. Then think what this student evangelistic movement means to our future, if it grows as it ought to. How about letting your own boy go to one of these schools of ours. How much it may mean to *his* future. Haven't you more of the Lord's money which you can give for the extension of our growing work in its many lines? And certainly your prayers, your daily life and earnest endeavor will all be in the same direction.

"Having a few spare moments, I am going to write to you about the blessed work in which we are engaged. I am sure that each one of our quartet feels that he has been greatly helped by this evangelistic work. I believe I can go back to school next fall feeling that I have spent my vacation more profitably than I ever did before. I tell you, Bro. Randolph, I think this work is just grand.

"At our last meeting in Richburg, there were about four hundred present. Four were baptized, making fourteen in all. Several of those that made a start have done a great

deal of personal work among their associates. When new converts get to work like that, something is going to happen, and I believe the future has still more in store for Richburg.

"We have been brought to realize the power of earnest prayer as never before. We have been nearer to God than ever before. Whatever the results may have been, all was done through God's power alone, and we praise him for it. We often felt very weak, but God gave us strength to do his bidding. As we turn our thoughts back to Richburg, our hearts yearn for those who are still without the fold. We hope and pray that they may be brought in ere the final summons is heard: 'Too late! ye cannot enter in.'

"As we go to the Lord in prayer just before our services, we remember the Milton boys, and we hope that we may be remembered by them. It is such an inspiration to know that all over the denomination there are those interested in the student evangelistic work."

Sabbath Reform at Holgate.

There have been thirty conversions at Holgate and several have commenced to keep the Sabbath. Among these is Mrs. Townsend, Ohio state treasurer of the W. C. T. U. Mrs. Townsend is a speaker of great power, and was a salaried lecturer of the W. C. T. U. until stopped by duties at home. She is held in very high regard in Holgate. It may be imagined, then, what was the effect upon the six hundred people present at the closing meeting when Mrs. Townsend made a strong statement of her acceptance of the Sabbath truth. She was followed by others in similar vein, who either had accepted the Sabbath, or were studying the question. From conversation with Bro. H. H. Hinman and Pastor Kelly, as well as from letters from the quartet, it is clear that a great work for Sabbath Reform has been done. This is the topic on the minds and lips of the people. Bro. Kelly is very earnest in the hope that the work at Holgate will be followed up, and that at once.

Mrs. Townsend will be at the General Conference at Ashaway. We do not need to bespeak for her a cordial welcome. She will find that she has come among, not strangers, but friends. She is described as being much like Mrs. O. U. Whitford, which is enough to recommend her to those who know the latter.

Mrs. Townsend's testimony in the closing meeting was that Holgate had been shaken in these meetings as it had never been shaken before. On Monday night, the eve of their departure for Jackson Centre, the quartet were to give a concert with an admission fee. The largest hall in town was freely offered for their use, the editor (who is also the mayor) did all their advertising without charge, and it was predicted that the hall would not hold the people that would come.

God bless the boys as they enter a campaign at Jackson Centre.

TRACT SOCIETY.

Receipts in July, 1899.

Churches:	
Plainfield, N. J.	\$ 23 25
Independence, N. Y.	10 00
Friendship, Nile, N. Y.	13 50
Boulder, Colo.	2 30
Second Brookfield, Brookfield, N. Y.	5 00
Hartsville, N. Y.	5 00
Andover, N. Y.	10 00
Sabbath-Schools:	
Chicago, Ill.	3 15
Hornellsville, N. Y.	2 82
Woman's Board	161 03
Ladies' Mite Society, Shiloh, N. J.	14 72
Young People's Missionary Society, Brookfield, N. Y.	5 00
Orra S. Rogers, Plainfield, N. J., for Life Membership	20 00
S. S. Clarke, Independence, N. Y.	5 00
Rev. S. B. Wheeler, Boulder, Colo.	3 00
W. H. Godsey, Wynne, Ark.	1 00
Mrs. G. T. Brown, Asusa, Cal.	2 00
Total	\$286 77

E. & O. E.

J. D. SPIKER, Treasurer.

PLAINFIELD, N. J., Aug. 7, 1899.

Missions.

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

THE attendance at Conference will no doubt be large. It will be like coming home to a great many to come to Rhode Island. It was the birthplace of many Seventh-day Baptist families and churches. While there is inspiring and unifying power in the social element of our Conference gatherings, it is expected that the chief element will be spiritual. People will come up to Conference with prayerful hearts and earnest desires for a spiritual renewal and uplift. It should be the prayer of all who come to Conference, both old and young, "O Lord, give us a continued baptism of the Holy Spirit at this Conference." It has been the aim of those who had the arranging for the different exercises of the Conference and Anniversaries to make the key-note from beginning to end, Spiritual Power. We wish to receive through the Conference more spiritual life and power, and go home with the purpose to seek that life and power in larger measure as individuals, as churches and as a people. We want to feel deeply that need, and strive by prayer and effort to have it supplied, that we may better accomplish our mission as a denomination.

A CLERGYMAN observing a poor man by the road breaking stone with a pick-axe, and kneeling to get at his work better, made the remark, "Ah, John! I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." The man replied, "Perhaps, master, you do not work *on your knees*." For a gospel message to have power on the hearts of men, it must be born of prayer and preached with prayer. In preaching, whatever the place and the occasion, Christ should be made the purpose and end of the message. "Don't you know, young man," said an aged minister in giving advice to a younger brother, "that from every town and every village, and every little hamlet in England, there is a road to London?" "Yes," was the reply. "So," continued the venerable man, "from every text in Scripture there is a road to the metropolis of Scripture, that is Christ. And your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road toward the great metropolis, Christ." That is the thought of the Apostle Paul when he said, "We preach not ourselves, but Christ Jesus the Lord."

FROM THE MILTON STUDENT EVANGELISTIC QUARTET.

I have been delaying my letter for a few days hoping I would have something definite to report. The visible results of the work have been so small during the past week that we have been wondering if the work here is not finished and we had better take the tent to another field. It has been decided to remain here till Sunday night—at least, and then if the interest does not warrant a longer stay, we will go to Stokes. Tuesday afternoon there were four baptized in the Maumee river. There will be baptism again Sunday. So many of those who have been convicted of sin, and have not come out for a Christian life, have set themselves against the strivings of the Holy Spirit, and, of course, it is impossible to do anything with people in that condition. The earnestness and fervency of

Christian people seem to increase every night, but many of the unconverted seem to stay away altogether, for fear they may be converted. There have been a number of conversions since I wrote you last; one is a remarkable case. The Holy Spirit has been here in power, but the evil spirit is deeply rooted here too, and there are fierce struggles before some can find peace. We cannot tell what may occur in the three days that are left here, and we are hoping and praying that great results may be seen in this time. It is possible that the Sabbath interests may demand the presence of some one longer than Sunday. That is a live question now among the people here. Last Friday night Eld. Kelly presented the subject. It had been announced on the previous evening, and a splendid congregation were present. The hoarseness with which he had been troubled did not bother him, and he spoke with great earnestness for over two hours, and was attentively listened to. A number of questions were asked and answered satisfactorily. It seemed that people were hungering for the Sabbath truth. Now that it has been started, many are interested and studying it. The lady and two daughters who were baptized Tuesday expect to keep the Sabbath. One lady here, who is very intelligent, and probably the most influential woman in this place, has been a very great help in our efforts here. She is a noted temperance worker and organizer, and at present is State Treasurer of the W. C. T. U. Yesterday she told us that the Sabbath question was now perfectly clear in her own mind, and from henceforth she was going to keep the Sabbath-day. It is probable that she will attend the General Conference at Ashaway. The work that has been done cannot be estimated by the number of converts there have been. We are assured that the churches have been quickened and faith of Christian people more established by the work here. Much of the seed sown has fallen into good ground and is springing up. Would that there was some one here to cultivate it, especially the Sabbath truth. W. R. ROOD.

HOLGATE, Ohio, Aug. 3, 1899.

FROM THE ALFRED STUDENT EVANGELISTIC QUARTET.

We have now held meetings in Shingle House, Pa., for about a week. There has been a very good attendance and good interest, eight or nine having determined to enter upon a new life. Last Sabbath, after holding the usual Sabbath services here, the quartet went with Eld. Mahoney to Main Settlement to assist in the services there, returning to Shingle House to hold evening services. The next day we went to the head of Bell's Run and held two meetings, one in the forenoon and one in the afternoon. The people there belong, for the most part, to the lumbering class, and there seems to be a great field for work among them, as they seem hungry for the gospel. The two meetings held there were a great inspiration to us, especially as we saw how desirous of hearing God's Word the people seemed to be. Among the procession of teams was to be seen a hay rack, covered with those who had never had many church privileges. During the services tears could be seen trickling down the cheeks of many who were just beginning to realize their condition. We expect to commence work over there next Sunday.

May God bless all endeavors put forth to save souls there. If our work will permit us to leave, we will try to attend the Quarterly Meeting at Hebron. We hope that we will be remembered in the prayers of all Christians over the entire denomination, that we may be loyal servants of our Master and that our efforts may be attended with success.

G. M. ELLIS.

"THE DECLINE OF THE CHRISTIAN RELIGION."

Early in April of the present year Governor Rollins, of New Hampshire, issued a very extraordinary fast-day proclamation. In it he said, among other things:

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay—moral, mental and financial—is swift and sure.

"To me this is one of the strongest evidences of the fundamental truth of Christianity. There are towns where no church-bell sends forth its solemn call; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace."

So far as the Governor here raises the very serious question—now being widely discussed—of the country church, he certainly deserves a hearing. A great change has come over the churches, not only of New Hampshire or of New England, but of all the long-settled regions of our country.

Some of the causes are quite apparent. Where our great-grandfather presided over a parish twenty miles square, that bore his name and included Christians of every branch of the church, there are now perhaps thirty churches of ten or more denominations trying to divide the parish between them. Then, again, the centralization of population in large cities has left much of the rural region almost depopulated. Still further, there has been an utter lack of efficiency on the part of the various denominations in meeting the situation by reaching the people and strengthening the things that remain.

The situation is certainly a very serious one, and the Governor may well affirm that "steps should be taken to remedy it." One thing that needs to be done is to stir up the cities that have gained their best life-blood through this depletion of the country churches. Let preachers and laymen in the cities set to work with all energy to carry back the living church with its ordinances to the old homes, and the remedy will be furnished.

The Governor raises another serious question, that of the decline of the Christian religion in general and everywhere.

That the Christian religion, in various quarters, is in such a state of decline, reaching country and city alike, is the contention of many who recognize and are thankful for the wide and varied church activities of the present day. We have reason, however, to believe, thank God, that this is merely one of those temporary spiritual reactions that come from time to time in the history of the generations. And so we cannot but agree

with the editor of the New York *Christian Advocate* regarding the steps to be taken to remedy the present evil conditions:

"What steps can be taken except faithful preaching, faithful hearing, faithful praying, and faithful living, under a deep sense of the spiritual truths expressed in these lines, which have roused thousands to repentance, but have almost passed out of the memory of the present generation, and in which are stated the only principle and aspiration that can check the 'decline of the Christian religion' in the sense intended by the observant and outspoken Governor.

A charge to keep I have,
A God to glorify;
A never-dying soul to save
And fit it for the sky.
To serve the present age,
My calling to fulfill—
Oh, may it all my powers engage
To do my Master's will!

That has the ring of the old-fashioned Methodism in it, and that is the ring of a living Christianity. Let there be but a return to that, and country churches and city churches alike will flourish anew, the desert-places blossoming as the garden of the Lord. To such a return the present situation is an imperative call from the Lord.

It is well that the Governor recognizes and lays such stress on the indispensableness of the Christian church and its ordinances to the preservation of our civilization. It is impossible to emphasize that thought too strongly. We have known a nominally Christian community to go back to practical heathenism in half the life of a generation.—*Homiletic Review*.

THE SABBATH IN THE NEW TESTAMENT.

There are only two fundamental questions relative to the nature and obligation of the Sabbath: First. Was the Sabbath a primeval and universal institution? Second. Does the New Testament teach the abrogation of the Sabbath law, and hence disregard for the Sabbath? All subordinate questions and side issues, such as the "change of the day," the "loss of time," "changes in chronology," "succession of days," etc., so far as they are really relevant, are essentially settled when the fundamental propositions are established, in one way or another.

Christ's teachings form the core of the New Testament, and are of prime importance in the consideration of the subject in hand. "Inferences" and "probabilities" must yield to plain statements.

What does Christ teach concerning moral law? We use the expression "moral law" in its usual meaning, as describing the eternal principles that underlie moral government. Such are the laws which form the Decalogue. Let it be remembered that even those who deny the divine origin of the Scriptures admit that the Decalogue embodies the germs and foundations of all just human government, while those who accept the Scriptures never question the eternal nature and universal application of any of the Ten Commandments, unless it be the Fourth. Those who, for any reason, do raise doubts concerning the Fourth, are forced to "beg the question," by claiming that although the Sabbath began and ended with the Jews, still the principle embodied in the law continues and demands "one day in seven for rest and religious culture." Thus they attempt to destroy and rebuild at the same time. The following facts answer such a claim. God placed the Sabbath law in the heart of the Decalogue. He knew where it belonged. It is the only one of the ten laws which con-

tains God's signature, "Maker of heaven and earth." It grew out of man's relations to God: hence it must have come into existence with those relations, and must continue while they continue. Because of this fact, no-Sabbathism is unable to eliminate the "principle," which is the heart of the law, from human history and life. Christ means just that, and strikes the key-note concerning the relation of his work to his Father's government when he says:

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

The ceremonies and types which pointed to Christ were no longer needed when he came. A law is fulfilled only by complete obedience; but obedience to a law does not abrogate it, it simply puts the obedient one in right relations to it and to the government of which the law is a part. Christ places "fulfillment" as the opposite of "destruction," in the passage above. On another occasion, a certain lawyer attempted to entrap Christ by the following questions:

Then one of them which was a lawyer, asked him a question, tempting him and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. 22: 35-40.

This conversation is meaningless, except as referring to specific laws, demanding personal obedience from the motive of love. Again Christ uses the most emphatic and sweeping language concerning the abiding and unchangeable nature of the law:

And it is easier for heaven and earth to pass, than one tittle of the law to fail. Luke 16: 17.

If the caviler shall say that the expression "The Law and the Prophets" means simply the Old Testament Scriptures, his case is not improved, for the greater in extent includes the less, and the Decalogue still remains as the Constitutional law of the ancient Scriptures.

Paul, the representative writer in the New Testament Epistles, is in full accord with his Master, Christ, on this question. The Epistle to the Romans forms the representative discussion of the legal characteristics of the gospel, and of justification through faith. The argument is summed up in the third chapter as follows:

Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3: 31.

Continuing the discussion, Paul develops the great fact that the law whereby is a knowledge of sin means more than a written statute, and that it existed and was binding on men before there was any "written" law:

Because the law worketh wrath, for where no law is there is no transgression. Rom. 4: 15.

And,

Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law, sin was in the world: but sin is not imputed when there is no law. Rom. 5: 12, 13.

Paul continues the discussion through the 6th, 7th and 8th chapters, enforcing the

truth that redemption through Christ is demanded because the law convicts men of sin, from which conviction and the consequent death there is no escape except through the gospel. The argument is faultless, and brings to this conclusion: If Christ abrogated the law of the Decalogue, whereby the knowledge of sin is, the possibility of sinning ceased with the law, and men are free, not through forgiveness, but because of the absence of law. Therefore, Christ destroyed the necessity of his atoning work, and his life and death are worse than meaningless. Such is the logical result of modern antinomianism, against which Paul trains the forces of the first eight chapters of Romans.

In the third of Galatians, Paul makes the same argument on the question of justification by faith, and not by an imperfect obedience to the law. The entire chapter teaches that the law is still in force, and that its curse rests on all who are not led to Christ for relief by its convicting power. The 21st, 22d, 24th and 25th verses are especially clear on this point. The 25th verse is sometimes adduced to show the abrogation of the law; a most illogical conclusion when the verse is considered with its contexts. The "Pedagogue" who led the child to school was not "abrogated" nor *destroyed* when he had taken one or ten children to the school-room. He was outside seeking for other disobedient and loitering ones, and ready to arrest and bring back those already in the school who might stray away. So the everlasting law, convicting men of sin, sends them to Christ. Accepted and forgiven, they are free from condemnation, and safe if they remain loyal to Christ. Meanwhile, the law is busy convicting others. As well say that a policeman is "abrogated," deposed from office, when he has arrested one law-breaker and placed him in custody; on the contrary, he goes out at once to seek for others who are disobedient. So does God's law. So must it continue to do "until all be fulfilled," and there is no more sin.

The author of the letter to the Hebrews makes essentially the same argument when contrasting the two covenants. In this contrast he does not teach that the law is "done away," but rather that with new power it is written in men's hearts. Even if the figure be carried to an extreme, and the law be said to be taken off from the tables of stone, it still remains in force. Transcribing a law does not abrogate it.

Thus we have outlined the fact, as space permits, that the New Testament does not teach the abrogation of the law, whereby comes a knowledge of sin. Antinomianism is not a New Testament doctrine.

TAKE UP THE LITTLE DUTIES.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he cannot do some great thing he won't do anything. He must sit in the first seat, or nowhere. Now, no one is fit to do great things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the interest of the Sabbath-school, or to the strength and influence of the church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter, anything, that will serve Christ in the house of God.—*Standard*.

Woman's Work.

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

THE SEA-SHELL'S MISSION.

BY MARY F. WHITFORD.

Tossed up by the restless ocean,
A bright little sea-shell lay,
Half-hidden by clustering mosses,
And moistened by dashes of spray.
But the rays of summer Sunshine
Made welcome with warm caress
The humble shell that was destined
A lone heart to comfort and bless.

Soon, over the white sands tripping,
Came a maiden, blithesome and gay,
Who was gathering "ocean souvenirs,"
To send to her friends far away;
And safe in her dainty basket,
With its clusters of sea-weed rare,
She placed with her choicest treasures
The delicate shell with care.

Far out on the lonely prairie,
In a little house made of sod,
Dwelt one who felt her life dreary,
And almost forsaken of God.
But, into her loneliness creeping,
There came on a hot, sultry day
A box, that was carefully keeping
The shell with its sea-weed spray.

"I send you," was gracefully written,
"A bit of the sea-shore, my dear,
Which I trust will sweet memories waken,
And make me, for one day, seem near."
Then over those trouble-worn features
Broke the light of a joyful surprise,
And her sore heart sang in its gladness,
Though joy-drops fell from her eyes.

She gazed at the delicate sea-shell,
Whose pearly tints rivaled the dawn,
And back from the days of her girlhood
Were the curtains of memory drawn;
Once again in fancy she wandered
O'er the sandy beach washed by the spray;
Again the pink sea-shells she gathered,
Or watched the white sails far away.

Then with new faith in God and his mercy,
She arose from her sweet reverie,
And carefully placed her prized treasures
Where, whenever she turned, she might see.
'Twas a small thing to do, oh sisters,
And it cost but a moment of care,
But it brightened the life of a lone one
And lifted her out of despair.

DR. CUYLER says: "Giving money to the Lord is just as much an act of sacred service as offering prayer, or singing a hymn of praise, or teaching in a mission-school, or coming to the sacramental table. In the Bible the consecration of our substance is not a mere incidental; it is put in the forefront of our religious duties."

WHEN we all come to look upon our various branches of denominational work as a sacred trust given us by God, and when we realize that it cannot be done in a half-hearted way, without bringing dishonor upon our Master, we shall be better fitted for this trust, and there will be no longer any need of retrenchment, the results of which are so keenly portrayed in the following selections sent us by one of our sisters.

WHAT RETRENCHMENT MEANS IN INDIA.

THRUST BACK INTO HEATHENISM.

"Jesus loves me, this I know,
For the Bible tells me so,"

sang Sikamani (Crown-jewel), the little Brahman girl, as she entered her father's house from Miss R.'s caste-girls' school, in Singapuram, and her musical voice rang through the zenana apartments.

"Here, my lotus blossom, what is that you are singing? Who is Jesus? and what is the Bible?" asked her kindly-faced grandmother. "Come and sit down, and tell us all about it."

It was a leisure hour, and all the zenana women gathered and, seated on the mats around, listened while little Crown-jewel sang more of the beautiful songs Miss R. had taught them in their own vernacular. Then

she told them all she had learned about that loving Jesus who died that we all, yes, we women, too, may be saved. Daily in this Brahman's home, in merchants' and artisans' homes, were such scenes witnessed since Miss R. had, one year before, opened the first Hindu girls' school in all that region. The school had filled its building in the Brahman street, and Miss R. had just engaged to rent another in Goldsmith's street and open another school, and already scores of pupils had made application to be received.

Miss R. had come home joyously from completing the arrangements, making melody in her heart unto the Lord for giving her such opportunities, for she was already getting an entrance into one and another of her pupils' homes, to talk with their mothers and aunts. On her table lay the evening letters. One, from the secretary of the mission, she seized, opened, read, and sank into a chair, while disappointment and despair, too dry for tears, shook her slender frame. "Killing retrenchments ordered from home. No appropriations for Hindu girls' school. Must close them all from end of next month." That school cost Rs. 225, or \$75, per year. The new one would cost the same. But the home church was *too poor* to afford \$150, so the order had come to all those Hindu homes into which the light was beginning to steal, Shut out the light, shut in the darkness.

DR. ANNA AND HER PATIENTS.

Dr. Anna B., sent out five years before, had opened out a very fine and desperately needed medical work in Bilanagar. Her hospital, with twenty beds for in-patients, was always filled, while the hundred out-patients daily were blessed with her medicines, her skill and her prayers. The seeds of the kingdom were daily sown in hundreds of grateful souls. Some seemed germinating. More patients were begging for treatment than she could possibly receive on her appropriations. She had sent a strong appeal for an increase in funds, and an assistant or associate, as the work was more than she could do. "Impossible. Funds not coming in. Cannot keep up even present appropriations. Retrench 15 per cent from January 1. Imperative."

Sick at heart, she went over every expenditure, to see where she could possibly cut down. Medicines and necessaries for treatment must be had. A small reduction was possible in a few minor points, but on "diets of in-patients" must nearly the whole reduction fall. There was no help for it. Hereafter but ten of the twenty beds could be filled, for the people coming from distant villages were all too poor to provide food for themselves away from home. Ten beds were packed away as they were vacated. The remaining ten were all filled with important cases, and Dr. Anna prayed for a *hard heart*, to enable her to refuse others.

"Will the dear lady doctor please come and see a dying woman in Kallur, four miles away?" A young mother, fourteen years old, whom native midwives had horribly maltreated, from want of skill and knowledge, was what she found. Her life still might be saved by the utmost skill and care if she could be placed in a hospital, not otherwise. "Bring her in on her bed. I will try." Half way back, and Dr. Anna was stopped at a hamlet to see a young girl, gored by a bull. "Bring her in, too." As she neared the hospital, a woman, wrapped, tied as a hammock

to a long bamboo, and "borne of four," was laid on the veranda of the hospital, with foot dropping off from gangrene, the result of the bite of a poisonous, but not deadly, serpent. The love of Jesus pulsed in Dr. Anna's heart. She could not say "no." "Take her in;" and so of two others, equally needy, who came. But how were they to be fed?

Dr. Anna had already devoted all she could spare from her small salary to purchase additional medicines for the growing throngs of out-patients. Now, to feed these, her suffering sisters, while they were being healed, she gave up the more expensive articles in her own diet, meat, eggs, fruit, etc., and struggled on, giving her every energy to her increasing number of patients, and working harder, if possible, even on her un nourishing diet. Months thus sped by. One morning she fainted at her work, and fell upon the masonry floor of her hospital. An adjacent missionary was hastily called. An English doctor of experience and skill came from the large town near. "Nervous prostration and threatened paralysis, from overstrain and lack of nourishment. Must be put on the first steamer and sent home as the only hope," was his unhesitating verdict.

Her Board had saved one hundred dollars by the cut, and paid two hundred dollars to take home poor, wrecked Dr. Anna B. The sick were deserted and the hospital closed. The murmur went around the home land, "What a mysterious Providence, that strong and vigorous Dr. Anna B. should be stricken down after only six years of service, and just when she was most needed."

The above pictures of "What Retrenchment means in India" are taken from an article written by Rev. Jacob Chamberlin, M. D., D. D., Madanappele, India, in which the meaning of retrenchment is illustrated by several other pictures quite as striking. He adds:

"These incidents occurred in no one mission, in no one year. But they are true illustrations of what are the terrible burdens put upon her missionaries by the wholesale retrenchments ordered by the home church, in ignorance, let us hope, of the havoc they sometimes necessitate. Only a few of the actual workings of retrenchment have been pictured, for my heart is too heavy to gaze further myself, or open to the gaze of others all that a ten or twenty per cent reduction involved. For here and there, in this mission and that, it means all that I have pictured, and more."

* * * * *

"O Christ, who seest thy crippled work, rouse thy people to a just appreciation of what they themselves owe to thee; of what thou dost expect of them. Summon with insistent voice those redeemed by thee to become thy working partners in that stupendous work, the salvation of a sin-lost world." *Missionary Review.*

It all depends on the point of view: An old Scotchwoman was walking to church with her family. The Auld Kirk minister rode past at a tremendous rate, and the old lady said to her children: "Siccan a way to be ridin', and this the Sawbath-day. Aweel, aweel, a gude man is marcif'u' to his beast!" Shortly afterward her own minister rode past just as furiously, and the worthy old wife cried: "Ah, there he goes! The Lord bless him, puir man! His heart's in his wark, an' he's eager to be at it."

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XLI.

PRAYER-MEETING THEMES FOR CONVERSATION.

The opening comments of the leader concerning the Scripture lesson should place a pertinent theme before the prayer-meeting. Most prayer-meetings need a theme as much as a sermon does. The advantage of this is plainly apparent. The pastor ought to know what practical and helpful themes the people need to consider. By introducing these week by week, the prayer-meetings become a valuable adjunct to the pulpit. The theme should always be more than a rambling, or a stereotyped, "talk." A still more important item is the fact that a definite theme suggested at the opening gives a central point for consideration, concerning which a variety of views and experiences will be brought out. Thus the congregation will be led in a given direction, and much light will be thrown upon the theme under consideration by the various individual experiences. To carry this to best results the pastor may sometimes need to follow the remarks which others make by such suggestions as will deftly make clear what they have aimed at. Much encouragement can be given by a sentence—never more than two or three sentences—supplemented by the pastor concerning some remark that needs to be made a little more clear, or emphasized more fully. To do this, as well as many other things in conducting a prayer-meeting successfully, you must train yourself to think with rapidity; to analyze what people are saying while they say it; to extract the kernel from their thought, even more than they are able to do, and thus give it to the meeting. That faculty which makes the lawyer quick at repartee, and the physician quick at diagnosis, should be brought to bear in the culture of the pastor, that he may be quick and successful in applying truth, correcting error and developing interest in the prayer-meeting.

"PRAYER-MEETING KILLERS."

There are several kinds of prayer-meeting killers; fortunately they do not all exist at the same time and place, but there are few prayer-meetings which cannot boast of at least one. They are generally "goodish" people, excessively good, sometimes; but lacking in judgment and in ability to discern the fitness of things. They are usually very loath to take a hint; but sometimes rather than have a meeting destroyed, they must be told directly what their duty is. They will be "hurt" at first, but if they are really devoted to the cause of God, they will recover and be the better for it. But it is wiser to alienate one now and then than to stand by in quiet and see your meeting practically put to death. It is scarcely necessary to classify these prayer-meeting killers, or describe them in detail; you will recognize them only too soon by the effect which they produce. The remedy must be chosen according to the circumstances. Proximity is their general characteristic. Whatever they do—and they are always ready to do one or more things—they do to the fullest extent. Their prayers and counsels are likely to be devoid of juice and warmth. They talk, pray and sing, in such a way as to illustrate the unsolved problem of perpetual motion. They go on, and on, and on. People grow weary, while you ache in every

nerve, and drip with perspiration from every pore. Sometimes there is promise of a little glow and life in what they seem about to say, but when it comes forth it only heightens the disappointment which the broken promise induces.

COMPLAINERS.

Sometimes the malady takes on the form of complaints concerning other people. These complainers are likely to be hypocrites. The consciousness of their own meanness is objectized, and they judge other people by it. Their words fall upon the meeting like a northeast snowstorm on a half-blossomed peach orchard. There is nothing noble in their complaints. There is no righteous indignation against evil and sin. They are churlish and querulous, and half the people shiver in disgust, and the other half are vexed whenever they speak. Such complainers are full of thrusts and inuendoes. They are always "driving" at somebody. They are usually hobby-riders, telling the same querulous stories about real or imaginary—more often imaginary—evils which exist in the lives of other people.

Sometimes the complaints turn upon their own spiritual ills. Month after month they rehearse the doleful story of their own unworthiness and weakness. They are like a dyspeptic who is always asking you to feel his pulse and look at his tongue and listen to his heart, and insist upon being searched for the evidence of liver complaint. In whatever form these people make their attack upon your meeting, you must ward it off. Cure them, overcome them, or silence them in some way. Smother them with kindness, kindle a spiritual fire round about that will thaw them. Sometimes you will need to call upon a physician to cure their physical dyspepsia, and stir up their torpid livers. After all, we are conscious that there is now and then a case concerning which no prescription we have made will prove effective. And we can only hope that you will be more successful with certain types than the writer has ever been.

BRIEF AND STIRRING.

Make your meetings brief. Compel them to be full of life. If there are not many who will work, do not weary everybody by waiting for those who will not work. The ideal prayer-meeting worker acts promptly and cheerfully. One who works only because you wait is of much less value. On ordinary occasions let it be understood that the meeting will close at the end of sixty minutes. Peculiar interest or circumstances may justify extending beyond this time. Close when the work seems to be done, even if it be thirty minutes. A good meeting of thirty minutes is far better than a poor one of ninety. Have a definite time for closing as well as opening, and keep to both, emergencies excepted. If people have warmed up but slowly, and are only ready to work when the time is gone, close the meeting, and thus teach them to work next time at an earlier hour. If it falls to your lot to take charge of a meeting in which many of these evils exist, possess your souls in patience. That is the first lesson. You cannot undo all in a minute. Set about the work of correcting the evils quietly. Make no great bluster about it, and make no threats. *Never get out of patience* even on the "inside." If you can find a few wise helpers, take them into the secret and plan so that they can aid you.

A good revival is an excellent remedy for a poor prayer-meeting. Add to that whatever of consolation you can gain from the oft-repeated adage, "All things come to him who can afford to wait."

AVOID WEARISOME UNIFORMITY.

While the general order of each prayer-meeting will be the same, variations can be introduced that will prevent a wearisome uniformity. Do not always open in the same way. Introduce little changes here and there as though spontaneous, at different places. Specific forms like "praise meetings" thrown in now and then will be excellent. "Scripture service" upon a given theme will often be helpful. By this we mean announce a theme, and request each member of the meeting to select and present one or more passages of Scripture bearing upon the theme. This makes a sort of Bible reading by the congregation. Sometimes you will find advantages in announcing the themes beforehand week by week, allowing people to bring Scripture quotations or their own thoughts as they may choose. Such variations, wisely introduced, and carefully fitted to the need of the hour, will aid in inducing the people to work. This last thought is vital. Plan and conduct every meeting so as to induce the largest amount of work on the part of the largest number of people.

MORTALITY OF HALF-TRUTHS.

The RECORDER has called attention to the fact, many times, that the Puritan Sunday theory is a self-destructive compromise, because it is a half-truth, and no observant man can fail to see that the effort to conform the Bible to that half-truth brings open discredit upon the Word of God. Speaking of Protestantism and its half-truth claim that the Bible is its only rule of faith, the *Living Church*, July 22, 1899, says:

The old maxim that "the Bible, and the Bible only, is the religion of Protestants," is sharing the fate of many another half-truth. Half-truths are the most perishable of errors. Their initial velocity is astounding, they flash, flame and soar; but their zenith is soon reached, and with waning coruscations they descend to darkness and oblivion. The very minds which rejoiced in their pristine brilliance now despise their darkening trail. We have before us a letter from one who has a high position in Eastern literary circles but has never bowed the knee to the Baal of the ultra-criticism, nor been eager to deliver the old faith over into the cruel custody of "broad" invertebrates. He writes: "In this part of the country the Bible is no longer authority with any body of Christians. Men make their own creeds, or rejoice in not having any." Such is the honest opinion of one who, as justly as any man in America, is entitled to respect for his knowledge of drifts and tendencies.

We do not think we exaggerate the situation when we insist that the once popular half-truth of Protestantism has done quite as much to discredit the Bible as the conceits and vagaries of self-sufficient criticism. It was once personally dangerous for a man to call in question the first, as it is now getting to be so to call in question the second. Now none so poor as do reverence to the pitiful half-truth of the Bible as the sole basis of religion, and in the re-action from it multitudes are throwing their Bibles away.

We suppose that the *Living Church* attempts to solve the problem by making the authority of the church supplemental to, or superior to, the authority of the Bible. This would not help the case so far as the Sabbath is concerned, for the general effect of church authority has been to cast the Sabbath away and to give a holiday Sunday in its stead. Yes, half-truths held to when new light comes become practical falsehoods.

IS IT FOOLISH?

"It is useless to argue concerning 'Saturday' being the day set apart by the Lord as the Sabbath. It is a petty thing, and amounts to no good. The spirit in which we worship, or observe any day, is the essential thing, and if we keep Sunday in the right spirit, it makes no difference."

Such is an objection which I meet in many parts of New England, and especially among Protestants. I agree that the spirit in which the Sabbath is observed is an important thing. I can see, also, how a discussion of the claims of the Sabbath seems foolish to these people, since I have passed through the experience, and by it have become a convert to the truth, and rejoice as a Sabbath-keeper. To those who call this foolish, we venture the following suggestion: The week of seven days has come down to us from the unknown past. The great Book of books, in which is recorded the law of God, and through which we learn of him who is the Way, the Truth and the Life, designates the last day of this universal week as God's Sabbath, in which man is commanded to rest and worship. The choice of this last day is truly symbolical. Wearied by the labors of the week and harassed by its temptation, man needs at once physical rest and spiritual uplifting. Seeing all this, God has wisely chosen this day following the established period for labor, as the day upon which he is to be revered, and in connection with which he comes to bring spiritual uplifting and comfort to those who worship him. It is because of this need that the Sabbath law is placed in the Decalogue, and that men are commanded to keep the Sabbath holy. "The Word of our God shall stand forever." Isa. 40:8. Many other testimonies are like this, showing the indestructibility of the Word of God. In the 20th chapter of Ezekiel, the great burden on the prophet's mind is concerning God's Sabbath. No one believes that Sunday is meant. Everyone knows that no other day than the last day of the week meets the statements made by the prophet.

But some say, "Sunday has answered every purpose, and Protestantism has become powerful while observing Sunday."

Such statements cannot meet the requirements of the Word of God, nor the facts of history. We are not to ask ourselves what we think is sufficient, but what God has required in his Word. And the decline of regard for Sunday among Protestants shows that it is an element of weakness rather than of strength. Christ declared that the "Spirit of truth" should guide his people into all truth, and it is well known that many important features of truth have come to light, and have been accepted, since the Protestant Reformation. No one now would think of sustaining the bitter persecutions which the early Protestants of New England visited upon those who were called "witches," and upon Baptists and Quakers. The truth concerning the Sabbath has also been kept alive, and presented to those who would listen, by the Seventh-day Baptists in the United States, since the middle of the seventeenth century; and at this time, when all the foundations of Sabbath-keeping are broken up, one can see the vast importance of founding Sabbath-keeping upon the eternal rock of God's Word. A few days since, talking with a Bible-school worker in Rhode Island, he said: "I tremble

to think of the responsibility which comes to those who instruct children, and, especially, in view of the confidence they put in what parents and instructors say." What then must be the result, when children are taught by these Sunday-school workers that it makes no difference what day they keep? That is equivalent to telling them that it makes no difference whether they pay attention to what the Bible teaches, or whether they accept the error that "something similar will do as well." This seed, "It makes no difference," has already borne a sad harvest, and the longer it is sown, the more disastrous the harvest will be. It may seem like sowing to a zephyr, but in the result the whirlwind is reaped. Such teachings present low standards of life to children, and not a few of them, fresh from the teachings of the Sunday-school, will come from an evening service smoking cigarettes, with the air of "rowdies." To teach the doctrine that "It makes no difference" concerning any duty, and especially concerning the Bible, is to destroy the sense of obligation and lay the foundation for greater ruin.

God's Sabbath, properly observed in spirit and in truth, is the doorway through which new hopes enter life, and new spiritual beauties come. It is the promise of better things, even in this life, and the assurance of glorious things hereafter. The music of the Sabbath, to him who keeps it spiritually, as he ought, is like the music of the "lost chord" found again; and we know it is the voice of God. To all who think it foolish that we should exalt the claims of God's Sabbath, speaking from personal experience we say, "Knock, and it shall be opened unto you," and we are sure that, having once entered into larger joy through that open door, you will be guided into all truth. A.

NOT A "JEWISH" SABBATH.

We make no plea for a return to the "Jewish Sabbath." What we ask is that the followers of Christ return to God's Sabbath, according to the teachings and the example of Christ. Accept the Sabbath as Christianized by Christ, its Lord. The popular theories concerning Sunday make Justin, Constantine and Roman Catholic traditions the standard of faith and practice. They ignore the Decalogue, discard the example of Christ, and deny the fundamental doctrine of the Protestant Reformation. Under such a system the decay of Sunday is as inevitable as the freezing of water when the mercury registers below zero. The final failure of Sunday cannot be disguised. Its best friends proclaim it. They mourn over it. They sit helpless while the decay goes on. The fact of decay surrounds them. The consciousness of decay is within them. Protestants are helpless in a double sense. Only two choices are before them. One is a return to Catholicism. This surrenders the doctrine which gave birth to Protestantism, and acknowledges what Catholics claim, that Protestantism is a sublime failure. In every effort made by Protestants for what they call Sabbath Reform, there is no semblance of success without appeal to Catholics for help. Such appeal is welcomed by Catholics, because it is surrender on the part of Protestants. Of all others, Catholics have most reason to be satisfied with the situation. They are calmly waiting the self-destruction of the Protestant claims as to Sunday. As far as the keeping of Sunday is concerned, Prot-

estants stand on the shore of the Red Sea of failure. A few seem to think that defeat may be covered by ignoring the facts and proclaiming more loudly than before that Sunday is "God's Holy Day," and assuming that what the Bible says about the Sabbath applies to Sunday.

The transparency of such a course makes the fact of decay more apparent. Pious misnomers cannot put away facts. When typhoid lights its fatal fire in the blood it is of no avail to insist that the patient is well. The fact that Sunday is doomed is not lessened by denial, nor averted by being ignored. The supreme need of the hour is less of cold creed and loose indifferentism, and more of Christ-like obedience. We need less of dreaming about abstractions, and more readiness to do the will of God. Men said to Christ: "How shall we know that what you say is true?" His answer: Do the will of God. Men have lived outside of the Sabbath, and below it, so long, that spiritual life flows faintly. Popular appeals to emotion, called evangelism, are weak and ephemeral, because little of the grip of the law of God is in them. True conversion starts with the consciousness of sin against God. Sin is more than being out of right relations with an airy something called humanity and progress. To the same list belong the claims of Sunday. They have neither grasp nor grip. A gospel of salvation without the back-ground of law is as meaningless as inviting hunger to sit at a foodless table. The calls of Sunday to Sabbath Reform are as mocking as a lath thrown to a drowning man. From the days of Justin until now, the effort to destroy the Fourth Commandment has been prompted solely by the desire to escape the claims of the Sabbath. Christians do not write books and preach sermons to prove that the commandment against adultery is abrogated. Every man desires that the law against stealing shall be in force, as to his neighbors at least. But centuries of false teachings concerning the Sabbath have so enervated conscience, perverted exegesis, and blinded judgment, that pulpits resound with the falsehood that the Sabbath is a dead figment of Judaism, and men are free from its claims. And now, slain by their folly and error, these same Christian leaders sink willingly into holidayism, or wail in wondering weakness over the fact that they must reap what they and their ancestors have sown. This is our message. Come back to God and his Sabbath, and to Christ its Lord.

INGERSOLL.

The following from the *Jewish Spectator*, shows an estimate of Ingersoll from the standpoint of an observant Jew:

Bob Ingersoll is dead. Many clergymen will defame him after death. We do not believe that any rabbi will join in these post-mortem condemnations. All we have to say about the humoristic agnostic is that he was overrated by his admirers. Barring his knowledge of law and his mastery of the English language, he was a tyro in everything else. In comparison to Bradlaugh, the great English agnostic, he was a mere juggler, dabbling in theology, philosophy and classical lore, without knowing the first principles of any. However, in the battle of right and truth against bigotry, fanaticism and prejudice he was of some service to his fellow-men. The greatest harm he did was the effect of his teachings and utterances upon half-educated, shallow-brained young men who thoughtlessly and without scruple and scrutiny did swear by the oracle of Ingersoll's tongue. As to his name and fame it was fortunate that he passed away just when his popularity and influence commenced to wane and decline.

Children's Page.

SHUFFLE-SHOON AND AMBER LOCKS.

BY EUGENE FIELD.

Shuffle-Shoon and Amber Locks
Sit together building blocks.
Shuffle-Shoon is old and gray,
Amber Locks a little child,
But together at their play
Age and Youth are reconciled,
And with sympathetic glee
Build their castles fair to see.

"When I grow to be a man"—
So the wee one's prattle ran—
"I shall build a castle so—
With gateway broad and grand;
Here a pretty vine shall grow,
There a soldier guard shall stand;
And the tower shall be so high,
Folks will wonder by and by!"

Shuffle-Shoon quoth: "Yes I know;
Thus I builded long ago!
Here a gate and there a wall;
Here a window, there a door;
Here a steeple wondrous tall,
Riseth more and more;
But the years have leveled low
What I builded long ago."

So they gossip at their play,
Heedless of the fleeting day;
One speaks of the Long Ago,
Where his dead hopes buried lie;
One with chubby cheeks aglow,
Pratteth of the By and By;
Side by side they build their blocks—
Shuffle-Shoon and Amber Locks.

THE ROBIN'S LUNCH PARTY.

BY HELEN A. HAWLEY.

Mr. Robin Redbreast was up early that morning. "It's going to be a beautiful day," he thought. "I believe I'll give my lunch party. Ever since the Oriole came I've meant to, and here weeks and weeks have fled. The summer'll be gone before I know it." So he hopped about, and flew about to invite his guests. First he must secure the one in whose honor the lunch was to be.

"Mr. Baltimore Oriole," he began, and the Oriole, who prided himself on wearing the colors of nobility, twisted his neck and preened his yellow feathers.

"It would give me pleasure to have you lunch with me this afternoon at two. I will invite a couple of select friends to meet you—Miss Humming Bird and Mr. Sparrow, just a cozy party of four."

The Oriole rather demurred at the Sparrow. "I didn't suppose that family was very select," he said.

"Why, they're English," the Robin replied anxiously.

"Yes, they're English, but decidedly middle class. However, we can't keep up all the distinctions in this country," he sighed. "May I ask who is your caterer?"

Robin Redbreast was much in a flutter by this time with all these high-bred airs, and he only caught at the first letters of this strange word. "There won't be any cat there, at least I hope not!" His voice was shrill with fear.

"I said ca-ter-er," the Oriole corrected in his most lofty manner. "Perhaps you don't have such persons here, but they are the ones who provide swell lunches, set the tables, take all the trouble off you."

"Oh!" Mr. Robin exclaimed, overjoyed to find himself in the fashion, "indeed I have a ca-ter-er as you call it. She's the dearest little girl in the world, and in her home they call her 'Bessie,' though sometimes I've heard another name that sounded like 'Darling.'"

The Oriole was mollified by this and accepted the invitation with a really winning grace.

"I've forgotten to tell you where the lunch will be served," said Robin. "Do you see the house on the hill? Our table will be that broad window-ledge where the window is open and the lace curtain is swinging behind."

Then he flew off to find the Humming Bird. She said, "I'll be only too pleased to come, but you won't mind if I'm a little restless and flutter about between the courses? As a family we're rather nervous you know."

Mr. Robin politely protested that her nervousness wouldn't upset them in the least, if they might only have her beautiful presence.

The Sparrow was simply delighted to be asked in such fine company. He was used to being snubbed. Really the robin had made the Sparrow's acquaintance on this same window-ledge and thought him not such a bad fellow after all. Bessie, the Darling, had scattered crumbs for the evil and the good alike.

Mr. Robin was promptly at hand to receive his guests, and very proud of the lunch, as indeed he had good reasons to be. There was bread buttered, a bit of meat, cake—two kinds, a raisin, a half-dozen fresh raspberries and some sweet liquid that had been ice cream.

"Quite foreign dishes," the guest of honor condescended to say, "and a pleasing change from our own *cuisine*." He bowed to Miss Humming Bird. "Your health, madam," and together they put their bills in the cream.

The Sparrow had hard work not to be greedy among so many good things, but by great self-control he did no discredit to his host.

When scarce a crumb was left for politeness, there was a movement of the window curtain. Miss Humming Bird whizzed off to a tree near by, and the Oriole was visibly disturbed.

"Don't be alarmed," said the Robin joyously, "it is only my ca-ter-er, and she wouldn't hurt a fly."

Sure enough, the curtains parted and a dear little girl smiled through the opening. Then she gently laid four lumps of white sugar on the bird's table.

Miss Humming Bird was back at her place in a flash, and they all said, "She is a darling indeed."

"Your lunch has been a decided success," Mr. Baltimore Oriole declared as they took leave, which made Mr. Robin Redbreast very happy.

But nobody was happier than the ca-ter-er.—*Evangelist*.

A YOUNG lady organist in a church in Colorado was somewhat captivated with the young pastor of a church in the next street, and was delighted to hear one week that by an exchange he was to preach the next Sabbath in her own church. The organ was pumped by an obstreperous old sexton, who would often stop when he thought the organ voluntary had lasted long enough. This day the organist was anxious that all should go well; and as the service was about to begin, she wrote a note intended solely for the sexton's eye. He took it, and, in spite of her agonized beckonings, carried it straight to the preacher. What was the gentleman's astonishment when he read, "Oblige me this morning by blowing away till I give you a signal to stop. Miss Allen."

BIBLE STUDY.

In the RECORDER of July 3, Mrs. D. L. Babcock, in her article entitled "The Necessity of a More Regular Attendance at Our Sabbath-schools," touched on several timely and vital points. I feel like commenting on them, and, with the Editor's permission, I will on this one. After referring to the good old custom of memorizing portions of Scripture, she says: "How many children can repeat the 23d Psalm, or other of the beautiful Psalms?" Now, possibly, could we know about it, we would find more than we think, so I would be one to tell that I take a great deal of pleasure in hearing my two little girls, one six, the other three, repeat, with but very little prompting, both the first chapter of John and the first six verses of the fourteenth chapter, the first of the "Sermon on the Mount," including the "salt of the earth," and the "light of the world," the passage, "come unto me" and ending "for my yoke is easy. The baby calls these her stories. Last Sabbath morning, after the youngest girl had told all she could, she said, "is that all?" I told her it was all she knew; but she said, "Is it all; I want to tell it all." We did not know that she knew them so well till one day when her sister was repeating them, the baby prompted her. They love the Bible better than any book and never tire of its stories.

I wish other mothers would give their experience with their children, and see if there are not more children that know many portions of the Bible than we have any idea of.

BELLE W. SAUNDERS.

NIANTIC, R. I., July 10, 1899.

WHAT THEY WERE.

Mamma was making cookies, and she had cut out and baked three in the shape of animals.

"O-oh!" cried Alice Maud.

"Goody, goody!" screamed little Ted.

"Isn't there one for me, too?" demanded Philip Henry.

"There's one apiece," said mamma.

"What is it?" asked Alice Maud, looking at hers.

"Pears to be a dog," said Philip Henry looking at his.

"No, mine's a cat," said Alice Maud. "A nice, sweet, little brown kitty with black raisin spots all over her."

"Mine's a piggy-wiggy," said little Ted.

"I think it does look more like pig," said Philip Henry with a grown-up air. "'Sides I don't think we boys like to eat cats," and he looked at Alice Maud teasingly.

"They're as good to eat as dogs," retorted Alice Maud.

"If it didn't have too much legs, we'd call it chickens, wouldn't we, Alice?" said dear little Ted. "They's dood to eat, Alice."

"Huh!" said Philip Henry. "Chickens don't have ears."

"But chickens can eat waisins, can't they, Allie?" said little Ted.

"Well, have you named them yet?" asked mamma, as she put another tin into the oven.

"Yes," said Philip Henry, as he bit off the tail. "It's a c-u-k-y p-i-g, a cooky pig." Philip Henry had been to primary school a whole year.

"Yes, mamma," said Alice Maud. "It's a c-u-k-y c-a-t, a cooky cat." Alice Maud was in the Kindergarten.

"Yes," said little Ted, who had never been to school at all, "its a q-g-m-b, chicken."—*Little Folks*.

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.

DUNN'S CORNERS, WESTERLY, R. I.—All of our church appointments are well attended, with increasing interest. We are pleased to see so many of the "Beach" people attend our Sabbath morning service. That is just the thing to do. I hope they will not miss a Sabbath while they are here, without attending church somewhere. We have four churches within reaching distance from the Beach, and if people are one-half as anxious to get to the house of God on the Sabbath, as the people all over the country are to get to the Beach, they can do so. It is too apt to be the case, even with Christians, to think that when they go on a vacation they are excused from all obligations to attend church, or to do church work; "too bad."

My dear friend, if you could but realize that when you leave home you are under double obligations to Christ and the church, for you are constantly meeting with those who know nothing of Christ and his love. It is not wise when a Christian argues with himself thus: "It is so expensive to live here at the Beach that I must put in seven full days each week while I am here in pleasure, in order to get the worth of my money." Think of a Sabbath-keeping Christian spending the Sabbath anywhere in such a way that his friends and neighbors do not know that he is a Sabbath-keeper. God help us all that we may have more true Christian courage. I believe we have Christian workers enough along the Atlantic beach in Rhode Island, if they would unite here at the "Corners," or somewhere near here, in a series of meetings and in personal work for the Master, for ten days, that the work would result in one of the greatest revivals that has ever been witnessed along this shore. The harvest is ripe, who will come and help us gather in the sheaves. I hope more of our noble Christian workers are anticipating spending a few days at the beach here before Conference, which meets at Ashaway, only seven miles from here. Come prepared to help us in our meetings.

I wish it was possible to meet every loyal Seventh-day Baptist at this Conference. I would like to grasp your hands; God bless you all. The friends of Mrs. Belle Witter Saunders will be glad to know that she is a little stronger than she has been most of the time this summer, and able to sit up part of the time. She has been greatly missed in our church work. We are hoping and praying for her speedy recovery.

Pray for us and the work here, and come to church from "All along the shore."

PASTOR MILLS.

WESTERLY, R. I., Aug. 7, 1899.

SHINGLE HOUSE, PA.—The Alfred Quartet and their work since they came to Shingle House. They came on the 25th of July, and worked twelve days, most faithfully. They sang and prayed, and talked to the people, every night. Walter Green spoke twice, and I believe I only preached twice for them. They went to East Portville two Sabbaths, and they were appreciated highly. They stirred the valley of dry bones at Shingle House as it has not been stirred in years. It is a hard town. The majority of the people

are moralists, or, in other words, they are "goody goodies." But the personal work of the boys, and their genial manner and Christian refinement, and their good singing, captivated the hearers. So the people came from a long distance to hear them, and the result of their work was that five were baptized last Sabbath-day, and more to follow. On Sunday morning they went in company with me to Pleasant Valley school-house, where a large congregation was awaiting them, and in the evening there were 160 persons present by actual count. The good work is going on. Pray for us.

J. G. MAHONEY, Pastor.

AUGUST 8, 1899.

SALEM, W. VA.—Since we greatly enjoy reading the Home News department, it may be that some one is waiting to hear again from Salem.

Materially and financially, our trend is upward, caused in part by the increasing oil and gas industry, which is coming nearer us each week. During the past few days, an exceptionally large oil well was struck about four miles east of this place. Buildings of various styles and for various purposes are being erected in different parts of the village. Thrift and enterprise seem to be the watchword. In spiritual things, like most college towns at this season, there has been somewhat of a falling off in attendance at public worship, and in the enthusiasm accompanying larger audiences. Not only have the students from other places ceased to appear on our streets, but several of the residents have taken advantage of the vacation and are temporarily absent. But all the interests of the church are carefully looked after, the one especial item of present interest being the work of arranging for a new church edifice. This will give the church a great spiritual uplift. We are looking forward to the Conference with high expectations, and shall no doubt send a stronger delegation than usual.

It was our recent privilege to visit the little church at Roanoke and assist in three public services. This church, though small in numbers, is strong in spiritual life, especially the young people. A vigorous Union Christian Endeavor Society meets every Sixth-day night for prayer and praise. Bro. Stillman is held in high esteem and is doing a good work there in his monthly visits.

With many others, the Salem pastor has recently decided to change his field of labor, for reasons that seem to be of the Lord. His new field is the Verona churches, in Central New York, to which we expect to go immediately after Conference. The Salem church is already in search of our successor, and our prayer is that the Lord may send them a strong worker at this important time and place.

G. W. L.

AUGUST 6, 1899.

BERLIN, WIS.—The announcement of the resignation of our former pastor, Bro. Eli F. Loofboro, was received with sorrow, not only by our own members, but by many of the First-day people, who had come to love him as a near and dear friend. During his stay of two years with us, he has had the pleasure of seeing precious souls born into the kingdom and has accomplished much good in many ways. By purity of life and conversation, by grace of conduct, by patience and fidelity in the discharge of the many duties of

his high office, especially by his faithfulness in our community, he has inspired many to higher and more noble views of life.

Before his departure from the field, a pleasant memory was left on the occasion of a farewell reception, at which he received a small token of esteem from his many friends.

Although we would like to have kept Mr. Loofboro with us, we trust it is God's will that he attend school and thereby fit himself to do even greater work for the Master.

We have called C. S. Sayre to this field, and hope soon to be supplied with another pastor. May the rich blessings of God ever be shed upon our former pastor, Bro. Loofboro, is the prayer of his many Berlin friends.

E. W.

AUGUST 1, 1899.

IN MEMORIAM.

ANNE KARR LANGWORTHY.

[The following In Memoriam notice is from the pen of Dr. Anne L. Langworthy, 1381 Boston Road, Yew York, daughter of the one in whose memory this is written.]

Anne Lockhart (Karr) Langworthy was born in Karr Valley, Almond, N. Y., May 19, 1842. She died in New York City, July 2, 1899, in her 58th year. She was the daughter of Christian parents, one of her ancestors, Walter Karr, being the founder of the first Presbyterian church in this country, at Freehold, N. J. She became a Christian in early life, united with the Presbyterian church of Almond, N. Y., and later with the Dutch Reformed church of Jersey City, N. J. While her formal membership remained with this church, she had been for some years a consistent Sabbath-keeper, and was planning to unite with the New York City Seventh-day Baptist church at the time of her death. She was eminently spiritual minded, and in considering the "Review" of the Sabbath-school lesson of the last Sabbath of her life, she spoke of enjoying it much, because it brought all the lessons together so well. She loved the Scriptures, and was for many years a Sabbath-school teacher. She was always deeply interested in missionary work, and one of my earliest recollections is of her teaching temperance work, which was dear to her heart. She was an earnest worker in the Alfred Union for many years.

My mother was of a sensitive and retiring nature. Because she was thus acutely sensitive, she appreciated every kind word and thought, and was always thinking of little things she might do for others, especially for children and young people, who, having few advantages, appreciated acts of kindness. She was devotedly fond of good literature, and when at school spent the hours of the night over her books, while other girls were "having good times." In later life, she was an eager reader of good books, and a lover of the best literature.

On the 10th of January, 1866, she was married to George I. Langworthy, and passed sixteen years of happy married life with him, principally in Jersey City. Seventeen years ago, she was suddenly left a widow with five little children, for whom she had always planned a liberal education. Being thus left, it seemed almost impossible that such an education could be secured for them; but though the task was herculean, she undertook it with faith, removing to Alfred, N. Y., that better opportunities might be obtained for them. Her grateful children know better than anyone else how well she succeeded. Their school life being ended, the time

seemed to have come when she might enjoy something of the fruits of her labors, and do some of the things which, hitherto, other duties had forbidden. Having spent two years with her children in Chicago, she had just come to make her home with the writer, who deeply enjoyed the companionship of such a mother. This pleasant relation continued for a brief four months, when she was called home, after an illness of four days,—“peritonitis.” The last effort she made was to visit Plainfield, spending the day at the home of Dr. A. H. Lewis with her daughter-in-law, Mrs. B. F. Langworthy, and her little granddaughter, to whom she was greatly attached. Returning from that visit, she took her bed, to find it the bed of death.

The service in New York City was held at the home on July 4, Rev. Phoebe O. Hanford, for many years a beloved friend, officiating. The burial was at Alfred, where Rev. F. E. Peterson officiated, and where she was laid at rest at the side of her husband, with whom, in spirit, she was already united in the heavenly land. Besides her five children, she left two brothers and sisters, all of whom, together with her family, were present at the farewell service. This testimony we bear to her memory with grateful love.

DOES “EVOLUTION” DESTROY THE SABBATH?

FRANCESTOWN, N. H., April 14, 1899.

To the Editor of the SABBATH RECORDER:

Dear Brother:—When time permits, and if it seems good to you, I would like to have your comment in the RECORDER upon a view that has force, not only with liberals, but with many orthodox Christians. The point briefly is this: The evolution theory now accepted by all scientists of repute makes it impossible to regard the creation story in Genesis as anything but a myth. Hence the reason for Sabbath-observance was an incident in Jewish history (Deut. 5: 15), and the Sabbath was for the Jew alone, not as in Exod. 31: 17, e. g., where still it might be claimed that the Sabbath was Jewish. In corroboration of this is the fact that the Sabbath was not kept by other nations than the Jews in olden times, and as taught, by the child of Judaism in Christian times.

I judge that the majority of wide-awake men really rest upon this thought and hence all arguments from the Bible are really of no influence upon them. This would be and long has been my own view.

Yours sincerely,

W. F. PLACE.

1. Evolution is undoubtedly God’s method in creation. It is equally clear, so far as science has been able to determine, that the creation has been accomplished on a septuary basis. Even if this fact cannot be demonstrated by science, it yet remains true that, in the revelation which we have concerning creation, there is abundant reason why that work should be given to us under the symbol of a week’s work, thus bringing God, as Creator—which involves all other characteristics of God—into close and direct touch with human life. The relation of father and child, as between God and man, make the divine example an important source of divine authority. It is neither unscientific nor illogical that the work of God should be thus revealed, and that the Sabbath should find one element of its authority in the divine example. Any interpretation of the book of Genesis like that Mr. Place suggests, which attempts to make the divine creative day and the twenty-four-hour day of the human calendar identical, is too narrow and too “Jewish” to be entertained for a moment. The friends of the Sabbath do not entertain such notions, although superficial investigators have sometimes attributed such notions to them.

2. The reference to Deut. 5:15 belongs to the same class of superficial conclusions. It does not there state that the release of the children of Israel from Egyptian bondage was the reason for instituting the Sabbath. It is stated that their experiences in Egypt, where, in slavery, they were unable to keep the Sabbath, according to the law of God, should be a reason why they, being delivered from Egyptian slavery, should permit their servants the privilege and blessing of obeying the law of God, in the matter of Sabbath-keeping. It is a little curious, not to say amusing, when a “wide-awake man” so confounds a temporary reason why the Jews should obey the law of God, with the reason for the institution of the Sabbath, as given in Gen. 2, and Ex. 20. Wide-awakeness in this case, at least, does not prevent superficialness in so-called interpretation.

3. If the fact that other nations did not keep the Sabbath be an argument against its universal character, the same argument would be true in regard to the other laws of the Decalogue. It is yet too early to say just what other nations than the Jews might have known, or done, concerning the week, or the Sabbath. Certainly, traces of Sabbath-keeping in Babylonia are not wanting. But it is neither sound interpretation of Scripture, nor of history, to assume that because other nations than the Jews did not regard the laws of Jehovah, therefore, those laws are not universal.

4. As to the claim that “the majority of wide-awake men really rest upon this thought, and hence all arguments are really of no influence upon them,” it counts very little in the long run. History is filled with illustrations of the fact that those who considered themselves wide-awake have, for the time being, ignored important truths, only to find that such ignoring has dug the grave for many of the best interests involved. When the true conception of the Sabbath is reached, namely, that it is an essential and necessary form of spiritual communion between God and man, and that sacred time—time the measured portion of eternity and eternity an attribute of God—is a necessary and normal means of bringing about spiritual union between God and man; when the idea of a mere rest-day is placed in its right relation as being wholly secondary to the highest meaning of the Sabbath, then he whose spiritual nature is truly wide-awake sees infinitely more in God’s law and God’s day than the superficial interpretations, which start by ignoring the Bible as authority, and end in the morass of semi-worldliness.

TO WHOM IT MAY CONCERN.

All persons preparing to attend the General Conference, to be held with the First Hopkinton Seventh-day Baptist church at Ashaway, R. I., August 23–28, 1899, and who have not already handed in their names to the pastor or clerk of their church to be sent to the local committee for assignment, will please communicate with the undersigned, who will see that they are properly assigned.

It is very desirous that information of persons coming to Conference should reach the committee at as early a date as possible. Don’t stay away from this annual gathering because it is to be held in Rhode Island. If the state is small, our hearts are large and our homes elastic. Come.

G. B. CARPENTER,
E. C. STILLMAN,

Local Committee of Arrangements for Conference.
ASHAWAY, R. I., Aug. 9, 1899.

Popular Science.

BY H. H. BAKER.

Zinc.

Zinc is an important and useful metal, and in the days of Aristotle was mixed with copper and formed brass, long before it became known as an individual metal. Pliny speaks of it, and Stahl, as late as 1702, says “brass was formed by mixing copper with earth, which dyes the copper yellow.”

It is not known to whom the discovery of the metal is due, but we do know that it was being smelted in England as early as 1730. The ordinary ore is largely contaminated with clay, silica and oxide of iron. The ore is found sometimes colorless, at others gray, yellow, green, brown, blue, but always light-colored; lustrous, vitreous. Oxidized zinc ores have become very scarce, so that most of the zinc of commerce is obtained from zinc blende. The different varieties are distinguished by the names, cuneiform, spheroidal, granular, dense and earthy. Zinc ores are found in almost every country in the world, in some one kind of these different varieties, but in none so fine in crystals as that found in the town of Franklin, N. J.

In its manufacture the operation must be carried on in some kind of a retort, and the zinc recovered by distillation. The present method of distilling ores is by one of two processes; the Belgian, by reducing in retorts made of fire-clay, or, by the Silesian method, reduced by specially constructed muffles, very much like pots in a glass furnace.

Of the several impurities in zinc, iron is the most common and least objectionable. Zinc made from oxidized ores is usually free from arsenic; that made from blende is almost sure to contain arsenic. It is difficult now to obtain zinc free from it. There is no method now known by which zinc can be obtained perfectly pure, so as to fit it for all purposes.

Zinc melts at 415° Centigrade, and in a common atmosphere boils at 1,040° C. If cast into a mold at a red heat, the ingot will be brittle, but if at the fusing-point, it will be granular and ductile, and can be rolled into sheets.

The difference in temperatures produces remarkable effects upon this metal. At 125° C. it can be rolled into very thin sheets, which will remain flexible when cold, but at 200° C. the metal becomes so brittle it can be pulverized in a mortar.

There is manufactured in the United States about four million dollars worth annually. The uses of zinc are very important. It is one of the ingredients of German silver. It is largely used for cornices, roofing, and for galvanizing sheet iron to keep it from rusting. It also becomes the “electro-positive” element in electric batteries, and is quite extensively used as a paint in the form of an oxide.

The metal is a little more expensive than lead, and about half that of copper. It belongs to the magnesium group, such as magnesium, glucinum and cadmium; these are all volatile, burning with a bright flame when heated in the air. They all form one chlorid and one oxid.

Zinc resists the action of the elements to a wonderful extent; superior to many of the marbles. I have a monument that has been exposed to the elements for over thirty years. I can hardly discover any effect of the elements upon its surface.

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.

THIRD QUARTER.

July 1.	Gracious Invitations.....	Hos. 14: 1-9
July 8.	Daniel in Babylon.....	Dan. 1: 8-21
July 15.	The Hebrews in the Flery Furnace.....	Dan. 3: 14-28
July 22.	The Hand-riding on the Wall.....	Dan. 5: 17-31
July 29.	Daniel in the Den of Lions.....	Dan. 6: 10-23
Aug. 5.	The New Heart.....	Ezek. 36: 25-36
Aug. 12.	Ezekiel's Great Vision.....	Ezek. 37: 1-14
Aug. 19.	The River of Salvation.....	Ezek. 47: 1-12
Aug. 26.	Returning from Captivity.....	Ezra 1: 1-11
Sept. 2.	Rebuilding the Temple.....	Ezra 3: 10-4-5
Sept. 9.	Encouraging the Builders.....	Hag. 2: 1-9
Sept. 16.	Power through the Spirit.....	Zech. 4: 1-14
Sept. 23.	Review.....	

LESSON IX.—RETURNING FROM CAPTIVITY.

For Sabbath-day, Aug. 26, 1899.

LESSON TEXT.—Ezra 1: 1-11.

GOLDEN TEXT.—The Lord hath done great things for us, whereof we are glad.—Psa. 126: 3.

INTRODUCTION.

The Book of Ezra was probably written by the same author as Chronicles. Chronicles, Ezra and Nehemiah are parts of one narrative. In the Book of Ezra large quotations are made from the writings of that leader of Israel. It is not inappropriate therefore that the book should bear the name of Ezra.

We find in this book the narrative of two expeditions of the exiles returning to Jerusalem. Chapters 1 to 6 have to do with the first return under the leadership of Sheshbazzar, or Zerubbabel, and the high priest, Jeshua, or Joshua. This was probably in the year 536 or 537. Eighty years later another expedition was conducted by Ezra. A record of this expedition is found in chapters 8-10. The Book of Nehemiah tells of a third return under the leadership of Nehemiah, shortly after the expedition under Ezra.

Many of the Jews were contented in their captivity. They were settled in a fertile land and had many worldly advantages. They had been born in this land, and it seemed like home to them. The opportunity to return to the land of their forefathers was esteemed a privilege only by those of deep religious convictions, those who were eager to serve Jehovah, and desired to restore the temple which had been destroyed. It was not to a land flowing with milk and honey that they sought to return, but to a country which had been devastated and was in a great measure desolate.

The difficulties of the long journey and the unattractiveness of the temporal prospects before the eyes of the returning exiles were God's means for separating the righteous remnant from those who were careless or faint-hearted in regard to his service.

It is worthy of notice that the first three verses of the Book of Ezra are a repetition of the last two verses of the Book of Chronicles.

We may not be sure that Cyrus was the conscious instrument in God's hands for the restoration of the chosen people. His action was governed by the providence of God; but very likely he considered it good policy to gain the gratitude of discontented exiles by restoring them to their land. It is possible also that the Jews had been of assistance to Cyrus in his conquest of Babylon, and that he desired to reward them.

NOTES.

1. Now in the first year of Cyrus king of Persia. We are told that Cyrus was originally king of Elam, the modern Khuzistan. After making himself master of Persia and Asia Minor, he swept down upon Babylon. The first year here spoken of is his first year as monarch of Babylon. The word of the Lord by the mouth of Jeremiah. See Jer. 25: 11, 12; 29: 10. The seventy years is a round number. The capture of Jerusalem by Nebuchadnezzar and the complete desolation of the land occurred only fifty years before the first year of Cyrus. A few hostages had been taken eighteen years before that. Dan. 1: 1; 2 Kings 24: 1. Many reckon from this date, and by allowing two years for the equipping of the expedition make the full seventy years. Others reckon the seventy years of captivity from 588 B. C., when the temple was destroyed, till 517 B. C., when it was rebuilt. The Lord stirred up the spirit of Cyrus king of Persia. It was God that brought his people back out of the captivity.

2. The Lord God of heaven hath given me all the kingdoms of the earth. The word translated "Lord" in this lesson is the proper name of God by which he was known to the nation of Israel, Jehovah or Jahweh. It seems

strange at first thought that the heathen king should speak in such terms concerning the God of the Jews. It is probable however, that like many other polytheists, that he believed in one overruling deity and was willing to speak of him by whatever name policy might dictate. He has charged me to build him a house in Jerusalem. Cyrus had evidently been conferring with the leaders of the Jews, and had found out what they wanted.

3. Who is there among you, etc. Permission was given to anyone who desired to go; but no one was compelled. The house of the Lord. The temple. (He is the God) which is in Jerusalem. This is much better as a new sentence without the parenthesis, "He is the God which is in Jerusalem." This is explanatory to any non-Jewish reader of the proclamation.

4. And whosoever remaineth, etc. The neighbors of those who went upon this expedition to Jerusalem were to render them material assistance. It is not quite clear whether this was a voluntary offering or not. There may have been a free-willing offering from the king himself or from the pious Jews who remained, and then forced contributions from all the neighbors whether Jews or Gentiles.

5. Then rose up the chief of the fathers. There was a ready response to the decree of Cyrus. They were eager for this opportunity. Of Judah and Benjamin, and the priests and the Levites. The civil leaders of the Southern kingdom are most prominent in this return; next are the religious leaders. Whose spirit God hath raised. The verb here is the same one that is translated "stirred up" in verse 1. The same overruling providence that stirred up Cyrus to make the decree, stirred up the people to accept the opportunity with gladness.

6. The neighbors helped as they had been directed.

7. And Cyrus the king brought forth the vessels of the house of the Lord. The sacred vessels which had been taken away by Nebuchadnezzar were now restored by Cyrus. This act meant for the Jews much more than the value of the vessels. The word translated "vessels" might be rendered as well "utensils." In verse 9 we notice that knives were included in the list.

8. Sheshbazzar, the Prince of Judah. Some have thought Sheshbazzar was a Persian governor appointed by Cyrus over the new colony, and that after a few months he was succeeded by Zerubbabel. But Sheshbazzar is here called a prince of Judah, and we find many instances in the Bible of two names for the same man.

9. Chargers. The Hebrew word occurs only here in the Bible. Some have thought that they were baskets or basket-like.

10. Basons. Better, "bowls," as in the R. V.

11. All the vessels of gold and silver were five thousand and four hundred. There is evidently some mistake in this list, as the sum of the numbers given is only 2,499. It is more likely that some items are omitted than that the total is too large; for in the apocryphal book of 1 Esdras we find nearly the same total mentioned, 5,469, and items to correspond with that footing. 1 Esdras 2: 13, 14.

SABBATH-SCHOOL REPORTS.

Blanks have been sent to all the Sabbath-schools in the denomination; addressed, in most instances, to the secretaries as reported in the last Conference Minutes. These reports are now due. Only about half of the schools have reported thus far. It is desirable to have a full report. Will pastors and Sabbath-school superintendents kindly see that these blanks are filled out and returned to the Secretary, John B. Cottrell, Alfred, N. Y.

REDUCED FARES FOR CONFERENCE.

The Committee on Railroad Fares for Conference have secured a rate of one and one-third fares, and call attention to the Circular of Instructions printed herewith.

Any one desiring information not contained in the circular should apply to either of the undersigned.

IRA. J. ORDWAY,

544 W. Madison St., Chicago.

D. E. TITSWORTH,

Plainfield, N. J.

Instructions to Persons Attending the Meeting.

1. The reduction is to persons going to and attending the Anniversaries.
2. The reduction is fare and a third, conditional on there being an attendance at the meeting of not less than 100 persons holding certificates.

3. All persons availing themselves of the reduction will pay full first-class fare going to the meeting and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at important stations and coupon ticket offices are supplied with certificates.

4. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

5. Tickets for going passage may be sold only within three days (not counting Sunday) prior to the agreed opening date of the meeting, or three days after (including) such opening date; except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs. No certificates are issued to point, where the going fare is less than 75 cents.

6. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and vise of special agent.

7. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

8. On presentation of the certificate, duly filled in on both sides, within three days (Sunday excepted) after the adjournment of the meeting, the ticket agent at the place of meeting will return the holder to starting-point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.

9. No refund of fare will be made on account of any person failing to obtain a certificate.

INSTRUCTION TO SECRETARY OR OTHER OFFICER OF THE ORGANIZATION ENDORSING CERTIFICATES AT THE MEETING.

10. Certificates should be collected during the early sessions of meeting, the title, place, and date endorsed, as provided for on blank side of each certificate; they will then be in shape for the vise of special agent attending the meeting for that purpose, and when countersigned by him will entitle the holders to the reduction set forth in clause 8.

Delegates and others availing themselves of this reduction in fare must present themselves at the Ticket offices for certificates and tickets at least 30 minutes before departure of trains.

ADDITIONAL INFORMATION ABOUT RAILROAD FARES TO CONFERENCE.

The Committee has arranged with the Erie Railroad to run a special train for our people, leaving Chicago Monday, August 21, 1899, at noon and arriving in New York in time to take the boat Tuesday afternoon for Stonington. It is hoped that all who possibly can will take this train. Stops are already arranged for at Lima, Olean, Friendship, Wellsville, Andover, Alfred Station, Hornellsville and Binghamton. It is very important, and the Committee urge upon those in each locality, who are intending to go to Conference, to appoint some one of their number to write immediately to the Committee for special information of value and importance. Mr. Ordway should be informed as to whether sleeping-car or day-coach accommodations are wanted on the train. Those desiring state-rooms on the Stonington boat should communicate with D. E. Titworth. State-room prices are \$1 and \$2 each, two berths in each state-room. It is to the interest of everyone desiring to go to Conference to pay strict attention to these instructions.

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MARRIAGES.

BACON—BARNARD.—In Westerly, R. I., Aug. 4, 1899, by Rev. Nathan M. Mills, Mr. Joseph T. Bacon, of Worcester, Mass., and Miss Mary G. Barnard, of Mansfield, Mass.

DEATHS.

Not upon us or ours the solemn angel
Hath evil wrought.
The funeral anthem is a glad evange',
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —W. Hittler.

CLEMENT.—Nora Clement, daughter of Loyal H. and Harriet Lawton, was born at Utica, Wis., Oct. 22, 1870.

In the spring of 1871 she came with her parents to Nebraska, and settled at Orleans. Here her life was passed to young womanhood. In April, 1889, she came to North Loup. Oct. 15, 1892, she was married to James B. Clement. She died at her home on the morning of July 14, after a lingering illness, leaving a husband and two children to mourn their loss. Burial services were held at the church, Sabbath morning, July 15, conducted by the pastor, using as a text John 11: 28. E. A. W.

WELLS.—At his home near Dodge Centre, Minn., July 22, 1899, of Bright's disease, William Henry Wells.

Mr. Wells was born at Sidney, N. Y., March 24, 1829, and was the son of Samuel and Laura Wells. When about ten years of age he went to live with his uncle, George Maxson, of Alfred Centre, N. Y. Sept. 6, 1857, he was married to Miss Sarah A. Brown, of Nile, N. Y. When the War of the Rebellion broke out, he enlisted in Co. H., 130th N. Y. Infantry, serving two years. In March, 1867, he moved with his family to Dodge Centre, Minn., on a beautiful farm which he has since occupied. Mr. Wells was deeply interested in all that pertained to the welfare of the Seventh-day Baptist church and denomination. In everything, except membership, he was active in church matters, a constant attendant at its services, the Sabbath-school and business meeting. To the pastors of the church he was especially loyal. His dying regret was that he did not follow Christ in baptism and church-membership, but felt that God's grace and the Redeemer's forgiveness were even for him. In this faith he died. He leaves a faithful wife, three sons and one daughter, two children dying in infancy. Brief services were conducted at the home by the new pastor, J. H. Hurley, and the remains were taken to Friendship, N. Y., for interment, where other services were conducted by Eld. W. D. Burdick. H. D. C.

BUTEN.—Charles Thomas Buten was born in Berlin, N. Y., June 1, 1831, and died at his home near Nortonville, Kas., August 2, 1899, after a brief illness.

He had been in poor health for several years, suffering from partial paralysis. He came to Kansas in 1857. In March, 1862, he was married to Miss Marcia Cushman, who walked with him in the journey of life until she went to her reward in January, 1893. Bro. Buten accepted Christ as his personal Saviour, and united with the Seventh-day Baptist church at Berlin, N. Y., in 1847, where his membership was still held at the time of his death. He left one daughter and two sisters, and numerous other relative and many friends, to mourn his departure. G. W. H.

STILLMAN.—At her home in Nortonville, Kas., July 30, 1899, Mrs. Rachel Carter Stillman departed this life, after long and painful complications.

She was born in Charleston, Ill., September 22, 1840. In December, 1858, she was married to James R. Silcott, who served his country in the army during the Rebellion. While scaling a breastwork during a charge at the battle of Kanesaw Mountain, he was shot by the

enemy. On April 13, 1870, the subject of this sketch was united in marriage to Benjamin I. Stillman, at Chillicothe, Ill. In the year 1884 they removed to Kansas. Sister Stillman became a Christian in early womanhood, uniting first with the Methodist people, but later with the Seventh-day Baptist church at West Hallock, Ill. On coming to Kansas she removed her membership to the Seventh-day Baptist church at Nortonville, of which she was a member at the time of her death. G. W. H.

ANOTHER OPEN DOOR.

Multiplying opportunities for doing good seem to me to be providential signs that the Lord wants us to increase our doing. Open doors of usefulness seem to me to be a divine call to enter and be useful.

If in China, India, or Africa a good farm were to be offered for use with the idea of developing the enterprise into a self-supporting "home" for the sheltering and the moral, industrial and general education of poor and needy boys and girls, would it not be hailed as an "open door"?

Well, not in foreign lands, but in our own also needy land, there is a farm suitable for gardening, fruit culture, poultry raising, dairying and general farming, whose owners greatly desire to devote it to the philanthropic and religious purposes indicated above. They are anxious to find two people, husband and wife, consecrated followers of Jesus, and loyal Seventh-day Baptists, who are in full sympathy with their benevolent design, and who, while not unwilling to labor, are also capable of superintending the undertaking.

With any such persons the writer would like to correspond; and he could put them in correspondence with the good friends in whose hearts it is to found an industrial Christian home and school for some of the little ones, for whom Christ died, and of whom he said, "Inasmuch as ye did it unto these, ye did it unto me."

ARTHUR E. MAIN.

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Sabbath Visitor, Vol. I, No. 20.
" Vol. III, Nos. 28, 51.
" Vol. IV, Nos. 48, 44.
" Vol. V, Nos. 26, 38, 40, 42, 49.
" Vol. VI, No. 50.
" Vol. XI, No. 44.
Sabbath Recorder, Vol. XVI, Nos. 37, 51.
" Vol. XVII, No. 27.
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☞ 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 Seventh-day Baptist church of New York City will hold service until further notice at the home of F. M. Dealing, 1279 Union Avenue, near 169th Street and Barton Road. Bible study at 10.45 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend this service. Take Third Avenue Elevated Railroad to 169th 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 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 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, Westberry Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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



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THE SABBATH RECORDER of March 27th.

PRINCIPLE IN PUBLIC LIFE.

All of the great truths up to which we try to act are comprehended in the right. I certainly have not found any new principle of importance in public life, and so far as I have been able to get, I have become a more and more convinced believer in the doctrine enunciated a few years ago by a then eminent statesman, that, after all, the Decalogue and the Golden Rule are the two guides to conduct upon which we should base our actions in political affairs. . . . If there is one thing which I should like to eradicate from the character of any American, it is the dreadful practice of paying a certain mean admiration and homage to the man who, whether in business or politics, achieves success at the cost of sacrificing all those principles for the lack of which, in the eye of any righteous man, no possible achievement of such success can in any way compensate. — Governor Theodore Roosevelt.

TO CLEAN LIGHT-COLORED SILKS.

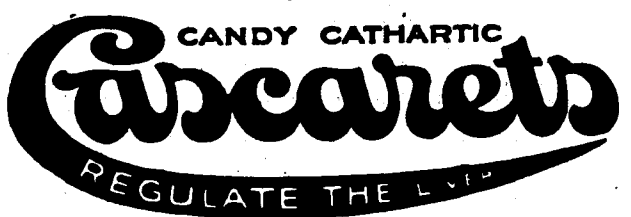
Gasoline and naphtha are the best agents for cleaning silks where there is any fear that the colors may be altered by soap and water. Do the work in a room where there is neither a light nor a fire. Have the windows open that the vapors may pass out. Use two large bowls, and half fill each one of them with the naphtha or gasoline. Wash the article in one bowl, as if you were using water, and rinse in the second. Pull into shape and hang in the open air to dry. The naphtha may be returned to the can, and after a few days, when all the dirt has settled, the liquid may be poured into a clean can.—Ladies' Home Journal.

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