

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDER.

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

VOLUME 55. No. 46.

NOVEMBER 13, 1899.

WHOLE No. 2855.

## CONTENTS.

### EDITORIALS.

Paragraphs.....	722
Albion and Milton, Wis.....	722
An Emasculated Gospel.....	722
Sunday in the Epistles.....	723
The Origin of Sunday-observance and no-Sabbathism.....	723
Philadelphia Clergymen on Sunday-observance.....	724
An Episcopalian's View of Sunday.....	724
News of the Week.....	724

### CONTRIBUTED EDITORIALS.

Life Rich and Abundant.....	725
"What Would Jesus do?".....	725
The Gospel and Gospel Temperance.....	725
The Marrow of a University.....	725
Sabbath and the Comforter.....	725

### MISSIONS.

Paragraphs.....	726
How to Have Power.....	726
Individual Responsibility.....	726
Mr. Myers' Appeal for Sunday.....	726

### WOMAN'S WORK.

Paragraphs.....	727
Why? How? When?.....	727
Our Rest Corner—In Margaret's Room.....	727
"She Runneth".....	727
The Great Sunday Convention; or Finding Solid Ground for Sunday.....	728

### YOUNG PEOPLE'S WORK.

Paper.....	730
Our Mirror—President's Letter.....	731
Correspondence.....	731

### CHILDREN'S PAGE.

Mamie Morris's Visitor.....	731
That's the Way it Feels.....	732
Why Tommy Became Gleeful.....	732

### OUR READING ROOM.

Paragraphs.....	732
A Sermon on Tobacco.....	732

### SABBATH-SCHOOL.

Lesson for Sabbath-day, Nov. 25, 1899.—	
Woes of Intemperance.....	734

### THE BROTHERHOOD.

The Working Church.....	734
-------------------------	-----

### POPULAR SCIENCE.

A Remarkable Submarine Boat.....	735
----------------------------------	-----

DEATHS.....	735
SPECIAL NOTICES.....	735

## THE SHEAF OF RICHEST GRAIN.

**H**E saw the wheat awaiting,  
All golden in the sun,  
And strong and stalwart reapers  
Went by him, one by one.

"O could I reap in harvest!"  
His heart made bitter cry;  
"I can do nothing, nothing,  
So weak, alas! am I."

At eve a fainting traveler  
Sank down beside his door—  
A cup of cool, sweet water  
To quench his thirst he bore.  
And, when refreshed and strengthened,  
The traveler went his way,  
Upon the poor man's threshold  
A golden wheat-sheaf lay.

When came the Lord of harvest,  
He cried, "O Master kind!  
One sheaf have I to offer,  
And that I did not bind:  
I gave a cup of water  
To one athirst, and he  
Left at my door in going  
The sheaf I offer thee."

Then said the Lord of harvest,  
"Well pleased with this am I;  
One of my angels left it  
With thee as he passed by.  
Thou mayst not join the reapers  
Upon the harvest plain,  
But whoso helps a brother  
Binds sheaves of richest grain."

—Selected.

\$2.00 A YEAR

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 world talks much about great men. By the highest standard, the greatest man is the best man, and the best man is he who does most for men because Divine love abides in his heart. Such a standard of measurement would take the names of some from the roll of great ones, and write other names high and above all. The old Arab proverb which taught that "he who loved his fellow-men found high welcome at the hand of God" is a sweet truth which Christianity enfolds and emphasizes. Remodel your definitions. Say that "greatness equals goodness;" that "worth equals helpfulness and power." Greatness without these characteristics may seem great for the moment, as worthless pebbles, wet and shining in the sunlight, seem to be gems. Dried and in darkness, their worthlessness is the more apparent. Goodness is like a diamond. Coming from ocean's caves, it seems rough; cut and polished, it dazzles because of its real worth. Goodness equals diamonds. Greatness without goodness is a worthless pebble.

MANY interesting facts for the present generation can be found in the history-making appliances, notably in the matter of railroad locomotives. Horatio Allen, who died at Montrose, N. J., in 1889, was the engineer of the Hudson Canal in 1824. In 1827 Mr. Allen went to England for study, and while there purchased locomotives for the Delaware and Hudson Company, to be used on the railroad between Honesdale and Carbondale. The road was equipped with the old fashioned "strap rail," that is, a strip of iron two and a half inches long and half an inch thick, screwed to hemlock timbers six by twelve inches in size, to form the track. It was said that if a six-wheel engine could be found, which might weigh six or seven tons, it would be a great success. Such an engine, it was thought, might move eighty tons at the rate of four miles an hour, or sixty tons at the rate of five miles an hour; and the cost of the locomotives which he was commissioned to purchase was limited to \$1,800 each. Our readers, from their knowledge of the locomotives used at present, the steel rails and the roadbeds upon which they are laid, the immense trains which are taken over these rails by the modern locomotives, and particularly their knowledge of the appliances of travel, as they appear to-day, can institute some comparison between what was deemed possible in 1827 and what is actual in 1899.

If modern Christians treated the Old Testament with as much respect as Christ and the writers of the New Testament did, we should hear no more of the "Jewish Sabbath," and no more of the falsehood that Christ and his apostles transferred the Sabbath to Sunday. Some men virtually assert that they are wiser than Christ was and that he, the world's Redeemer, was sadly mistaken and "behind the times" in keeping the Sabbath and honoring the Old Testament.

It is said that nearly fourteen millions of dollars worth of bicycles were exported from the United States during the last year.

SPEAKING of Sunday and the decay of regard for it, the *Christian Intelligencer*, Oct. 11, said:

The Sabbath question is one of the vital issues of the day. The growing neglect of the religious observance of the Sabbath, the effect of a lowering of its claims as a divine institution, and the tendency to convert it into a mere day of recreation, manifested in many quarters by diminished attendance on church services, make timely and wise the action of the last General Synod (Minutes, pp. 475, 476.) in directing "sermons to be preached during October on some phase of this all-important subject of Sabbath-observance, and that at that time or as soon thereafter as convenient, to secure an offering for the American Sabbath Union, whose work is most cordially approved and endorsed."

Last year and year before the *Intelligencer* reported an almost universal neglect of the work of the "Sabbath Union" by the reformed churches. So far as theory and creed go, these churches form the last stronghold of "Puritan Sunday" ideas.

THE agitation concerning the election of United States Senators by popular vote instead of by the present plan is increasing. Much can be said in favor of the popular-vote method.

### ALBION AND MILTON, WIS.

The general status of the churches at Albion and Milton and Milton Junction is too well known to need remarks or description. At Albion S. H. Bobcock has entered upon his second successful pastorate. Evangelist L. C. Randolph has been assisting him in a series of evangelistic services for a time past, and a healthful and growing revival work is in progress. We spent Sabbath, Nov. 3, at Albion, speaking twice and aiming to arouse and strengthen the church to more zeal and effort in Sabbath Reform and to higher spiritual life. Earnest attention was given, and many warm expressions of interest in the work of the Tract Society were made.

On Sunday, the 4th of November, at evening, we spoke to a large audience, made up from Milton and Milton Junction, at Milton. The meeting was arranged for the especial purpose of bringing a message to the College students who are studying for the ministry, of whom there are an unusually large number. The theme related to the character and work of those who will lead the Seventh-day Baptist churches through the stirring and trying scenes of the first half of the next century. If intelligent, devout and deep attention on the part of an audience denote interest in a theme, the students and the churches there are keenly alive concerning our great and untold mission.

To be at "Chapel" and note the character of the students, and of the good work being done, was to enjoy the awakening of a flood of inspiring memories of what Milton College did for us between 1857 and 1861. If thankful remembrance could endow a college, Milton would soon rejoice in abundant means.

Milton Chapel is seeking a new piano. We urge every old student to hasten a dollar to that fund by the next mail. Do not delay to do this. Each of you received more good from Chapel Services and "Chapel talks" by the members of the faculty, during a single term, than can be measured by many dollars. "A dollar for the piano fund, please," and be quick to do.

Religious life at Milton and at the Junction is good. Dr. Platts is quite himself again, as to health, and Bro. Crandall at the Junction is fitting into his new place like one to the

"manor born." We met Mrs. Townsend, of Holgate, Ohio, there, and we trust that, when you read these lines, she will be in evangelistic work at Walworth, Wis., whither we wanted to go, but could not. This Western trip is demonstrating, as no other trip has done, how little editorial work one can do "in the field," when the field is large and the calls are many. Thus far our visits in Wisconsin have been rich in spiritual experiences and in the joy of Christian fellowship with those of "like precious faith."

EN ROUTE FOR IOWA, Nov. 7, 1899.

### AN EMASCULATED GOSPEL.

The evil results which come from the separation of Christianity from its logical and historical basis, which no-lawism accomplishes, are not confined to practical questions. The fundamental Protestant doctrines concerning sin and salvation are assailed by it. These doctrines, including the idea of a divine atonement, belong to both Testaments and to both dispensations. Under the Jewish dispensation, sin was determined by the Ten Commandments. The embodiment of the commandments in written form was not the creation or introduction of new facts or principles. To transgress these laws was sin. Guilt and condemnation followed. Divine love, then as always, stood waiting to atone, and to forgive the sinner. The method by which men were taught this truth and brought to repentance was by the ceremonial system with its sacrifices. In all this Jahve was the ultimate authority, and his law was the supreme standard. The gospel of divine redemption from the penalty and power of sin abounds in the Old Testament. The first altar smoke which ascended from the lost Eden was the beginning of the good news which found its highest expression in the sacrifice on calvary.

But this method of administering God's government and bringing atonement to men, being fitted to the comparative childhood of the race, gave way in the fullness of time to the more spiritual conception and to the full revelation of God's grace in Jesus Christ. When he came, "made of a woman, made under the law to redeem them that were under the law," the former method of bringing men to repentance and salvation gave way. But the authority of Jahve as law giver remained. Nay, more. The life and death of Christ magnified the law of God as nothing else had ever done. The passing of the ceremonial method intensified the power and authority of the law of God by as much more as the blood of Christ was better than the blood of lambs and goats. When the law of God is written on the hearts of men, through faith, it becomes a power controlling from within and not a restraining force from without. Speaking from without, the law says: "You must, or, you must not." Written in the redeemed and purified heart, the law becomes a part of each purpose, and the soul, under the behest of the law, and of love for the law giver, says, in glad obedience: "I must, and I will." The redeemed man does not keep the law that he may be saved, but as a proof of love because he is saved. We are redeemed from the penalty of broken law, not from the obligations to obey law. We walk in the freedom of forgiveness, not in the license of lawlessness. These fundamental truths which underlie the Protestant doctrine of salvation through faith, form the central thought in Paul's let-

ter to the Romans. To the mind of the Roman Pagan there could be no relief but by the removal of law. The idea of forgiveness under law was foreign to his thought. So he said to Paul: "Your doctrine of forgiveness must destroy the law." Paul answers: "Do we then make the law void through faith? God forbid. Yea we establish the law." Rom. 3: 31. Note Paul's logic. Where there is no law there is no sin. Sin was from the beginning, therefore law was. When we come to Christ by faith, we establish the law which, convicting us of sin sends us to Christ for redemption. These truths in various forms run through all of Paul's discussions of sin and redemption. They are also the foundation of the Protestant position. If the Ten Commandments, the only law in the world which can convict men of sin, are removed or set aside for the authority of the church or of the state, the fundamental elements of the gospel are removed, and the contention of Protestantism is groundless. The gospel starts with the majesty and authority of law, condemning men, and demanding redemption in Christ. Substitute the authority of the church for that of the Bible, and the doctrine of salvation in and through the church is unavoidable. If the church is the highest law-making power, everything else follows, from "indulgences" to extreme unction, and Protestantism has neither logical, Biblical, nor historical ground for its revolt, or for its theology.

In proportion as men adopt the idea of church authority, does the doctrine of salvation through the church obtain and abound, and Protestantism is a failure. On the other hand, if men discard the authority of the Bible and take reason as their supremestandard, the whole doctrine of redemption is swept away, and there is no place for anything like Protestant theology, or higher spiritual life. Hence it is that great dangers, theological and practical, have appeared at every stage of Christian history, because of the separation of Christianity from its normal and historic source, in the Bible, and on the law of God.

#### SUNDAY IN THE EPISTLES.

Turning to the Epistles the reader will find almost absolute silence concerning the first day of the week. In all the Epistles there is but one reference to it, and this does not refer to it as the Sabbath, or as commemorative of the resurrection, or as in any way holy or sacred. Had the change been going on, had the first day been pressed upon the attention of the converts, and demands made for its observance, much instruction would have been requisite to bring them—especially the Hebrews—to obedience. It is against all logic and all experience to think that such a change could have been made during such times, and nothing be said concerning it. Here is the lone passage:

Now concerning the collection for the Saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come. 1 Cor. 16: 1, 2.

This is claimed by some as an order for a public collection, and hence indicative of a public meeting on that day. The claim is only a far-fetched inference, and is shown to be unfounded by the expression, "lay by him in store." The text contains no suggestion of a public gathering, but the exact opposite.

It is the work of the theologian to put such an interpretation onto the passage, and not the work of the scholar to draw it from the passage. In support of this are the following facts:

The English rendering, "let each one of you lay by him in store," clearly indicates a personal work on the part of each man by himself. The Greek is equally plain, and, if possible, stronger. It is as follows:

*Katà mian sabbaton êkastoz umon par' êautō tithētō, thsaurizōn ō, ti an êuodōtai.*

It would be difficult to frame a sentence which would express the idea of personal action by one's self more exactly. It is literally, "each one of you, by himself, lay away, treasuring up." The Latin is:

*"Per anam Sabbatorum unusquisque vestrum apud se reponat recondens, quod bene successerit." etc.*

Literally, "Each one of you at his own house lay up, putting away," etc.

Tyndale says: "Let every one off you put a syde at home and laye uppe."

The Syriac Peshito reads as follows: "Let every one of you lay aside and preserve at home."

Meyer says *par heautoo tithetoo* cannot refer to the laying down of money in the assembly. His translation is: "Let him lay up in store at home whatever he succeeds in, *i. e.*, if he has success in anything, let him lay it up, *i. e.*, what he has gained thereby, in order that gatherings be not made when I shall come."—On Cor. vol. 2, p. 111.

By such an array of scholarship the vague inference on which the common notion rests, is wholly destroyed. The direction given by Paul is that each man should begin the work of the week by putting aside as much as he was able, for the poor saints at Jerusalem, in order that each having thus decided what he could do, there need be no delay about the matter when Paul should arrive. This order was only temporary, and for a specific purpose. More than this, it was only five years before that Paul organized the Corinthian church while he was observing the Sabbath.

The foregoing conclusion is further supported by the fact that attending to gifts for the poor on the first day of the week was directly in the line of the customs of the synagogue. Witness the following:

The alms for the support of the poor members of the congregation were put into the alms chest before prayers; and on Sabbath evenings what had been collected, was apportioned to the poor for the entire week. Sometimes after the usual collection in the synagogue, there was an extraordinary one made by the Chazzan, for some particular purpose. . . . As this was usually done on the Sabbath-day (when the Jews do not handle money), each person by word of mouth bound himself to the minister of the synagogue for a certain sum which he paid the following week.

We may trace the following points of agreement between the church and the synagogue, as to the collection and distribution of alms. In the synagogue alms were collected for a two-fold purpose; for the poor members of the congregation, and for the poor brethren in Judea. The same custom prevailed in the early Christian church. In the synagogue the alms though set apart on the Sabbath were not paid until the first day of the week.

This superstitious custom of not handling money on the Sabbath is very ancient; thus Philo praises the Emperor Augustus because in his anxiety that the Jews should be partakers of his bounty, he ordered, that if the day of distribution happened to be on the Jewish Sabbath it should be bestowed on the following day.—The Synagogue and the Church, condensed from the Latin of Vitranga, by Joshua L. Bernhard, London, 1842, pp. 76, 166, 175.

The above shows that Paul ordered the

Corinthians to do what they had been accustomed to do in the case of "special collections," varying his order in only one particular, *viz.*, that instead of paying it into the treasury of the synagogue on the first day of the week, they were to lay it up at home until such time as he might arrive.

The attendant circumstances all strengthen the conclusion that this was in keeping with the synagogue practices. Paul wrote this first letter to the Corinthians in the spring of 57 A. D.—Schaff Ch. Hist., Vol. 1, p. 759, Rev. Ed.

He planted the church at Corinth in 53 A. D.—Fisher, "Beginnings of Christianity," p. 579.

Like all the earlier churches, it sprang up in and around the synagogue, and among Jews and Jewish proselytes (Acts 18: 1-11,) Paul keeping the Sabbath meanwhile, and in all his stay of eighteen months never uttering a word about the obsolescence of the Sabbath, or of the new institution of Sunday. Moreover, the advocates of Sunday-observance all claim that the change was a matter of slow growth, lest prejudice might be aroused. It is therefore wholly illogical to believe that within two years and one-half from the time Paul left Corinth after the establishing of the church, so great a change had taken place, so adverse to the practice of the apostle while there, and amid the startling silence which kept Paul from speaking, and Luke from writing, any word concerning Sunday. The only natural exegesis of the passage, in the light of the surrounding facts is, that the order to lay aside at home this special contribution was a slight modification of the ordinary custom, which the circumstances made necessary.

And yet, in face of all these facts, men are found who write as Rev. Isaac Hyatt did in the *Morning Star* of Sept. 28, 1899, "The testimony of history is conclusive that since the resurrection of Christ the first day of the week has been kept as the Christian Sabbath." Such statements are the result of ignorance, or something worse.

#### THE ORIGIN OF SUNDAY-OBSERVANCE AND NO-SABBATHISM.

It is a significant fact, and one of deep meaning, that the first traces of the introduction of Sunday into Christian history are closely connected with the doctrine of no-Sabbathism. These traces appear in the writings of Justin, called the "Martyr," about the middle of the second century. He was a pagan philosopher who adopted Christianity, but never put aside his philosopher's dress, and who mingled much of his philosophies with his Christianity. He is the leader of a long line of similar writers who formulated a Pagan-Christian system which developed into the Papacy. The popular philosophy of that time taught that the God of the Jews, since he was the creator of material things, must be an inferior deity, whose laws were of little account, and were not binding on any but the Jews. The Jews were regarded with great disfavor by the pagans because they had always insisted that there was but "one God," and that they could not be loyal to him and yet recognize the gods of their heathen neighbors. This was one of the chief sources of anti-Judaism among them.

In his "Dialogue with Trypho, the Jew," Justin announces the doctrine of no-Sabbathism in the most unequivocal manner. He in-

sists at length that the Sabbath was always and only a "Jewish" institution, with which other men had nothing to do. Thus he began the creation of a new standard by attempting to destroy the authority of the Sabbath law of the Old Testament. Every step in subsequent history shows that the fortunes of the Sabbath and the law of the Lord went hand in hand during the time when the Christianity of Christ and the apostles was being slowly transformed into the Christianity of the papacy.

When men began to cast the Sabbath and the law of God aside, they naturally sought for something to take their place; for men must have some standard of authority in matters of religion. Gradually a number of annual or occasional festivals were transferred from the paganism which still held the greater part of the people. The sun-god was at this time a great favorite in the Roman Empire, and at the opening of the fourth century the Emperor Constantine the Great was a special devotee of this god, Apollo. Under the law of the empire, the Emperor was *Pontifex Maximus*—that is, Great High Priest. As such, it was his duty to appoint all festivals and religious holidays. The day of the sun had already become associated with the resurrection of Christ, and in 321 A. D., the Emperor made the first Sunday law. It was wholly pagan as to its language and spirit, and there was no reference in it to anything Christian, or to the "Venerable day of the sun" as being in any way a Christian institution. Neither did the pleas that were put forth in favor of observing Sunday in commemoration of the resurrection of Christ make any claims to Biblical authority. The prominence given to the sun's day by the civil law, and the stigma placed upon the Sabbath as being only Jewish, gave great advantage to the Sunday in the struggle for popularity with the masses who came into the church from among the heathen. The civil law was exalted as the standard of authority for Sunday, and the Sabbath was left without authority as fast as the growth of the pagan influence could destroy it.

But a still more powerful change was going on in the development of the idea of the "Catholic church," whose authority was made to be supreme in matters specifically religious. The idea of Christianity as the universal religion rested upon an important truth. But the embodiment of that truth in a state-church was a serious perversion of the truth. Nevertheless the spirit of the time, and the prevalent pagan conception that religion should be controlled by the civil authority, made it practically impossible to escape the new standard of "church authority," backed by the empire, after the Bible had been deposed from its rightful place.

Thus it came to pass that the legalized religion was, in time, the accepted religion. And as this must find embodiment in an organization, the establishment of the papacy was an inevitable result of that first step which declared the law of God void, and so made it a necessity that other standards should be erected and enforced. The time of this development which culminated in the full establishment of the papal church is properly designated, in general, as from the middle of the second to the middle of the fifth century. It is not possible to fix upon a definite date for the beginning nor for the culmination of a movement which was a gradual evolution, and the result of a long series of influences. Still it may be said without fear of successful contradiction, that the germ of the whole movement which produced the Roman Catholic, or papal church was involved in the

denial of the fundamental truth of the supreme authority of the Bible in matters of religious faith and practice. In this apostatizing movement the Sabbath was a prominent point of attack, because it represented God so fully, and challenged the false claims of the church-authority theory as no other command of the Decalogue did or could. The history of the "Dark Ages," during which the papal power was practically supreme, repeats and emphasizes the fact that the Bible and the Sabbath shared the same fortunes as to regard and authority. They were both cast out, or subordinated wholly to the authority of the church. But antinomianism and no-Sabbathism underlaid the entire movement.

#### PHILADELPHIA CLERGYMEN ON SUNDAY-OBSERVANCE.

The *Philadelphia Inquirer*, for Sunday, Oct. 1, reports the opinions of "eight of the most aggressive of the younger class of ministers" in Philadelphia, on "The Proper Observance of Sunday." These men were: Rev. Dr. A. L. Moore and Rev. W. T. Harris, Baptists; Rev. Dr. Edwin C. Sweetser, Universalist; Rev. Dr. Charles Wadsworth, Presbyterian; Rev. Dr. Wallace McMullen and Rev. Dr. G. H. Lorah, Methodists; Rev. Robert W. Forsyth and Rev. Charles M. Armstrong, Protestant Episcopal. Most of the things said were general and superficial, so far as the deeper issues connected with Sunday-observance are concerned. All agreed that regard for Sunday is declining, but no adequate conception of the seriousness of the situation appears, except in a single case, and no remedy was suggested. Rev. Dr. Moore, pastor of the Chester Avenue Baptist church, 46th Street and Chester Avenue, grasped the situation more clearly than any other one of the group. Among other things he said:

Sabbath-desecration is the gigantic evil of the day. The Lord's holy day is fast becoming a national holiday. Sunday pleasures are being multiplied indefinitely. The theatres are thrown open, the athletic parks are filled with ball players, the boulevards are thronged with wheelmen taking their Sunday spin. The observance of the Sabbath will determine the destiny of our nation. "Take away the Sabbath," it is well said, "and you destroy a mighty conservative force, and dry up a fountain from which the family, the church and the state receive constant nourishment and support. Take away the Sabbath and you shake the moral foundations of our national power and prosperity. Our devotions will languish, the fountains of public and private virtue will dry up, a flood of profanity, licentiousness and vice will inundate the land, and finally overwhelm us in temporal and eternal ruin.

It is painfully evident that the moral convictions of our people in reference to the Fourth Commandment have undergone a radical change. The reasons for this are not difficult to find. The great influx of foreigners bringing with them Continental views of the Sabbath, the indifference of parents in enforcing the proper observance of the day, and the growing irreligion of the people have brought about the deplorable condition of affairs. Loose habits are always due to loose views.

The Christian Sabbath is the mightiest bulwark of our nation. The Sabbath is the golden clasp that binds together not only the week, but also the home and nation.

Slowly the truth is dawning upon religious leaders that with loss of regard for sacred time all evils come. Having ignored the actual sacred day of Jehovah, and having adopted, as truth, the error that Sunday is the Sabbath, these leaders are bewildered at the growing ruin. It is a painful process, but the leaders and their churches will be forced to abandon their error in regard to Sunday, by the logic of events, and the harvest of evil which their erroneous teachings have brought to ripeness. God waits long while men refuse to learn, but the lesson which truth teaches must be learned.

#### AN EPISCOPALIAN'S VIEW OF SUNDAY.

On the 11th of October, 1899, at a Protestant Episcopal Congress in St. Paul, Minn., the Sunday question was discussed somewhat at length. Among other liberal views the following are reported from an address by Rev. Dr. Beverly Warner:

The so-called Sunday laws against labor, except works of necessity and mercy, seem to me to be justifiable, first to the extent of preventing some men from interfering with the rights of others to a day of peace and rest, and secondly, so far as they prevent the powerful employer class from encroaching upon one-seventh of the time of their employees. But Sunday laws against amusements, per se, are unnatural.

I do not mean to say that a man should not take any recreation he pleases on Sunday which is legitimate on any other day of the week. Indeed, I think that for people who toil Sunday ought to be a recreation day, but in a way that will build up manhood and womanhood and enoble, not debauch, a community.

No mechanical rule for the day's observance will hold. What may be wise and good for one may not be for another. I feel sure that recreation has a large part to do with the proper keeping of the day.

If such views form the highest religious standard of actions, the standard which the irreligious and the non-religious are likely to adopt, will not rise above low holidayism.

At the Episcopal Congress in St. Paul, Minn., last month, Rev. Henry Tattock, of Ann Arbor, Michigan, said that the Sunday problem is mainly the "working man's problem." This brings the question from its true position, that of religious conscience, down to the low level of mere physical rest. Rev. Dr. Rainsford, of New York, who has been broadly outspoken in favor of a liberal and holiday Sunday, is reported as saying at the Congress that the prevalent disregard for Sunday is part of the growing disregard for law and authority, which he deemed "the most serious sign of the times."

#### NEWS OF THE WEEK.

Four troopships arrived at Cape Town from England during the past week carrying nearly five thousand men; two of the transports were dispatched to Durban for the relief of General White; a smart skirmish occurred between Boers and British south of Kimberley, the British losing two officers killed, including Colonel Keith-Falconer, who had won distinction in the Soudan; a naval brigade and many guns were landed at Durban; a vigorous bombardment of Kimberley was begun on Tuesday. The Queen reviewed the Household Cavalry at Windsor.—The German press is devoting particular attention to the Czar's late visit to Potsdam, commenting on its friendly character.—A severe storm swept over Jamaica and is said to have destroyed a hundred thousand banana trees.—After twenty-five years of bankruptcy, Liberia, the first attempted American colony, has paid the interest on its public debt.—General Brooke has issued a proclamation for the observance of Thanksgiving Day in Cuba.—Twenty-eight Spaniards, held as prisoners by the Filipinos, have been released by the operations of General Wheaton's column. General Wheaton's operations against the insurgents in the vicinity of Dagupan have been successful in every particular. The lauding of the American troops at San Fabian on Tuesday last is described as the most spectacular affair since General Shafter's disembarkation at Daiquiri. There was a naval bombardment for an hour, then the troops jumped from the small boats into the surf and charged the insurgents' trenches under a heavy fire.—The Cabinet, in Washington, has decided to establish domestic postage in the Philippines, as has been done in Cuba and Porto Rico.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## Life Rich and Abundant.

We have never heard from Doctor Lewis two addresses which were more thoroughly wholesome and helpful than the two just delivered at Albion. Particularly the one in the evening, pointing out the shining road to higher life for Seventh-day Baptists, was food for the soul. The impression left on the people of Albion, both old and young, will not soon be forgotten.

And then, just the opportunity of coming into contact for a short time with a life so rich and many-sided, a heart so genial and earnest, a mind stored and disciplined, a spirit brave and true. We appreciate the words of the Wisconsin missionary pastor who seized his hand at parting and said, "Doctor, you have no idea how much I have gotten out of you in these two weeks."

Pass the good messages along, brethren. Keep things moving. Get out of the old ruts. We certainly have something to live for.

## "What Would Jesus Do?"

"Yes, my dear brother," writes Pastor Witter, "I have good news to tell you for this day."

"For a long time I have been desiring a fuller life with the Master. Have sought for it, have asked again and again what I could do to gain this. Recently I have been reading 'In His Steps.' It has touched me and helped me. I have studied the plan, its adaptability to individual and church life, and have come to believe in it as a practical thing. I believe that Christians everywhere should realize that they are pledged to follow in his steps, to do what they think Jesus would do in their place. Believing this and greatly desiring the salvation of souls, I presented the matter with a brief review of the book mentioned this morning. At the close of the exhortation I told them it was my purpose to adopt the plan for my life and do nothing without first asking, 'What would Jesus do?' I then asked all who would join their pastor in this matter to come to the platform after the benediction. There was no delay, but they came, one after another, with tear-wet faces and warm handshakes, till fifty-six, old and young, had given me their hand. It was cheering to the heart. The Holy Spirit has seemed to be with all the services of the day. Even the children, as they came to the pastor's meeting, were subdued and earnest. Surely the Lord is good. Praise his holy name."

## The Gospel and Gospel Temperance.

Sister Townsend, on her recent trip, has spoken at Chicago, Walworth, Milton, Milton Junction and Albion. Her message has been with the spirit and power. The largest audience yet assembled during this series of meetings at Albion greeted her last Monday night. The house was full, the people attentive and tender.

By the time these words are in type Mrs. Townsend will probably be conducting a series of meetings at Walworth, embracing in her work a campaign for gospel temperance. With the new trolley line through Walworth and the prospects of a railroad in the near future, the village on the edge of Big Foot prairie is entering a new era of peril as well as of possibilities. It is fortunate that one so well equipped for the field can go there just now.

Deeply grateful are we that this splendid

voice for righteousness and purity is enlisted in our cause. As she has expressed it, she is now "bone of our bone and flesh of our flesh." She has been a much-sought platform lecturer for the W. C. T. U. and the Good Templars. Just now she is in receipt of a liberal offer from the latter organization. But it is her desire to work directly with the people of her choice for the spread of the gospel and the enthronement of the Sabbath. The way is opening for this, and permanent arrangements will, no doubt, soon be made.

## The Marrow of a University.

The note struck by President Faunce in his inaugural address at Brown University is resonantly echoed from the other coast by President Wheeler in his introduction to the University of California. A university does not consist in buildings, mechanisms and organizations, but in human beings and human influences. We gladly quote at some length, for the message is one in which lies the courage of Alfred, Milton and Salem. It is in these personal influences which make character that our own schools are richest. Here they have no superior, indeed, scarcely a rival. To come back to Doctor Wheeler:

"A university is not a place where you come as empty buckets to the well to be filled with water or anything else. People are going to pump things into you, to be sure, but you are going to pour most of it out again. I believe, from my own experience, that, after all, we have to take upon ourselves the consolation that that does us the most good which we forget most entirely. Those things which hover on the superficies of the mind are oftener a stumbling block than a help. It is what goes into our spinal marrow, into real life, that makes us; and what we are going to get out of our university life is not bits of knowledge, is not maxims and rules for getting this or that, for learning this or that, for attaining this or that; but, after all, it is this one thing which we talk about so much and understand so imperfectly—it is character. The men you tie to are men of character. As I grow older I come less and less to respect men of brilliancy, and to tie to men for their character. And what men are going to get out of their university life is not what is pumped into the pail, but what goes over into life. And it comes not only from the lecture-room, but from association with the best minds we find here in the student body—association with the whole life and character of the university. This university is a living thing; the real university is alive. Blood pulses through its veins. The spiritual life of the men who have gone before is in it. It is not a thing of building, nor of statutes, nor of courses; it is a thing of life. And what you will get out of this university that is worth your while, that will stand by you, is what you will get out of association with it as a living thing."

## SABBATH AND THE COMFORTER.

Gen. 2: 3. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work, which he had made." And it was called seventh day, a day set apart from toil, for rest of body—for then there was no sin. Adam had not then fallen, and in Heb. 4: 47 we learn that he did not go to work again on the first day, or any other day, but rested and had a Sabbath of eternal rest. But after man fell there was a change; man was full of unrest. He was afraid of God and hid himself. We do not find the seventh day called "Sabbath" until Exodus 16: 23. "To-morrow is the rest of the holy Sabbath unto the Lord." But it is not called Sabbath until they had eaten manna, and gathered every man according

to his eating, for the Sabbath—two omens for one man; then they had a true Sabbath. After this the law was given. We cannot keep the law until we get strength from feeding on his heavenly manna. God wants us to eat that we may live by him. John 6: 31-36 and 48-58. That is the rest on the Sabbath, not the doing away of the day, but having the day, and what belongs to it, by keeping the commandments, as Jesus says, "If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter." We had one Jesus, he gave us another. (Paraclete on who pleads for another helper.) While Jesus intercedes at the right hand of God, the Holy Spirit intercedes in us—John 14: 26—for he is sent to us—John 16: 7. This Comforter abides with us for ever. John 14: 16. Whom the world cannot receive. John 14: 17. He is the Spirit of Truth. Some of us were brought up to keep Sunday and not the Sabbath. But after we received the Holy Ghost, through faith unto entire consecration and learned that we are to be his temple, this Spirit of Truth taught us to keep the Sabbath. He comes to abide with us—John 14: 17—and he is faithful to teach us all truth.

The Bible is a new book when the Spirit, who wrote it, interprets it to us, and we see the great blessing which is for those that keep his commandments. "If you keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." This is the perfect love, that casteth out fear. It is shed abroad in our hearts by the Holy Ghost which is given unto us. Great things are in store for those that keep his commandments. But as we keep the Sabbath in letter, let it be in spirit also, and we shall receive the rest of God by keeping God's commandments. But as faithful as we keep the Sabbath, may we keep and have all good for spirit, soul and body, entering into this rest which God brings—his unending rest. Let us not fail through unbelief. Heb. 3: 19 and 4: 1, 2. "Let us fear lest a promise being left of entering into rest, any of you should seem to come short of it," i. e., come short of not keeping the Sabbath in both spirit and letter. "There remaineth therefore a rest, (margin, keeping of Sabbath) to the people of God." It is not for the world, but for God's people, and they come to it through entire consecration. The blood of Christ cleanseth from all sin and we receive consecration through the Holy Spirit, the Comforter. Nothing can take away the rest which we receive thus.

Being redeemed and filled through the Spirit, we are counted worthy to suffer for Christ's sake. I rejoice in the cleansing, the rest and the Sabbath-keeping. Thus I attain a sanctified spirit, soul and body, and a sanctified Sabbath. I have the rest of God and am free from the condemnation of breaking his law. "For what the law could not do in that it was weak through the flesh," the Holy Spirit comes in to do, and I have power from God, and the righteousness of the law is fulfilled in me. So I walk not after the flesh, but after the Spirit. While some men may think this to be boasting, it is boasting in the Lord by believing that he has done what he promised when he died, rose again and ascended into heaven for me.

CHARLES T. POTTER.

NORWICH, Conn.

## Missions.

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

Our journey from New York City to Leonardsville, N. Y., was on a pleasant autumn day. The route on the D. L. & W. Railroad to Binghamton is a very picturesque one. It is a delightful trip up the Delaware, through the Water Gap and over the Pocono Mountains. When one reaches the top of the mountain and looks back he can see in the distance the Water Gap and the whole plateau of the mountain with the elevated portions dotting it here and there. It is one of the finest views in our country. Much of its beauty and grandeur was robbed by the absence of the autumnal hues, for the trees of the forests were nearly stripped of their leaves, and what were left were of dark, dull brown color. Most of the farmers along the route were husking their corn, gathering their apples and getting ready for winter. Evidently there had been a drouth all through the country, for farmers were foddering their cattle and some had been hauling water for them. The drought had been broken by the heavy rains of the week. Farmers are seeing better times, as they are getting very good prices for their produce. It is a great butter and cheese country, and the prices are high for such produce. It makes one feel good to see the smile and well-satisfied look on the faces of the hard-working farmers who have been waiting so patiently for better times. May they realize their fond expectations.

We spent the Sabbath with Pastor Madison Harry and the West Edmeston Seventh-day Baptist church. The congregation was fair for November weather and roads. There was good attention. Our people there are deeply interested in all lines of denominational work, and are liberal givers. They not only support a pastor but do their part in supporting our denominational enterprises. Pastor Harry and self made a successful canvass for pledges for the support of our missions. The hills and the Unadilla Valley are as beautiful as ever, but the people that the Secretary knew when a school boy in the village are nearly all in glory land, and but few of the schoolmates even are left. The church and congregation are small to what they were forty or twenty-five years ago. But very few of the old veterans are left. Pastor Harry has resigned his pastorate, and the church is seeking a pastor. We hope and trust that the church will find a suitable undershepherd, and Bro. Harry a good place to labor, for he is too valuable a man to be without work among us.

THE religion of Jesus Christ is a religion of *doing* as well as of faith and love. Faith without works is dead. Love without doing will soon die. We want good hearers of the Word, but the world needs doers of the Word. Love for Jesus Christ and for souls will and ought to move one to earnest and continuous work for the salvation of men and the building up of Christ's kingdom in the world. The devout prayer of every Christian man and woman and child should be: "Lord, what wilt thou have me to do?" and the Lord will make known to such an one, as he did to Paul, what to do. May we all be as prompt and earnest in doing it as was the great missionary and apostle.

### HOW TO HAVE POWER.

If you want power with God, come out and be separated. Let us not be swept away by the love of money or the spirit of the age. Let us not be catering to public opinion. If we live for God, we may expect people to say: "Oh, he is a narrow, bigoted man. I believe we are to go in and be yoked up with unbelievers, and get into all these lodges and societies, and lift them up in that way." I suppose Lot talked that way when he went to Sodom; but Sodom dragged him down, and we have no record that he lifted anybody up. So compromise with the world has always dragged the church down. If you want to be right with God, you want to be where you can testify against the sins of the world.—D. L. Moody.

### INDIVIDUAL RESPONSIBILITY.

In this day of excessive organization the responsibility of the individual is by far too much overlooked. Organization and cooperation are good things in their right use, but in too many cases men seem to think that because they have joined a society, a business firm, or a church, they have unloaded their individual responsibility.

The fact is, personal obligation to one's self, one's family, and one's country is a something that cannot be shifted to the shoulders of others. Every man shall give account of himself to God.

Joining the church does not relieve the member of the responsibility of working out his own salvation. It rather increases his obligation to be diligent and faithful by as much as his membership opens up to him a wider field for usefulness. The man who thinks that his having joined the church has guaranteed his final salvation in heaven without any further effort or concern on his part is the worst devil-deceived man living.

Human existence brings with it human opportunity, and human opportunity imposes unavoidable human responsibility. As well try to live without heat, light, air, and food as to expect by any hook, crook, or dodge to escape the normal responsibilities of rational existence. The only true, brave, honorable way is to accept the responsibilities which existence has thrust upon us, and do the very best we can to discharge all the consequent individual obligations.

A writer in the *Religious Intelligencer* speaks wisely on this subject. He says:

We are living in a time of many—too many—societies. Too much importance is attached to the collective power, the power of numbers, and too little to the actual power of the individual. The individual is being lost in the society; and, more and worse, the sense of individual responsibility is being lost.

It is true there must be organizations of various kinds for the successful carrying out of great purposes; great movements are the result of associated effort. But it needs to be kept in mind that the most important step in any great work is the initiative, and in all cases this is the part of the individual. In every age it has been the voice of One crying in the wilderness which has inaugurated great reforms or given the impulse to grand, progressive movements. God does not whisper great injunctions to mankind in the mass. He selects some individual; often some quiet, unnoticed man, pursuing his way along some of the humbler paths of life, and puts in his soul such a strength of conviction, and kindles such a flame of enthusiasm, that a whole community, sometimes a whole country, is moved and becomes dominated by the same conviction and zeal.

But, not alone because of his power of initiative is the individual important. In his relationship to his fellows, each one occupies a place which no other can occupy; he has a duty which no other may be called to do. To each man is reserved a work which he alone can do. He

must find his happiness in doing it, and in the thought that, lacking even his feeble effort, the great work which God purposes, is not complete. God has fitted him for the place and the work, and expects from him a faithful performance of his duty. The power of societies is only the combined and organically-fused power of individuals. The thing to be chiefly anxious about is to have the individual realize his responsibility as such to God and to his fellows.

—*The Religious Telescope.*

### MR. MYERS' APPEAL FOR SUNDAY.

Says the Country will Follow Spain if its Desecration is not Stopped.

The Rev. Cortland Myers, pastor of the Baptist Temple, Third Avenue and Schermerhorn Street, spoke last night on the "Desecration of the Sabbath." He said in part:

"This Nation is in a perilous hour. One of the burning questions of the day is the problem of Sunday-desecration. The weakness of France may become our weakness, by virtue of a French Sunday on American soil. France is guilty of no greater crime than this one, and it may be the forerunner of a Dreyfus trial, and even another revolution.

"God lives, and a nation's violation of his law means bitter retribution. General Grant refused the French President's invitation to the Sunday races, out of regard, he said, for the American Sunday.

"Senator Frye recently honored this land when he refused the invitation of the President of France to attend the races on Sunday, out of respect, he said, for the little chapel on Squirrel Island. In that is our victory more than in Dewey's guns.

"The Spaniards were defeated and disgraced because of Sunday bull-fights and blasphemy. They regarded not the day, and fired the first guns in the Pacific on Sunday, and the first guns in the Atlantic on Sunday, and Almighty God vindicated the righteous law. Every page of history tells the same story. America, beware!"

Mr. Myers spoke in an epigrammatic manner. Some of his sayings were trite. A few of them follow:

"Ever hour, there is less respect for the day, for worship, for law.

"Materialism is grappling with the spiritual, and almost murdering it.

"The churches are empty, and millions are as far from God on his day as the savage in the jungles of Central Africa.

"Business is usurping the place of worship, and amusement is the cry of the multitude. Nearly every law which fortifies the day is being violated now, and will be, if judges keep on paying \$15,000 for their positions. One is a part of the other, and saloon-keepers and gamblers, and theatre-owners, and ungodly business men, will work their own pleasure and ruin this country.

"He who takes an atom of sanctity away from the Sabbath is a Benedict Arnold in relation to institutions and life.

"Every foreigner who seeks liberty and justice is welcome to these shores, but let him leave his Sunday and his condemnation on the other side of the water.

"He is blind and ignorant who cannot see the American Sunday as lying at the very foundation of our government, and holding the nation's prosperity and perpetuity. Whatever has an influence mitigating against the soundness of this divine institution ought to be slain by press, pulpit, ballot and every element of power in every drop of American blood.

"For church and state there is no question more vital than this one.

"Ministers are mourning over the loss of their congregations, but it is rather the loss of the day. You cannot have a church without a Sunday. Can we have a Christ without a Sunday?"—*New York Tribune* (Oct. 8, 1899).

"God lives." Right Bro. Myers. God's law lives. Christ's example lives. He honored the Sabbath. He defended the law of the Sabbath. Mr. Myers begins the evils of which he complains by disregarding God's Sabbath. What wonder that men trample on Sunday when Mr. Myers teaches them to trample on the Sabbath. "God lives." "God is not mocked." "Whatsoever a man soweth, that shall he also reap." It does not pay to forget God and ignore the example and the teachings of Christ in the matter of the Sabbath.

## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

"EACH one as God has prospered him." After reading carefully and prayerfully our President's message on this page, shall we be ready to establish in each of our churches, or neighborhoods, or private homes, stated seasons of prayer for our denominational work? Christ has said "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." When we can say from our hearts, "Lord, what wilt thou have me to do?" willing not only to be a worker together with God, but ready to work as God wills, our problem will be solved.

We have special reason for thanksgiving, that God has heard our prayer for our new teacher. Can we not trust him to guide us into ways for raising this new demand upon us?

What a blessing is "the quiet hour." If we had an appointment to meet a dear friend at a stated time, would we find it very difficult to lay aside some necessary work to go to meet that friend? Shall we not treat our loving Father as well as we treat our earthly friends? If we find it difficult to have a quiet hour each day because of so much work and hurry in our lives, let us "just drop things and take it!" "Close the heart door" for a few moments.

Who, what, could separate us from this loving friend if our lives were wholly his? When each one is willing to give the Holy Spirit "more of me and my time" we will have no difficulty in raising our apportionments; more than this, instead of a debt, our treasury will be in a condition to meet these extra calls as they are sent us.

It has been remarked that our blessed Lord, so far as recorded, only reproved one woman, and that one was the one who allowed her household cares and duties to interfere with her duty to him. There may be a suggestion here for those women who are always too busy at home to join the Woman's Missionary Society.—*Missionary Helper.*

? WHY ? HOW ? WHEN

In the RECORDER of Oct. 16 appeared the simple statement of the estimate made by the Woman's Board of the amount of money that should be raised by our women this Conference year. Our own pledges, the needs of our general work, the equally urgent, pressing needs of new work were carefully considered. The amount could not be made less. It might so easily have been made more. Do we not owe to work already in hand that it shall be strengthened and enlarged? that it shall be so strongly sustained that it may grow in efficiency and power? Do we not equally owe to our new work the same fidelity and faithfulness, that there be in it neither failure nor shrinkage?

So the amount, three thousand, eight hundred dollars, which includes six hundred for our African girls and one thousand toward the debt of the Missionary Society, is assumed with the hope, may we not say the confident hope, that every dollar of it will be in the treasury before our next Anniversaries?

Some one asks why we should be given this extra work so soon after raising the money needed for sending the new teacher to China, and we reply by a counter-question: Who is

at all the poorer for that work? On the contrary, has it not helped to reveal to us our own strength? Should we not take some new, extra work every year, and by this token may we not be growing "rich toward God" with each recurring year, both in "treasure laid up where neither moth nor rust doth corrupt" and in blessed experience—a constant corollary in the Lord's work. So the first of the above question marks answers itself. "We can do no other."

The question "How" was well answered by one of the "Board of the Interior" ladies of the Congregational church in a convention just held in Milton. "If you cannot see how you are going to raise your apportionment, get all your ladies together for a prayer-meeting over it. These things are done through prayer. When all your women are praying for a certain work, it is going to be done." Isn't this true? Long ago, before ages of Christian work well-done had given their witness to this truth, we are told that when "the people had a mind to work" the wall of the sacred city was joined together, not a gap left in it anywhere. Has this not been proven to us over and over in our own experience that when the women have a mind to work their desire is practically sure of being realized? Let this work to be done by the women of our denomination be laid upon our hearts; upon all our hearts. Do not be satisfied until all the women in your church and society are interested and at work. If your present method does not reach every one, devise something that will. Don't let one be deprived of the privilege and blessing of taking part in this work, denominational in its scope, intensely individual in its practical accomplishment. Pray and work, work and pray. Even the way to reach some uninterested and therefore listless one may be in answer to prayer. That something of self-denial may be necessary is not denied. A little girl who brought in her contribution to an "experience meeting," where ways of earning money were to be related, said: "I had no way of earning money, so I just went without things." Was it self-denial, or rather the choosing between a lesser and greater good? Let us so train ourselves in doing and giving that to withhold in either of these will be the greater self-denial.

In raising our share, one-fourth of the Missionary debt, (and let it not be forgotten that it is expected the men will raise the other three-fourths) it is thought that if each of our women will give one dollar, the amount will be realized. This plan has been mentioned in these columns, and nearly one hundred dollars has already been received. Twenty-two of the fifty African girls are spoken for, and so the good work is going on, the *when* already entered upon; the steady, all-the-year-round, constant doing, characteristic of woman's work; each month, every quarter, until the year is finished and the work shall be done.

EMMA T. PLATTS.

PLANS have been made for sending our gifts of money or boxes of supplies to our home missionaries. It is desired that any person or society receiving requests along this line of work will send them in to the Woman's Board, that there be no confusion and that all may be generously and justly remembered.

It is better to be nobly remembered than nobly born.—*John Ruskin.*

## OUR REST CORNER.

"Come ye apart and rest a while."

IN MARGARET'S ROOM.

She always greeted me with sad, sincere eyes, and spoke in appealing tones, and touched me with soft responsive hands. I was drawn toward her with gentle compulsion. Her life work led her over rough mountain paths until she was worn and bruised, and now she was forced to rest in a quiet nook away from the world. By her own sore struggles she had learned to care for others—"learned pity through suffering." Her heart was full of love for the down-trodden and oppressed.

When she read of the missionaries' trials and loneliness, discouragements and failures, the tears came, and her sobs attested to the strength of her love for those brave workers. I became her friend and near neighbor in mid-winter, and an almost daily visitor. Sometimes she was too ill to read her missionary papers, then I read them to her, and was surprised at her words of wisdom and cheer. Some sentences that fell from her lips were the grand thoughts of others, most of them her own, the result of shadowy days and hours of sweet trust in pain. One day she said, "You write to the missionaries, do you not?" "Well, I think from some things that you read to me out of the *Echo*, that I may have a little bit of a message to send to these dear ones. Will you send it?" I promised to send her loving words and tell you in brief how God was leading her on. Only a short message to-day because I have talked so long.

Margaret's message: "Some of the organ's sweetest notes come from pipes that cannot be seen."—*Home Mission Echo.*

"SHE RUNNETH."

You know who, "she" was—the one whose name the risen Saviour spoke in accents which have never ceased to echo with sweetness and blessing to womankind. She had run quickly to tell others of his empty tomb—not slowly or languidly could she go to bear such tidings as this, or to seek the help which she wanted to find in him whom her soul loved.

Can we doubt that when she found him, when she heard from his own lips that he had indeed "risen, as he said," she ran yet more quickly to tell the glad news?

O, that "running!" Would that we all did more of it! We walk so slowly, nay, we creep, and even lie down on our way, to make our Saviour known to those who are yet ignorant of him. Why do we not run with the blessed message? Are there not some that may wander away out of our reach before they hear it, if we lag so sadly in the telling?

The angel told the woman to "go quickly" to bear the glad tidings. Was there more reason for haste then than now? They hastened to tell a few waiting disciples of the risen Redeemer. We tarry in carrying the knowledge of him to a world lying in sin!

O let it be said of each one of our Christian young women, "she runneth" to bring the glad message of redeeming love to all who have not heard it.—*M. H. P., in Woman's Work for Women.*

HAVE a heart that never hardens, and a temper that never tires, and a touch that never hurts.—*Charles Dickens.*

### THE GREAT SUNDAY CONVENTION; OR FINDING SOLID GROUND FOR SUNDAY.

"But neither so did their witness agree together." Mark 14: 59.

[Under the figure of a convention, the writer shows how confused and contradictory are the positions held by religious leaders in regard to Sunday-observance.]

This convention has been in session for many years, holding its sessions in various quarters and many times. As the result of this long continued investigation and oft-repeated expression and comparison of views, we surely may expect to find sure and solid ground for Sunday-observance, if it can be found. Let us now take our seat in the midst of this august assemblage of combined wisdom of the past and the present, and get our minds truly enlightened and established upon this vexed question that will not down, until the authoritative word be spoken.

The President called the convention to order. After singing, "Welcome sweet day of rest, that saw the Lord arise," the President called upon Rev. J. Henry Vandyke to state the scope and object of the convention.

Dr. Vandyke opened as follows: "We shall never get this question of Sunday-observance rightly settled until we get a clear and consistent view of it. The trouble is not that Christian people have voluntarily and definitely abandoned or betrayed their principle; the trouble is that they have no principle distinctively formulated and firmly grasped.

... What we need is, a clear view of the authority of Sunday. Has it nothing more than custom churchly authority to enforce it upon us? Or is it firmly fixed and definitely declared in the law of God? Are there only nine commandments in the Decalogue? Or is the fourth still binding? Did Christ do away with the necessity for a sacred rest day, or only with the Jewish Sabbath? Does the Lord's-day really rest upon the Fourth Commandment and perpetuate its spirit? We must look clearly and candidly at these questions before we can advance a step in any direction."—Independent, Oct. 15, 1885.

THE PRESIDENT.—The convention is now open for discussion and comparison of views. We will first hear as to the obligation of the Decalogue and the Fourth Commandment.

LUTHER.—"The words of Scripture prove clearly to us that the Ten Commandments do not affect us, for God has not brought us out of Egypt, but only the Jews."—History Sabbath and Sunday, p. 253.

DR. C. E. W. DOBBS, Baptist.—"Some good brethren shrink from this proposition, and ask why the Fourth Commandment is declared to be peculiarly Judaic and temporary. They assume that the Decalogue was given as the moral law for all the race for all time. I dissent from this opinion."—Baptist Review, April, 1886, p. 207-8.

D. M. CANWRIGHT.—"The Decalogue on stones . . . is done away. This is taught in the plainest manner. Paul says, 'That which was done away was glorious.' 2 Cor. 3: 7, 10. That ends the Decalogue."—Seventh-day Adventism Renounced.

PRESIDENT.—Do you all agree to this?

ALBERT BARNES, Presbyterian.—"We learn that all the law is binding on Christians."—Notes on Matt. 5: 17, 18.

GEO. DANA BOARDMAN, Baptist.—"But men have not outgrown, and never will outgrow, at least as long as this world stands, the Ten Commandments of Jehovah. . . . In brief, the Ten Commandments are the axioms of morals,

the summary of ethics, the itinerary of mankind; the framework of society, the vertebral column of humanity."—Lectures on Ten Commandments, p. 23.

DR. J. BURRELL, Reformed.—"It is sometimes said that Christ abrogated the old Sabbath law. *He could not*, since this is one of the precepts of the moral law which is interwoven with the fibers of the constitution. *He would not*, since he knew the beneficent influence of this requirement on our physical and spiritual life. That *he did not*, is evidenced in his words, 'The Sabbath was made for man.'"—Hom. Review, Dec., 1898, p. 548.

DR. R. S. McARTHUR, Baptist.—"We avow clearly and unmistakably our conviction that the authority of the Fourth Commandment has no more ceased than the authority of the fifth. There is nothing distinctively Jewish in the Decalogue."—Baptist Review, April, 1865, p. 239.

JOHN WESLEY.—"But the moral law contained in the Ten Commandments and enforced by the prophets, he did not take away."—Wesley's Sermons, Vol. 1, p. 221.

PRESIDENT.—Though many more of you, I see, are ready by your confessions and standards to indorse this latter view, we must save time and consider next, Was the day changed by Scriptural authority? Dr. Hiscox will read the Baptist confession on this point.

E. T. HISCOX.—"We believe the Scriptures teach that the first day of the week is the Lord's-day or Christian Sabbath, and is to be kept sacred to religious purposes."—New Hampshire Confession, Art. Sabbath.

THE CLERK.—Mr. President, let me read the Presbyterian statement: "From the resurrection of Christ (The Sabbath) was changed into the first day of the week . . . and is to be continued to the end of the world as the Christian Sabbath."—Westminster Catechism.

PRESIDENT.—All agree to this?

MELANCTHON.—"The observance of the Lord's-day is not founded on any commandment of God, but on the authority of the church."—Cox's Sab. Manual, part 2, chapter 1.

EPISCOPAL BROTHER.—"The day is now changed from the seventh to the first day of the week . . . but as we meet with *no Scriptural direction* for the change, we conclude it was done by the authority of the church."—Explanation of Catechism.

CARDINAL GIBBONS.—"You may search the Scriptures from Genesis to Revelations, and you will not find a single line authorizing the sanctification of Sunday."—Faith of our Fathers, p. 111.

LYMAN ABBOTT.—"The current notion that Christ and the apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."—Christian Union, Jan. 19, 1882.

NEANDER, the great church historian.—"The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—Rose's Translation, p. 186.

#### TIME OF THE RESURRECTION.

PRESIDENT.—Time is up. We will now inquire whether the crucifixion was on Friday, and the resurrection on Sunday, or, whether the former was on Wednesday and the latter

on the Sabbath. Brethren, if there be a doubt as to the resurrection being on Sunday, we can draw no conclusion from it in favor of Sunday.

FAUSSETT.—"Christ's rising from the dead on the first day to bring in the new creation, is the ground of the transference of the Sabbath from the seventh day."—Bible Cyclopedia, Art. Lord's-day.

DR. E. T. HISCOX, Baptist.—"And let me further add what I hope may not startle the readers, that no man can prove, and no man knows, that Jesus did rise from the dead on the first day of the week."—Reply to Bartimeus in Central Baptist, St. Louis.

BAGSTER.—"The transactions of the fourth day of the week (Wednesday) on which Jesus was crucified."—Harmony of Gospels, Bagster Bible, sec. 133.

WILLIAM R. NEWELL.—"When a Chicago preacher, for example, holding the Romish superstition that Christ was crucified on Friday instead of on Wednesday as the Word of God teaches, denies the accuracy of Matt. 12: 40, the devil has a capital opening made in Chicago for his next lecture by Ingersoll."—Comment on Lesson XIX in Moody Bible Course, Chicago Record, March 11, 1899.

PRESIDENT.—Mr. Clerk, read what the Bible does say about the time. Was it not on first day?

CLERK.—"Now late on the Sabbath-day as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulcher."—Matt. 28: 1.

PRESIDENT.—I declare, brethren, lest we get this matter more doubtful for us, we will change the topic and consider a few special passages, the strongest for Sunday, and take up first, Acts 20: 7, "Now when the disciples were come together on the first day of the week to break bread, Paul preached to them, and continued his discourse until midnight."

JAMIESON, FAUSSETT & BROWN.—"This, compared with 1 Cor. 16: 2, and other similar allusions, plainly indicates that the Christian observance of the day . . . was already a fixed practice of the churches."—Commentary on Acts 20: 7.

CONYBEARE AND HOWSON.—"It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail."—Life and Epistles of Paul, c. 20.

PRESIDENT.—Does Paul enjoin public collections, or only private laying by in 1 Cor. 16: 2?

ADAM CLARKE.—"It appears that the first day of their week . . . was the day on which their principal religious meetings were held in Corinth and Galatia."—Commentary on 1 Cor. 16: 2.

PRESIDENT.—We have here "The Prince of Exegetes," Dr. Meyer, do you agree with Dr. Clarke?

DR. MEYER.—"*Lay by him*" cannot refer to laying down of money in the public assembly, but literally should read, 'Let him lay up in store at home whatsoever he succeeds in.'"—Comment on above.

#### THE LORD'S-DAY.

PRESIDENT.—Does John refer to Sunday when he says, "I was in the Spirit on the Lord's-day," in Rev. 1: 10?

KITTO.—"The expression so rendered in the Authorized English Version . . . occurs only once in the New Testament, viz., Rev. 1: 10, and is there unaccompanied by any other words tending to explain its meaning. . .



The earliest authentic instance in which the name of 'the Lord's-day' is applied (after the passage in the Apocalypse) is not till A. D. 200, when Tertullian speaks of it as 'die Dominice resurrexiones.'—Art. Lord's-day.

## ACTS 2: 1, PENTECOST.

PRESIDENT.—Is there any doubt about Pentecost of Acts 2: 1, being on Sunday? Dr. Faussett, you have investigated this somewhat, what have you to say?

FAUSSETT.—"If the last supper was on the legal day, the 14th of Nisan, and Sabbath of Jesus' lying in the grave was the day of the omer, the Pentecost of Acts 2: 1, 50 days after, must have been on the Jewish Sabbath. Others make the 13th that of the supper; 14th, the crucifixion, the passover day; 15th, the day of Jesus' sleep, the Saturday Sabbath, the holy convocation; our Sunday, first day, the omer day; 50th day from that would be Pentecost, on our Lord's-day."—Bible Cycl. Art. Pentecost.

## SUNDAY THE ORIGINAL SEVENTH-DAY.

PRESIDENT.—Dr. Akers has something new.

DR. AKERS.—"We count Sunday the first day of the week, etc., in compliance with the order established for the Jews at the Exodus, when the Sabbath was changed, but down to that time what we now, following the Jews, call the first day of the week was the seventh day."—Biblical Chronology, M. E. Book Concern.

REV. S. W. GAMBLE.—"I incline to this opinion."—Christian Endeavorer, Chicago.

PRESIDENT.—"Is this opinion general?"

DR. E. O. HAVEN, President Michigan University.—"There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week."—The Pillar of Truth, p. 89.

PRESBYTERIAN BROTHER.—Let me read to you our Westminster Confession: "He (God) hath particularly appointed one day in seven for a Sabbath . . . which from the beginning of the world to the resurrection of Christ was the last day of the week."—Art. Sabbath.

PRESIDENT.—Eld. Preble informs me he has made a wonderful discovery on Matt. 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week," which he claims will prove Sunday-observance beyond a doubt.

ELD. T. M. PREBLE.—"But for some cause unknown to me, the translators saw fit to render *sabbaton* by the word *week* in nine out of sixty-eight. These nine cases include Matt. 28: 1. Now it is evident if the translators had just transferred *sabbaton* in these nine cases . . . then we should have had clear blazing light, shining on this glorious subject; and we should see that at the END of the seventh day Sabbaths, or at the end of Lord JEHOVAH'S Sabbaths. . . . THERE would be the beginning of the Lord JESUS CHRIST'S SABBATHS."—World's Crisis, 1864.

(NOTE.—This created some sensation.)

PRESIDENT.—Shall we accept Bro. Preble's new and unusual view, or that of the Common and Revised Versions?

DR. BROADUS.—"Now late on the Sabbath, etc., is the only natural rendering."—Commentary on Matt. 28: 1.

A BROTHER.—Mr. President, how do we

know that Saturday is the seventh day any how?

DR. E. O. HAVEN.—"There is no good reason for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that Sunday is the first day of the Hebrew week."—Pillar of Truth, p. 89.

PRESIDENT.—Do you think it makes any difference which day we keep?

PROF. W. C. WILKINSON.—"We conclude then that neither in the letter nor in the spirit of the Fourth Commandment, is anything determined as to what particular day the Sabbath should fall on."—Baptist Review, April, 1886, p. 225.

ELD. JAMES VERNON, Disciple.—"I am perfectly willing to go on record as having said that if Christians in this day are required to keep any day as the Sabbath, that day is the seventh day of the week and not the first."—Letter to M. Harry, April 21, 1899.

REV. ROBERT MANNING.—"Sunday is not the Sabbath-day, Sunday is the first day of the week. Almighty God did not give a commandment that man should keep holy *one day in seven*, but he named his own day and said distinctly, 'Thou shalt keep holy the seventh day.' It is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday."—The Shortest Way to End Disputes About Religion.

## ABOUT SUNDAY LAWS.

REV. GEO. GUIREY, Baptist.—"Morality cannot thrive without Christianity, and both are impossible without the Sabbath. . . . Every thoughtful observer of the trend of public opinion on this question knows that *without the support of civil law, the Sabbath of this country is doomed.*"—Hallowed Days, pp. 117, 73.

SPURGEON.—"I should be afraid to borrow help from government; it would look to me as if I rested on the arm of flesh instead of depending on the living God. Let the Lord's-day be respected by all means, . . . but let it be by force of conviction and not by force of policemen."—Quoted in Australian Sentinel.

THE PRESIDENT.—Dr. Parkhurst, will you be kind enough to sum up the result of this great Conference?

DR. C. H. PARKHURST.—"The case is a difficult one to state justly. That is one reason the pulpit has so little to say concerning it, and a hard mark to hit. One reason of this is, the target is so obscure. And another, that so many arrows are flying through the air at all angles, that it becomes difficult to gain a clear, sure and steady aim. It is certainly wise to confess the difficulties. . . . No one who wants an itemized scheme of Sunday-keeping can obtain anything either from Paul or the Lord. No one has yet made any careful study of the New Testament if he does not discover clear evidence of intentional indefiniteness."—Christian Union, Jan. 24, 1886.

Dear reader, in the foregoing you have samples of the almost numberless, various and contradictory views held by the advocates of Sunday-observance. There are other points of difference not reported above. You will see there is not a single argument against the Sabbath, or for Sunday, about which they are agreed. One says the Deca-

logue is abolished, another says not so. One claims some Bible authority for Sunday, but more of them cry out, "It is only a traditional institution." One claims some intimation for Sunday in such passages as Acts 20: 7; 1 Cor. 16: 2, and Rev. 1: 10, but more competent and candid scholars among them see nothing of the sort. One thinks the Lord gave the Jews, at the Exodus, the sixth day of the week as the Sabbath, and that at the resurrection, Sunday, the original seventh day, became the Sabbath, but Dr. Haven laughs at his simplicity. Some think the resurrection was on Sunday; another says, "No man can prove, and no man knows, that the resurrection was on Sunday." One makes the discovery (?) that Matt. 28: 1 should read, "In the end of the Sabbaths (the old Jewish Sabbaths) as it began to dawn toward the first of the Sabbaths," (the new Christian Sabbaths) and so pronounces both the Authorized and Revised Versions a failure. One wants to know if Saturday is the seventh day, and the Convention in derision hurl the Westminster Confession, the Standard Dictionary and other authorities at him. One has the temerity to suggest that the Fourth Commandment don't mean any particular day of the week, while the great mass of them cry out with Cardinal Manning, the fourth precept means *the seventh day* (Saturday) and not Sunday. And so, not agreeing on a single argument, objection, passage of Scripture or assumption connected with the controversy, the discordant and endless strife continues. Why? "The target is so obscure." No "itemized scheme of Sunday-keeping . . . from Paul to the Lord." Exactly. If God ever instituted Sunday-observance, "the target" would *not* be "obscure." Because the accusers of Jesus contradicted each other in their testimony against him, it was written, "Neither did their witness agree together," and the judgment of mankind since has been that they were guilty men. But here we have a list of witnesses immensely larger, disagreeing endlessly. Can such a cause resting on such a foundation of contradictions be of God? Over against all this babel of tongues how restful and clear the voice of God breaks upon our ears, "The seventh day is the Sabbath of the Lord thy God." "The Sabbath was made for *man*"—the race. And Paul's vehement denial of Sabbath-desecration and Sunday-sanctification, "Neither against the law of the Jews . . . have I sinned at all." R. V., Ex. 20: 9; Mark 2: 27; Acts 25: 8. Reader, will you be responsible for continuing to fill the world with this din of contradictions and thus drive all Sabbathism out of it, or return to the Sabbath God made for man?

## ANNOUNCEMENT.

Nortonville, Kansas, is situated on the county line of Atchison and Jefferson Counties, on A. T. & Santa Fe Railroad, 17 miles from Atchison and 33 from Topeka, and 65 miles from Kansas City, Mo.

The Country is thickly settled. A large congregation and settlement of Seventh-day Baptists are here, who have a good, large Church Building.

Special Inducements are offered to people of this denomination who desire to make a change and locate here.

Farms can be bought quite reasonable, ranging from \$20 to \$40 per acre, according to improvements and location.

Any one interested in this matter will please write to the undersigned for list of lands and business opportunities offered for sale. Any information desired will be cheerfully given.

For information regarding Church, please write the Pastor, Rev. G. W. Hills, Nortonville, Kansas.

E. T. LEHMAN, Real Estate Agent,

Nortonville, Kansas.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

PAPER.

BY MISS EDNA BLISS.

Read at Young People's Hour at Quarterly Meeting at Alfred Station, Oct. 21, 1899.

The attribute of contentment is doubtless a wise provision of nature. The family in the lonely valley, living as independent of the world as possible, need not be unhappy because its members know nothing of foreign wars or the marvelous inventions of their own age. Those who travel the highways of our country may be happy though their ears are closed to the delights of nature's voices and their eyes never feast on our glorious sunsets. Likewise those who seek to abandon self and serve others independently of Christ, often gain great comfort from their unselfishness. Nevertheless the fullness of life can never be known by those who drink from the trickling streams which are flowing through the land when they might go to the living fountain.

Spiritual life is a necessary part of Christianity, and no one can realize the keenest joy of serving man unless he learn of the Master, who gave his life for mankind. To be spiritual is to partake of the nature of God and to become one with him in helping to turn the world from sin.

Because in a measure we possess his spirit it is our pleasure as well as duty to have a share in fulfilling his command, "Go ye into all the world and preach the gospel to every creature." Only a few devote their lives to this task, but behind them must be those who are obeying the same precept by the support which they give. Alas, missionaries are too few, but they can be found, even in our own denomination, more easily than the offering which must come from those who toil to provide for man's physical necessities.

Therefore, our work which we call so humble must be of use to the Master. Some one tells us "Because the word was made flesh there is no provision for man's physical needs but is touched with a heavenly light," and Paul says, "There are diversities of gifts, but the same spirit." Thus those who walk in the quiet paths of life may offer to the Lord just as acceptable service as any whose influence can be seen to reach far and wide. There is only one thing that need concern us, to be sure that we possess the "same spirit," which is the spirit of Christ.

There is no virtue in living a lowly life if one from lack of energy has drifted into it, but to fill the humble place with the dignity of one who is called to the position is a sure mark of power. It is said that "a great man takes note of little things, while little men pass by great things heedlessly." So it is the person of true worth who can measure the value to Christ's cause of every Christian, from the least to the greatest, growing in spiritual life.

If Christ, in human form, were walking the earth to-day, inspiring the world by his personal presence, many who needed him most, from the brevity of human life, could never behold his face. This mission of human influence has been left to those who follow him with a true heart. But, alas, we too often forget that we are actually to do the work which he has left. Phillips Brooks exhorted: "Cast off your sins, not for yourself but for

some soul which possibly may learn from you what it could not learn in any other way, how good and strong and forgiving is the sinner's God." If we only knew who were depending upon us for help, we would be on our guard, but we are constantly being surprised to know whom we are influencing.

Leave your native town for a time and, on your return, notice the people who say most sincerely, "I am glad to see you home again." Many will be those whom you thought had the least care whether you came or went. We often feel that when misfortune comes many of our friends desert us and new friendships must be formed, but is it not more nearly true that the so-called misfortune has led us to know those who truly appreciate our lives?

Two young people who had been acquaintances for several years, through a strange experience, were drawn very closely to each other. Each had a secret to tell, but it was the same in both cases, "Your life has been a great inspiration to me," and each added in turn, "but I had no idea I was helping you in any way."

We know that our human perceptions cannot measure influence, and we believe that the Creator has given us a mission, but we fail to keep these ideas vividly before our minds. When there come perplexities and months of depressing toil, we wonder if God can see any worth in so small a life, and if he really does care for his own. Now we are groping in darkness—the light of faith is flickering.

We say we never brought any one to Christ, and forget that it is just as much a mission to lead the weak as to start them in the path. Even Christians whom we call strong are at times reaching out in all directions, though invisibly, for the little encouragement which their peculiar experiences demand.

In the midst of such environments can you, oh, brother or sister, who know the constancy of God's love and care, become so entangled with the things of this life, disappointment, misunderstandings, physical weariness, etc., that you are found heavy hearted, sighing as though you had no share in God's plans for the world? Looking down instead of up.

You have doubtless heard of the courthouse in a far western state which separates neighboring raindrops so widely. Falling on one side of the roof a little drop is carried from one stream to another till it reaches the Gulf of Mexico. Another drop falling just on the other side of the roof is carried to the Gulf of St. Lawrence. Little drops of water and each became a part of the same ocean at last. Yes, but while one was rejoicing in the warmth of the sunny South, the other was picked up by the current which drifts about in the ice of the frozen North. Were these human souls, dependent upon the guidance of you or me, we would feel that it was a serious matter whether we started them in the way of peace or unhappiness.

Let us trust that our heavenly Father knoweth the necessity of guarding our everyday life when he urges us to be faithful in that which is least. Probably the garments which Dorcas had made would not have been shown to Peter if the stitches in them had not been carefully taken. We are doubtful if Peter had been called to raise her from the dead had she been a woman of careless habits.

Many an artist would drink his life blood

like the Ancient Mariner could he then paint a truer portrait of the divine Son of God; while a Christian pilgrim whose clumsy fingers have never grasped the brush is each day portraying the face more perfectly by partaking of the divine life. The most glorious portraits are the sacred ideals enshrined in the hearts of those who have given the strength of their lives to the Master's service. They cannot be seen by every passerby no more than the uncultivated eye can perceive the glorious coloring of the landscape. Study the ways of the Lord and he will reveal examples of his attributes.

There is probably no life in history, aside from our Saviour, that has been an inspiration to more Christian people than that of the apostle Paul. If you have sinned ignorantly or wilfully, suffered for the cause of Christ or from personal infirmity, toiled with little recompense, lived without the comforts of life which men and women consider their just due, been humbled in the dust or rejoiced in Christian service and redemption through our Lord Jesus Christ; if you have experienced any or all of these, you have a sympathizer in Saint Paul.

Saint indeed he was who rejoiced that he was counted worthy to suffer for Christ's sake. He did not hesitate to stand before kings and tell the story of the despised Saviour of the world. From his rich experience he was enabled to furnish literature which sages shall never cease to study. Yet, after victory had crowned victory, we find him writing to a little church in a city of classical Greece, "This one thing I do, I press toward the mark of the high calling which is in our Lord Jesus Christ." What a simple motive, and no one need say, "This is too much for me to do." We know of only one St. Paul, but many of whom it has been said, "He has fulfilled his mission."

Picture for a moment your own life, no matter how humble it is, with each day given to the Master, and can you not see a heavenly light resting upon it? If not, peer through the darkness till you catch the gleam, and it will lighten life's burden. It does mean something to the kingdom of God, dear young friend, that you go to your work each morning with a cheerful face because you have knelt at the Master's feet and given the day to his service. It means something that we who believe that the seventh day is the Sabbath observe it cheerfully, though it sometimes cost a struggle. Half-hearted obedience is worth something, as we see on every hand, but whole-hearted service is worth infinitely more. Strength is contagious. Let us be decided but not narrow in the things we believe. Let us seek God's will rather than our own, and be wise enough to fill a small place well.

We never weary of the lesson taught by the Chambered Nautilus, which each year closes up the room in which he has lived and builds for himself a new and larger one.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!"

The poet tells us that this same chambered shell is a little ship of pearl that sails in southern seas. The little life within always reaching out for something larger and higher, sends up two tiny arms or sails which carry

it along on the surface of the water. This wondrous life in the ship of pearl. "Forgetting those things which are behind," let us reach upward toward the better life. The beauty of holiness awaits all those who seek God with a true heart.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

It is not mere sentiment, when I say that in these days especially every Seventh-day Baptist should, in the spirit in which they were first spoken, frequently utter the interrogatory prayer, "Lord, what wilt thou have me to do?" This prayer, sincerely offered, presupposes a willingness on the part of the petitioner to do whatever may be indicated to him as his duty; and he who is persistently unwilling so to do, is certainly not a true Christian. That there is plenty for us all to do is only too obvious. To know how to do it is not so evident. Reports that have already come to me indicate a large per cent of our Endeavorers as ready, after prayerful consideration, to do whatever the Lord may reveal to them as his will. These reports come from our smaller churches, not having heard from one of the larger ones as yet; whether this is through indifference or oversight, I know not; but it does show where the most lively interest in our work is to be found, which was one of the objects I had in view in making the request. It reminds me of a question President Davis asked in his sermon before the General Conference at Plainfield, viz., "Where do you get your ministers?" Come, larger churches, wake up, let us lay aside some of the trivialities and formalities of life and see if we cannot, large and small, heartily unite in one great effort for the salvation of men and the dissemination of eternal truth.

If this request was unreasonable, or you consider it of no consequence, continue to pay no regard to it; if otherwise, we should still be exceedingly glad to hear from all societies that really have the interest of God's cause deeply at heart.

With yearning and prayer, I am yours for a general awakening.

M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Nov. 6, 1899.

### CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER:

In the RECORDER of Oct. 16, in Contributed Editorials, "The crisis at Boulder" was spoken of. I heartily agree with the correspondent about the situation. The question is sometimes asked: "Do your people ever send out missionaries to preach your doctrine and explain to the people why you are so peculiar a people?" The answer is, "Yes, but they don't seem to come this way." The desire is expressed by some that seem to be honestly interested to hear the matter talked up, that they might come to a better understanding. There have been instances where some of our people, having been asked to send their minister to preach for them, saying, "We would be glad to have him go, but his health would not permit." Our Advent brethren would take it up and organize a church.

What the correspondent said about our young people being drawn away from the Sabbath and our denomination is but too true. Oh, that something might be done before it is too late. We appreciate what our Missionary Board is doing for us.

ONE ON THE FIELD.

## Children's Page.

### MAMIE MORRIS'S VISITOR.

BY GRETA BRYAR.

"If you were a little girl, mamma, and had lots and lots of dolls—oh! more than you knew what to do with—and I was a little poor girl who never had a doll in all my life, never, what would you do?"

Mamie Morris was tending her biggest wax doll, when she asked this question.

"Well," said Mamma Morris, looking up from her sewing, and taking time to consider before she spoke, "I should give the little poor girl one of my dolls."

"Which one?" continued Mamie, hugging tighter the pretty-faced, long-haired doll she was rocking. "Which one, mamma?" she repeated.

"That depends upon how generous-hearted a little girl I should be. 'The Lord loveth a cheerful giver,' you know."

"O mamma!" cried Mamie. "That's just what Miss Lawson told us in Sabbath-school. Does it mean dolls, same's anything else?"

"Just the same, dear," Mamma Morris answered. "Have you any little girl in mind?" she asked.

They were in the sitting-room together, and Mrs. Morris sat beside the window that looked out on to the piazza which ran around to the side door.

"There's a little poor girl now," she exclaimed, taking her eyes off her work long enough to glance toward the rear entrance to their house, and speaking before Mamie had time to reply.

"That's the one I mean," cried Mamie, jumping up and running to the window. "I'll go and let her in." She dropped the big doll in her mother's lap, and ran out of the room and was standing in the door, talking with the poor girl, before her mother had time to call her back. So Mrs. Morris tapped on the window, and beckoned to her to come in. Mamie took it for an invitation to both, so she brought the visitor in, and introduced her to her mother.

She happened to know her, because she went with Miss Lawson to call on her and her mother the week before. Miss Lawson's scholars took turns in calling upon poor families with her. Mamie liked Lizzie Carr the moment she saw her. Her mother was sick in bed, and her father was over to Snyder's—where he spent the most of his time, and all his money. Lizzie's brother had gone away to sea. He promised to write often, but it had been some time since they had heard from him, and Mrs. Carr had worried herself sick over it. She was loath to talk about herself or her family, but Miss Lawson managed to find out that they were in very straitened circumstances.

"I don't see how you could help being," said Miss Lawson, "when your husband gives what little money he does earn to that dreadful Snyder."

Mrs. Carr did not like to talk about her husband.

"He is a good, kind man when he lets drink alone," trying to shield him all she could.

"Let us pray for him," said Miss Lawson.

She and the two little girls knelt down beside the bed where the sick woman lay, and a fervent prayer was offered up for the father and husband, who was neglecting his family.

"Why didn't you ask God to send Lizzie Carr a doll?" asked Mamie, when they were going home. "She never had a doll in her life—never! And it's dreadful for a little girl never to have a doll—specially when she loves dolls as well as Lizzie Carr does."

"I should think some little girl of my acquaintance, who has more dolls than she knows what to do with, might give her one," said Miss Lawson, looking into Mamie's face, meaningly.

"Well," said Mamie, giving a sigh of relief, "Lizzie's coming up to our house pretty soon, and I'll see." She had taken Miss Lawson's admonition to be for herself.

"Be sure and tell your mother all about it, then," cautioned Miss Lawson. But Mamie had forgotten to do so.

Lizzie Carr was so well behaved, however, that Mrs. Morris accepted Mamie's apology for not doing as Miss Lawson proposed.

The little girls enjoyed their play, and Mamie's big doll was the kind Lizzie liked. She was not out of her arms from the time she came until she laid her down to get ready to go home.

"May I give Lizzie one of my dolls, mamma?" asked Mamie, when she was about to start.

"Yes," said Mrs. Morris.

Mamie took up one of her last year's dolls, and offered it to Lizzie.

"I don't like that one," she whispered.

Then Mamie took up another, and still another, but Lizzie only shook her head, and said each time, "I don't like that one."

"I couldn't give you this one," said Mamie, taking up the big, handsome doll, and hugging her tight in her arms, "Oh, I don't see how I could," added Mamie, noticing that Lizzie's lips began to tremble, and that tears were coming into her eyes. "She's my newest doll."

"The Lord loveth a cheerful giver," whispered her mamma.

"She's the beautifullest doll I ever saw," murmured Lizzie. "She looks just like my little sister that God took away."

"Well," said Mamie, very near shedding tears herself, and shifting the doll from her arms to Lizzie's as she spoke, "you can have her." And she fetched the doll's things and helped put them on.

"Come up again next week," said Mrs. Morris, "and let us know how you and the doll get along."

But instead of the next week, Lizzie came back the next day but one.

"Mother sent me," she made haste to explain, "and I brought this," giving Mrs. Morris a long envelope.

Mrs. Morris opened it and took out a temperance pledge, signed by Nathaniel Carr.

"The doll made him do it," said Lizzie. "It was nobody but the doll—she looks so much like my sister," dropping her voice to a low whisper.

It was very still after Lizzie said this. In a minute or so she added: "I made her up a bed on the leather covered chest that night I carried her home, and the instant I put her into it she shut her eyes and went right to sleep, and so did I. Mamma was asleep, too. We don't know what time papa came home. He always stays late at Snyder's place; but some time in the night he woke mamma up, crying.

"He was down beside the doll, calling her

his little daughter, and asking her what made her come down out of heaven to see him.

"Mamma got up and came over beside him. I woke up then, and told him about the doll.

"She's come to save me," said papa.

"Yes," mamma told him. "It's the way Providence has shown you to come back to your family and to yourself."

"When papa came home to dinner yesterday he brought this paper, and she said you must see it," nodding toward Mrs. Morris.

"Mamma cried, but papa said she mustn't, 'cause he's a sober man, and is going to stay so. We've had a letter from Jack and he'll be very pleased 'bout the doll. Are you glad you gave her to me?" asked Lizzie, putting her hand in Mamie's.

"I was never so glad of anything in my life," said Mamie Morris, "never."—*Tidings*.

#### THAT'S THE WAY IT FEELS.

A wee maiden had the misfortune to fall down stairs the other day, and that part of the anatomy commonly denominated the "funny bone" came in contact with the wall. On being picked up and asked if she was hurt, she rubbed her arm for a moment and said, "No, but my elbow is awful dizzy."—*Union Signal*.

#### WHY TOMMY BECAME GLEEFUL.

"Mamma, what would you do if that big vase in the parlor should get broken?" said Tommy.

"I should spank whoever did it," said Mrs. Banks, gazing severely at her little son.

"Well, then, you'd better begin to get up your muscle," said Tommy, gleefully, "coz papa's broken it."—*Harper's Bazar*.

## 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.

NORTH LOUP, NEB.—On Oct. 13, the Yearly Meeting of the Nebraska and Nortonville churches convened with us. The first meeting was a praise and conference meeting, and proved to be a very full and strong keynote to the sessions that followed. Sabbath morning, Geo. W. Hills preached a very tender and touching sermon. In the evening, after an impressive praise service, H. C. Van Horn preached a plain and very practical sermon, one that gave the impression that his heart was in the right place. Sunday morning Bro. Hills preached another stirring, moving sermon. In the afternoon a paper was presented from Nortonville; it was a very good one. This one, and one presented by Metta P. Babcock the night before, were so fully appreciated that they were both requested for publication in the RECORDER. Eld. Clement presented a paper upon the nature and import of the prophecies.

The evening session was wholly in the hands of Bro. Hills. It was indeed a feast of good things, a time of spiritual awakening. So much was the Spirit present, it was decided to hold meetings every night for a week. Bro. Hills stayed and preached every night but one; while there were no conversions, it was a time of heart searching and strengthening of purpose with very many. A fact fully manifest in the meetings since held. The people will be glad to see Bro. Hills here again at any time.

We are striving to come into a stronger and fuller Christian life. May the dear Lord bless our Zion. E. A. WITTER.

Oct. 31, 1899.

## A SERMON ON TOBACCO.

BY REV. J. LEE GAMBLE.

Text: 1 Pet. 2:11, "Abstain from fleshly lusts that war against the soul."

### A. ITS HISTORY.

1. Tobacco is a native of America. The name is from "Tabaco," a province of Yucatan. The botanical name is "Nicotiana," from Jean Nicot, who first took it to France. It was not known in the old world before the discovery of America. It was first taken to Spain as an ornamental plant, about A. D. 1520. It reached Italy in 1560; and was introduced in England by Sir John Hawkins in 1565, Sir Walter Raleigh being among the first to smoke it.

2. As its effects were noted, many attempts were made to suppress it. Popes Urban VIII. and Innocent XI. issued edicts against it. The Sultan of Turkey declared its use a crime, to be punished with death. In Russia, the noses of smokers were cut off. King James I. of England proclaimed against it as "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and, in the black, stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless." Charles II. in 1684, prohibited its cultivation.

3. But it survives, and is everywhere used. In India, all classes smoke, men and women. In China, even girls eight or nine years old, carry pipe and tobacco pouch. The Turks and Persians are the greatest smokers in the world. The United States and Europe are not far behind.

### B. ITS CHEMICAL PROPERTIES.

1. Dr. Daniel King said: "In tobacco are three poisonous chemicals—one alkaloid and two oils; a single drop of either oil on a cat's tongue kills in two minutes; one grain of the alkaloid instantly kills the strongest mastiff."

2. Prof. Henry Gibbons wrote: "Medical writers without exception describe tobacco as a poison. Nicotine produces death sooner than any other poison except prussic acid. Dogs taking it die in spasms, and their blood is not coagulated; the same condition is found after death by other poisons, and lightning. Healthy blood always coagulates on cooling."

3. The Encyclopedia Britannica makes these statements: "Tobacco is a nauseous and poisonous weed of an acrid taste and disagreeable odor, whose only properties are deleterious. One of the oils acts on the brain and nervous system; the other, on the motor nerves and the heart. Leaches are poisoned by the blood of smokers. Cannibals refuse the flesh of tobacco-users."

### C. ITS EFFECTS UPON MANKIND.

#### I. At War With Economy.

1. The cost of the world's crop has been modestly estimated at one thousand million dollars. This would build two railroads clear around the globe, at \$20,000 per mile; sixteen railroads from the Atlantic to the Pacific; 100,000 churches at \$10,000 each; 500,000 school houses at \$2,000 each; 1,000,000 dwellings at \$1,000 each; employ a half million preachers and as many teachers at a salary of \$1,000 each; support three and one-third millions of young people at college.

2. In the United States, about \$400,000,000 are spent annually for tobacco. In 1880 New York City paid \$8,500 daily for bread, \$10,000 for tobacco. Is it any wonder we

have "hard times," especially when we add to this the nation's annual drink-bill of a billion and a half dollars? Conservative estimates show that the American church spends five dollars for tobacco for every dollar it gives for the conversion of the heathen. The money the church consumes in tobacco would clothe and feed and shelter all the suffering poor on the continent! The church in England and the United States could support 100,000 ministers with what it now spends on this one indulgence.

3. What is the result in individual cases? Many young men spend more for tobacco than for board. Many a mechanic dies and leaves his family destitute, who paid yearly for tobacco more than would keep up a life insurance policy for \$2,000. A New York merchant found he was smoking six cigars a day at six and a half cents apiece. He abandoned the habit, and laid up that amount daily. At the end of thirty-nine years he drew the money from the bank and had \$29,102.03. With this he bought a fine country-seat. A Mr. Hubbard of Connecticut, when eighteen years of age, began to put in bank what he would likely spend for cigars if a smoker. In a few years he drew out \$18,000, and purchased a fine home on Greenwich Hill overlooking Long Island Sound. With many a young man the question is, "Smoking without a home, or a home without smoking—which?"

#### II. At War With Health. Physical Effects.

1. The first attempt of a beginner produces blindness, deathly sickness, deafness, twitching of the muscles, severe prostration, drunkenness. That a man can afterward use it without these effects, and the extent of his appetite for it, indicate simply the injury it has wrought in his system. This thought should destroy the pleasure of its use. Keeley said it was harder to cure the confirmed smoker than the confirmed drunkard.

2. Its use destroys bodily vigor. This is well understood by prize runners, and others. Though addicted to its use, they leave it off when training; and it is found that a cigar one-third smoked the day before a race will diminish speed five per cent in a race of 200 yards. Blondin, the famous tight-rope walker, never smokes; he considers tobacco the enemy of the nerves; and in 1896, though over seventy years old, he was still performing wonders on the rope. Experiments have shown that tobacco takes off 25 per cent of physical vigor. Dr. Willard Parker said: "Tobacco users never recover soon or well from injury or fever; and are more apt to die in epidemics." General Greeley had sixteen smokers in his Arctic expedition; every one died. After all these died, one non-smoker died; and the other seven, who were not smokers, survived and returned home. Has this no lesson for tobacco-users? A Kansas boy having smoked 1,200 packages of cigarettes, sent the pictures to the manufacturers and asked what they would give him for them. They replied: "Smoke 1,200 more, and we will send you a coffin."

3. Various medical works have ascribed no less than eighty-seven different diseases to tobacco-using as one of their causes. Physicians estimate that 20,000 of our people are killed by tobacco annually. Among the diseases which have been traced to this cause are insanity, consumption, emasculation, palsy, apoplexy, congestion of the brain,

loss of memory, deafness, diseased liver, feebleness and cowardice. It "kills" the blood, causes many diseases of the eye—such as color blindness, the "cigarette eye," and amaurosis or paralysis of the optic nerve, an incurable disease—dyspepsia, sick headache, nasal and throat troubles. "Smoker's sore throat" is well known. Many cases are on record of cancer of the mouth, tongue and lips caused by smoking and chewing tobacco. This was the cause of the suffering and untimely death of such men as Rev. Wm. Ives Buddington of Brooklyn, N. Y., Senator Ben Hill of Georgia, Emperor Frederick William of Germany, General U. S. Grant, and many others. Are not these sufficient warning for the wise? Dr. Stone of Troy, said: "Tobacco is the real cause of a large number of fatal cases of heart disease." A disease known as "smoker's heart" is well defined. Dr. Gibbons said: "Fatty heart is produced by the use of tobacco; such are always liable to sudden death. Angina pectoris has been cured by leaving off tobacco." Diseases of the heart and large arteries are fearfully increasing. They are generally incurable and inevitably fatal.

4. The deterioration of nations is a sadly instructive study. A few years ago the *Medical and Surgical Reporter* said: "Only since alcohol and tobacco, but especially tobacco, have been widely used, has the vigor of the tropical nations markedly diminished." Whole nations are made sickly by the use of tobacco. Look at the Turk, the Spaniard, the Russian, the German, the Hollander, the Irishman, the Frenchman, and the American, and you find tobacco degeneration and deterioration everywhere. As to the Turks and other semi-civilized nations of the globe, they are only beacons of ruin to warn the Christian world not to follow in their wake. The Turks are great smokers; and the descendants of the warlike Saracens have become indolent and lazy and worthless. The Spanish races are marked by unmistakable symptoms of deterioration and decline. Spain was once a great nation, but she is now a vast tobacco-shop, and of no moral value in the world. See how the noble old Castilian has degenerated! How are his intellectual and moral energies abased! The Russians and Germans are drinking and smoking themselves into stupidity. "In Germany one-half the deaths between the ages of 18 and 35 are caused by smoking," so say German physicians. And as another striking example of national deterioration, look at Holland with its everlasting smoke, smoke, smoke! How different from the Holland of the days of Admiral Van Tromp, who fought thirty-two victorious naval battles, swept the English from the seas, and hoisted a broom at his mast-head! The French savans have been exercised to account for the progressive diminution in the ratio of increase of population, and the diminishing stature of the inhabitants of France. The standard of height for the French army has had to be lowered three times within comparatively a short period. Some do not hesitate to ascribe these facts in great part to tobacco and alcohol. But how is it with England and America? Dr. Solly, of St. Thomas Hospital, England, said: "If the habit of smoking advances in England as it has for the last ten years, I believe the English character will lose that combination of energy and solidity that has hitherto distin-

guished it, and that England will fall in the scale of nations." Northern nations appear better fitted to resist the noxious tendency of tobacco, but they are far better without it. The settlers of New England for several generations proscribed both tobacco and alcohol; and they grew stronger and stronger from generation to generation in every element of national greatness. Their abstinence and attention to the laws of health have produced the most active, enterprising and vigorous people on the face of the earth; but the tobacco habit is fast enervating them!

5. One of the most alarming considerations is the fact of heredity. The effects of tobacco-using are transmitted to children. The laws of physical inheritance are well known. In each successive generation the evil is aggravated. Abuse of bodily appetites injures the organization; and injury passes down to the offspring. Many times, when the organization of the parent shows no mark of evil, the evil is developed in the child. Thus the sins of the father may be visited on his children while he himself may escape the greater visible punishment. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit. The habitual tobacco user will inevitably curse his offspring with an organization more or less disordered, and a class of vital functions more or less unbalanced. That parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are constantly half-narcotized by its influence, must transmit to the child so unfortunate as to be born to him, the elements of a distempered body and an erratic mind. So, in substance, write eminent physicians.

6. Still another consideration, not to be passed over, is the fact that tobacco has a strong tendency to lead to intoxicating drinks. Generally the two go together. The dramshop and the cigarshop stand side by side. Of ten victims to rum nine began with tobacco. With satanic design alcohol is used in the manufacture of cigars; and drunkards are forced to throw away the cigar before they can be permanently reformed. The chaplain of the Auburn State's Prison reported, in 1854, that out of 700 male prisoners, 600 committed crime under the influence of drink; 500 of these stated that the appetite for strong drink was first awakened by the use of tobacco. Much more might be said, but this is enough to show the association and the tendency of this destructive habit; and as you value health, and as you desire to be free from a most galling bondage, you will heed these warnings.

### III. At War with Mental Activity. Mental Effects.

1. Tobacco is conducive to indolence; it dissipates the attention, unsettles and enfeebles the mind. That which affects the nervous system, as we have seen that tobacco does, might be expected to affect the mental activities. The extreme result is insanity. An eminent physician, superintendent of an asylum at Northampton, Mass., said: "Fully one-half of the patients who have come to our asylum for treatment are victims of tobacco." A New England minister of seventy

years ago, eloquent and magnetic, spent the last twenty years of his life in an asylum—the effect of tobacco, the doctor said.

2. The mental effects upon young people are so great as to have aroused the deepest interest and concern of governments and educators. An eminent French surgeon, investigating the influence of tobacco upon boys from nine to fifteen years old, traced "laziness, stupidity, and indisposition to apply the mind to study, to the habit of smoking." A few years ago the Council of Berne, Switzerland, recognizing the evils of tobacco in this direction, prohibited its use to all youths under fifteen years. Some years ago the French minister of public instruction classified the pupils of a college into smokers and non-smokers, and found the non-smokers much the best students. For similar reasons Robert T. Lincoln, when Secretary of War, prohibited the use of tobacco at West Point. Boston University and Ohio Wesleyan University prohibit its use by students.

3. Alarm on this subject called forth an investigation by the legislature of Michigan, and the professors of Michigan University testified that bright students were made dull and lost their will power through tobacco using. A decade ago Dr. Dio Lewis said of Harvard University that, for the last fifty years, no tobacco user has graduated at the head of his class, although five out of every six students used the weed; and hence the chances for the smokers were as five to one. Dr. Seavor found at Yale, in a class of 147, that 77 who never used tobacco surpassed the 70 who did use it as follows: 10.4 per cent in gain in weight, 24 per cent in increase in height, 26.7 per cent in growth of chest girth, and 77.5 per cent in gain of lung capacity. Prof. Fisher, of Northwestern University, says that, when a class in Yale was divided into four sections according to scholarship, it was found that the highest section was composed almost wholly of non-smokers; and the lowest section almost entirely of smokers. Prof. Rufus Clark, of Winchester, Tenn., said to his students: "As an educator, I am convinced that tobacco is an injury physically and mentally. I can go through this school and put my hand on every boy that uses tobacco, for he shows it in his face; and if I am in doubt, I can prove my surmise by looking at his recitation marks."

4. There is much similar testimony from the business world. The general freight agent of a large railroad will employ no young man who smokes, for the reason, as he says, that "85 per cent of the mistakes made in the office by my 200 clerks are traceable to the 32 who smoke." In view of all these facts to persist in the use of tobacco is mental suicide.

(To be continued.)

"THE intensity of modern life in the lives of thousands of respectable people has crowded religion out entirely. They never go to church except when drawn by something of a sensational character. Sunday is to them not the Lord's day of rest, given for the refreshment of the body and the good of the soul, but it is Mammon's day of rest, or Mammon's day of sport. The intensity of the six secular days overflows into Sunday and floods the day with irreligious activities. Christians have to fight with this secular spirit constantly for the retention of a part of their Sunday."—*The Advance*.

## 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.

FOURTH QUARTER.

Sept. 30.	Joy in God's House.....	Psa. 122.
Oct. 7.	Haman's Plot Against the Jews.....	Esther 3: 1-11.
Oct. 14.	Esther Pleading for her People.....	Esther 8: 3-8, 15-17.
Oct. 21.	Ezra's Journey to Jerusalem.....	Ezra 8: 21-32.
Oct. 28.	Psalms of Deliverance.....	Psa. 85, 126.
Nov. 4.	Nehemiah's Prayer.....	Neh. 1: 1-11.
Nov. 11.	Rebuilding the Walls of Jerusalem.....	Neh. 4: 7-18.
Nov. 18.	Public Reading of the Scriptures.....	Neh. 8: 1-12.
Nov. 25.	Woes of Intemperance.....	Prov. 23: 29-35.
Dec. 2.	Keeping the Sabbath.....	Neh. 13: 15-22.
Dec. 9.	Lessons in Giving.....	Mal. 1: 6-11; 3: 8-12.
Dec. 16.	Fruits of Right and Wrong Doing.....	Mal. 3: 18-18; 4: 1-6.
Dec. 23.	Christ's Coming Foretold.....	Isa. 9: 2-7.
Dec. 30.	Review.....	

### LESSON IX.—WOES OF INTEMPERANCE.

For Sabbath-day, Nov. 25, 1899.

LESSON TEXT.—Prov. 23: 29-35.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20: 1.

#### INTRODUCTION.

The subject of Temperance is of great importance, and worthy of our renewed attention. We need to have it impressed upon us that we belong to God entirely, and that to render a part unto him is not enough. As our bodies are his, it is appropriate that we exercise a wise self-control in order that we may preserve these bodies in a vigorous condition, ready to do any work that is required. We are especially liable to fall into excess in the matter of drinking. The Bible has many warnings for us. Let us heed them and live for the glory of God, and not for the satisfaction of our appetites.

The temperance lesson we studied a year ago was taken also from the Book of Proverbs (ch. 4: 10-19). In regard to this book read the Introduction to Lesson IX. of the fourth quarter 1898. The passage assigned for our present lesson belongs to the third section of the book (ch. 22: 17-24: 22) which seems to be a continuation of the first section and contains teachings addressed to some one called "my son." These teachings may be arranged in paragraphs of considerable length, and are unlike the one-verse proverbs of the preceding section (ch. 10: 1-22: 17). We have had the same passage for our study twice before within the past ten years, on Dec. 28, 1889, and on June 16, 1894. It is designed as a warning to those who may be inclined toward the path of intemperance in order that they may be deterred from their downward course by the picture of the terrible results that are sure to be found.

#### NOTES.

29. *Who hath woe?* By six vivid questions the author pictures the inheritance of the drunkard. The first words by which this inheritance is characterized are interjections, "Oh!" and "Alas!" They suggest the many sorrows of mind and the outward pains of the one who is described in the next verse. *Contentions.* He is continually in difficulties with other people. *Babbings.* Rather "complaining," as in the Revised Version. *Wounds without cause* are those for which the drunkard can assign no reason. They were obtained in a contest that had no purpose and in which no result was obtained except the wounds. *Redness of eyes.* There are various explanations of this expression. It probably refers to dimming of the eyes of the habitual drunkard, and should be rendered "dullness of eyes." This verse alludes to the fact that a drunkard is unhappy, quarrelsome, and that he is rapidly losing his bodily vigor.

30. *They that tarry long at the wine, etc.* The second half of the verse is parallel to the first. Those who drink at all are very likely to tarry over the wine; and those that drink wine are apt soon to wish something stronger. The *mixed wine* was wine in which had been placed aromatic spices for the sake of the flavor and to make it stronger in effect.

31. *Look not thou upon the wine when it is red.* After picturing the terrible result of drinking, the teacher turns to an exhortation of warning. Redness was considered as one of the attractive qualities. *When it giveth its colour.* Literally, "its eye." The allusion may be either to the brightness or to the roundness of the eye, to the bright color of the wine or to its sparkle. *When it moveth itself aright.* Compare the rendering of the Revised Version, "When it goeth down smoothly." The reference is to some condition of the wine adapted to please the heart of the connoisseur of wines. Perhaps it refers to some stage of fermentation as indicated by its appearance, or possibly to some circum-

stance which renders it especially palatable. Compare Song of Songs 7: 9.

This verse presents the attractive side of wine drinking. We are especially warned not to look upon this side.

32. *At the last it biteth like a serpent.* Literally, "At its end," etc. Before the pleasing wine has finished its effect upon a man it is found to be the reverse of pleasing. The second line of this verse is parallel to the first and adds emphasis. The adder, or basilisk, is a small snake but very venomous.

33. *Thine eyes shall behold strange women.* Better as in the Revised Version, "strange things," as this word is evidently parallel to the last word in the next line. The drunkard in his delirium sees distorted and curious objects. His words while he is under the influence of liquor are the very reverse of what they ought to be. His true nature is perverted and overturned.

34. *As he that lieth down in the midst of the sea.* The reference may be to one asleep in a vessel, or more likely to one who is in the water and already in the unconscious state that precedes death by drowning. *As he that lieth upon the top of a mast.* In the look-out basket at the mast-head. How dangerous for a man to lie down to sleep there! Unless he is alert to cling fast to the ropes he may at any moment be dashed to the deck or tossed out into the sea to drown.

35. *They have stricken me, etc.* This verse adds vividness to the picture by giving the words of the drunkard as he is beginning to awake to consciousness from the stupor of intoxication. *I was not sick.* Better "hurt." I was struck, but I did not realize that I was hit. I was thoroughly beaten, but through the deadening effect of drink I was not at the time conscious of injury. *When shall I awake?* Much better without the interrogation point, as a temporal clause. In spite of the terrible effects of intoxicating drink, as the drunkard comes again to consciousness he is determined to seek again that which has caused his physical, mental and spiritual downfall.

## THE BROTHERHOOD.

### THE WORKING CHURCH.

BY E. E. HYDE, NILE, N. Y.

Presented at the Semi-annual Meeting, Alfred Station, in the Layman's Hour, and requested for publication in this column.

It is not the purpose of this paper to discuss the requisites of an ideal church, nor yet to advance any theories of a model church; but to consider briefly a layman's views of a church which is fulfilling its God-given mission on the earth.

It is a well-known business axiom that what is everybody's business is nobody's business, and it seems to apply to religious matters as well as to secular.

In the business world firms or corporations are organized for the sake of increasing the volume of business; for producing more capital, and in the end a larger proportion of profit. And in order to be successful each member must have the welfare of the firm constantly on his mind. He must master every item of business and consider every relation in detail. No task is too hard for his undertaking; and if need be spends anxious nights and days in the interest of the concern. Even values health and life of little worth, if the prosperity of the firm be jeopardized.

It is true that officers are appointed who largely have the management of affairs and transact the immediate business of the firm, but each individual feels his responsibility, and follows every movement with anxious care.

Now the church is not very different from other business organizations, and like them must conform to the principles which bring success, if it accomplishes the good for which it was intended. And if the Scriptures be rightly interpreted, the only commission to them at Jerusalem, and to all other ages, has been the spreading of the gospel. Christ said to them "Go preach my gospel." And he spake not to the elders, nor the priests, and Levites, but to as many as believed on him.

And for mutual protection the early believers organized themselves into separate bands and dwelt apart from the general concourse of the people, in order that they might enjoy the rights of their religion and keep themselves uncontaminated from the practices of the times. And these early Christians were all imbued with the Spirit and were eager to declare the message of the Master, and to endure the trials and persecutions which beset them, if only they could be the instruments of bringing salvation to lost men. And for a time they kept the high calling which is in Jesus Christ, and knew naught save him, and him crucified.

But with the same business in hand, the church has laid aside the primitive methods and has adopted more advanced ideas in regard to Christian work. The organism has become more developed. But what has been the result? There has been a direct loss in personal work. Now the pastor is the advance agent, the man of all work. If he only fills the place of spiritual director, then the laity need not have much anxiety for Zion. It does not occur to the average member that it is his duty to live as Godly a life as the pastor; and that he is as truly preaching the gospel as though he wore the vestments of a levite and ministered in the temple.

In the larger churches the absence of a pastor means a closed church. The membership would have no one to entertain them. When the over-worked pastor seeks a few day's seclusion for recreation or refreshing study, some one equally worn out with endless cares is called to interest the laity with a popular sermon. These statements are not true of every church, but by far the larger portion of average church members care more for society and amusement than they do for the advancement of Christ's kingdom. What has been the actual growth in numbers in the last few years? and what the relative spiritual condition? We find but few churches report an increase in membership, while others scarcely keep their roll complete. This seems to indicate an apathy in religion.

We do not mean this is true of every church, but all denominations complain of small gains, and a lack of spiritual life and power. The laity seem to care more to be like the world than to be like Christ. Tolstoi's estimate of the church does not, we think, place her in the true light, but at least furnishes food for reflection. He says:

"The church confesses the doctrine of Jesus Christ in theory, but fails to put it into practice. Instead of guiding the world the church is following its patterns. Most churches do not require their members to abstain from anything the world sanctions."

Now in view of these things one thing is especially needed, it is for the church to climb the mount with Moses and overlook the promised land. We need a higher vantage ground, and we need to live a life which shall convince the casual observer of the power of Jesus Christ to keep men from sin. We expect the pastor to be consecrated, but the pew must also be consecrated as well as the pulpit; and not only that, but unity of action must pervade all departments of Christ's work on the earth. It needs Aaron and Hur to stay up the hands of the pastor.

Suppose each member should pledge himself to bring to a saving knowledge of Jesus Christ one person a year, it would mean the taking of the world for Christ in a short time. It would mean a consecration of life and money such as the world has never seen. The laity would not consider their Christian duty well done if they partially listened to a sermon once a week. They would be thinking of bringing friends and neighbors into the fold.

# Popular Science.

BY H. H. BAKER.

## A Remarkable Submarine Boat.

Under the direction of the Secretary of the United States Navy, a submarine torpedo boat, called the Holland, (named after its inventor) was tested in the presence of the Board of Inspection and Survey of the Navy Department.

This boat (being the sixth submarine boat that Mr. Holland has constructed,) is fifty-four feet in length and ten feet in diameter, and is a perfect sphere amidships.

The requirements of the Board were, that she must have three torpedoes in place, each torpedo to weigh 840 pounds, also arrangements to charge them without delay and to fire them when at full speed while submerged, or on the surface. When submerged, must run straight for one mile, come to the surface and fire, then dive, and return to the place of starting.

The test was made on the 6th of this month at New Suffolk, Long Island, in the presence of the Board and a large company of other naval officers, and it proved to be remarkably successful. It was made between Great and Little Hogs Neck in water twenty feet deep. The run of one mile under water, to a depth of ten feet over her deck, was made in exactly nine minutes. She came to the surface, discharged a torpedo from her bow, and in exactly ten seconds from the time she made her appearance was out of sight again on her return to the place of starting, which she reached in eleven minutes.

The boat performed various other feats, such as firing a torpedo while submerged, diving and coming to the surface, turning completely around in one and a-half times her length. In sailing awash, or with her decks above the surface, her speed was declared by the Board to be eight knots per hour.

The power used on this occasion was electricity, but the intention is to use electricity while submerged and gasoline while on the surface.

The Holland was launched from the Elizabeth (N. J.) shipyard in March, 1896, and the trial now made appears to give satisfaction to all parties concerned.

This boat is the result of thirty years of labor by Mr. Holland, and the judgment of naval officers, high in authority, is, that an average modern battleship would have absolutely no chance to escape such a war vessel as the Holland. She will soon be taken to Washington, D. C.

## DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
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. —Whittier.

BARBER.—At her home in McHenry Valley, near Alfred Station, N. Y., Oct. 26, 1899, Sarah Cottrell Barber, aged 65 years, 8 months and 17 days.

Sister Barber, the daughter of Benjamin and Louise Thomas Cottrell, was born Feb. 7, 1834. In 1851 she was married to A. D. Barber. To them were born three children: Lorenzo, Alta (deceased) and Lewis. She joined the Second Alfred church in 1859, and remained a faithful member until she was called to join the church triumphant. Funeral services were conducted at her late home, her pastor officiating. "Precious in the sight of God is the death of his saints." F. E. P.

## The Companion for the Rest of 1899.

During the remaining weeks of 1899 the *Youth's Companion* will maintain its fresh and varied interest for young and old by presenting articles from the pens of eminent men and women, and stories by the most gifted writers of fiction.

Among these contributors will be Frank R. Stockton, who presents a droll story, "The Wolf and the Wheel-borrow;" James Bryce, author of "The American Commonwealth," who offers "Hints on Reading;" W. D. Howells and Jane Barlow, each of whom contributes a serial story; Bret Harte, who recalls an early California experience in "How I Went to the Mines;" Mary E. Wilkins, who tells of "Sereny Maria at School;" and Henry M. Stanley, who under the title, "For Life and Liberty," relates a thrilling adventure of his travels in Darkest Africa.

The November and December numbers containing these features are given to every new subscriber for the 1900 volume free from the time subscription is received, in addition to the *Companion* exquisite Calendar for 1900—the last calendar of the century and the most beautiful one ever given to *Companion* subscribers.

Illustrated Announcement Number containing a full prospectus of the volume for 1900 will be sent free to any address.

THE YOUTH'S COMPANION,  
203 Columbus Avenue, BOSTON, MASS.

STATE OF OHIO, CITY OF TOLEDO, }  
LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.  
Hall's Family Pills are the best.

## WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will thereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1897-1898.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. I., No. 29.
- " 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.
- " Vol. XVIII., No. 22.
- " Vol. XIX., No. 21.
- " Vol. XX., Nos. 23, 26, 31, 35.
- " Vol. XXI., Nos. 1, 51, 52.
- " Vols. XXII-XLVI., entire.

## Special Notices.

### North-Western Tract Depository.

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

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

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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

I. L. COTTRELL, Pastor.  
201 Canisteo St.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1279 Union Avenue.

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.

THE next session of the Ministerial Conference of the Seventh-day Baptist churches of Chicago and Southern Wisconsin will occur at Rock River, on Sixth-day, Nov. 24, 1899. The following program has been arranged:

1. How may the interest in our Bible-school work be increased? W. B. West.
2. What improvement, if any, can we, as churches, make in our present methods of work and worship? G. W. Burdick.
3. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
4. What are the dangers which threaten the church to-day, and how can they be averted? A. B. Campbell.
5. Is membership in secret societies, such as Masons, Oddfellows, etc., conducive to spirituality? and what advantages accrue to the church if the fees, dues, etc., which are paid to those orders were contributed to the work of the church? J. W. Stillman.
6. What has been the comparative history of missionary and non-missionary churches and denominations? L. A. Platts.

S. H. BABCOCK, Sec.

THE YEARLY MEETING of the churches of New Jersey and New York City will be held with the Piscataway church, at New Market, N. J., Nov. 17-19, 1899.

### PROGRAM.

#### SIXTH-DAY—EVENING.

7.45. Prayer and Conference Meeting led by David E. Tittsworth.

#### SABBATH MORNING.

10.30. Sermon, Rev. Geo. B. Shaw.

#### AFTERNOON.

2.30. Young People's Hour, O. S. Rogers.  
Y. P. S. C. E. Prayer-meeting, Myra Clark.

#### EVENING.

7.30. Sermon, Rev. Leon D. Burdick.

#### FIRST-DAY—MORNING.

10.30. Sermon, Rev. Arthur E. Main.

#### AFTERNOON.

2.30. Woman's Hour, Mrs. Anna C. Randolph.  
Layman's Hour, Rev. Martin Sindall.

#### EVENING.

7.30. Sermon, and closing Conference Meeting, Rev. E. B. Saunders.

### SOUTH-WESTERN ASSOCIATION.

Program of the Order of Business of the Seventh-day Baptist South-Western Association, to convene with the Seventh-day Baptist church at Attalla, Ala., on Thursday, Nov. 16, 1899, and days following.

1. Convene for organization at 10 A. M.
2. Introductory Sermon, at 11 A. M., by Eld. G. M. Cottrell; Eld. R. L. Wilson alternate.
3. Education Hour, at 3.30 P. M., led by Eld. S. H. Babcock, of the North-Western Association.

#### SIXTH-DAY.

4. Missionary Hour, at 10 A. M., led by Rev. O. U. Whitford, or representative.
5. Woman's Hour, at 3 P. M., led by Mrs. A. B. Lanphere; alternate, Mrs. R. L. Wilson.

#### SABBATH-DAY.

6. 11 A. M., Missionary Sermon by Secretary O. U. Whitford, or representative.

#### FIRST-DAY.

7. At 10 A. M., Tract Society Hour, led by A. P. Ashurst.
8. Sermon by A. P. Ashurst at 11 A. M., followed by joint collection for Tract and Missionary Societies.
9. Young People's Hour at 2.30 P. M., led by Miss Carrie Wilson.
10. Lone Sabbath-keepers correspondence and conference Hour at 3.30 P. M.

#### SECOND-DAY.

11. At 9 A. M., completion of unfinished and miscellaneous business.
- Preaching and other services will be arranged for each evening by special committee.

S. I. LEE, Cor. Sec.

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

THE LETTERS OF TWO FAMOUS AUTHORS.

It was once said of the brilliant "Gail Hamilton" that she was never brighter than when she could poke fun at the poet Whittier; his bachelor life and Quaker ideas. And Whittier enjoyed the visits and letters of his witty friend. She was in the world; prominent in the literary set and in public life because of her relationship to James G. Blaine. She saw much, while Whittier lived a quiet life and saw very little of the outside world. For years they were the closest friends and correspondents. Now the *Ladies' Home Journal* has secured the best part of these letters from Whittier's executor and biographer, and for the first time they will be published, beginning in the Christmas number.

CONSCIENCE is not its own lord.  
 —D. Forsyth.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a beautiful lithographed certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor, and receive one of these beautiful certificates, which can be framed and preserved as a permanent souvenir.

Proposed Centennial Fund.....\$100,000 00

- W. C. Burdick, Alfred, N. Y.
- R. E. Burdick, Cleveland, Ohio.
- Hon. W. L. Clarke, Westerly, R. I.
- E. S. Bliss, Alfred, N. Y.
- Supt. H. M. Maxson, Plainfield, N. J.
- Rev. B. C. Davis, Ph. D., Alfred, N. Y.
- H. P. Saunders, M. D., Alfred, N. Y.
- L. D. Collins, Alfred, N. Y.
- O. M. Rogers, Alfred, N. Y.
- Rev. O. U. Whitford, D. D., Westerly, R. I.

Amount needed to complete fund.....\$ 99,962 00

**50 YEARS' EXPERIENCE**  
**PATENTS**  
 TRADE MARKS, DESIGNS, COPYRIGHTS & C.  
 Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the **Scientific American**.  
 A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.  
**MUNN & Co.**, 361 Broadway, New York  
 Branch Office, 625 F St., Washington, D. C.

The man who believes because the presbytery or the church have told him, is a heretic, even although it is the truth he believes.—Dr. Fairbairn.

The annual production of cheese in this country is about 280,000,000 pounds.

Seventh-day Baptist Bureau of Employment and Correspondence.

T. M. DAVIS, President.  
 L. K. BURDICK, Vice-President.  
 Under control of General Conference, Denominational in scope and purpose.

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

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

Salem College...

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

FALL TERM OPENS SEPT. 5, 1899.

Send for Illustrated Catalogue to

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

Fall Term Milton College...

This Term opens WEDNESDAY, SEPT. 6, 1899, and continues fifteen weeks, closing Tuesday, Dec. 19.

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

Ancient Classical,  
 Scientific, and English.

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

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

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

JIM WEBSTER was being tried for bribing a colored witness, Sam Johnsing, to testify falsely. "You say the defendant offered you \$50 to testify in his behalf?" asked the lawyer of Sam. "Yes, sah." "Now, repeat what he said, using his exact words." "He said he would gib me \$50 if I—" "He didn't speak in the third person, did he?" "No, sah, he tuck good care dat dar were no third pusson'round; dar was only two—us two." "I know that, but he spoke to you in the first person, didn't he?" "I was de fust pusson myself, sah." "You don't understand me. When he was talking to you did he say: 'I will pay you \$50?'" "No, sah; he didn't say nothin' 'bout you payin' me \$50. Your name wasn't mentioned, 'ceptin' he told me e fober I got into a scrape, you was de best lawyer in San Amtone to fool de judge and de jury—in fac', you was de best in town to cover up reskelity." For a brief, breathless moment the trial was suspended.—*Detroit Free Press.*

OUR SABBATH VISITOR.

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

ALFRED, NEW YORK.

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

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

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

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

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

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

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I.  
 A. S. BABCOCK, Recording Secretary, Rockville, R. I.  
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.  
 GEORGE H. UTTER, Treasurer, Westerly, R. I.  
 The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.  
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.  
 FRANK HILL, Recording Secretary, Ashaway, R. I.  
 ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Adams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Adams Centre, N. Y., August 22-27, 1900.  
 DR. S. C. MAXON, Utica, N. Y., President.  
 REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.  
 PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.  
 MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.  
 These officers, together with A. H. Lewis, Cor. Sec., Tract Society, Rev. O. U. Whitford, Cor. Sec., Missionary Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Alfred, N. Y.  
**ALFRED UNIVERSITY.**  
**COLLEGE OF LIBERAL ARTS.**  
**THEOLOGICAL SEMINARY.**  
 For catalogue and information, address Rev. Boothe Colwell Davis, Ph. D., Pres.  
**ALFRED ACADEMY.**  
**PREPARATION FOR COLLEGE.**  
**TEACHERS' TRAINING CLASS.**  
 Rev. Earl P. Saunders, A. M., Prin.

**SEVENTH-DAY BAPTIST EDUCATION SOCIETY.**  
 E. M. TOMLINSON, President, Alfred, N. Y.  
 W. L. BURDICK, Corresponding Secretary, Independence, N. Y.  
 T. M. DAVIS, Recording Secretary, Alfred, N. Y.  
 A. B. KENYON, Treasurer, Alfred, N. Y.  
 Regular quarterly meetings in February, May, August, and November, at the call of the president.

**W. W. COON, D. D. S.,**  
 DENTIST.  
 Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

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

Utica, N. Y.  
**DR. S. C. MAXON,**  
 Eye and Ear only.  
 Office 225 Genesee Street

New York City.  
**HERBERT G. WHIPPLE,**  
 COUNSELOR AT LAW.  
 St. Paul Building, 220 Broadway.

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

Brooklyn, N. Y.  
**SABBATH SCHOOL BOARD.**  
 GEORGE B. SHAW, President, New York, N. Y.  
 JOHN B. COTTRELL, Secretary, Brooklyn, N. Y.  
 F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y.  
 Vice Presidents—F. L. Greene, Brooklyn, N. Y.; I. L. Cottrell, Hornellsville, N. Y.; M. H. VanHorn, Salem, W. Va.; G. W. Lewis, Verona, N. Y.; H. D. Clarke, Garwin, Iowa; G. M. Cottrell, Hammond, La.

Plainfield, N. J.  
**AMERICAN SABBATH TRACT SOCIETY.**  
 EXECUTIVE BOARD.  
 C. POTTER, Pres., J. D. SPIER, Treas.  
 A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

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

**THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.**  
 CHAS. POTTER, President, Plainfield, N. J.  
 JOSEPH A. HUBBARD, Treas., Plainfield, N. J.  
 D. E. TITSWORTH, Secretary, Plainfield, N. J.  
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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

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

Chicago, Ill.  
**YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.**  
 M. B. KELLY, President, Chicago, Ill.  
 MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill.  
 EDWIN SHAW, Cor. Sec. and Editor of Young People's Page, Milton, Wis.  
 J. DWIGHT CLARKE, Treasurer, Milton, Wis.  
 ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y.; MISS LENA BURDICK, Milton Junction, Wis.; LEONA HUMISTON, Hammond, La.

Milton, Wis.  
**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.**  
 Hon. Pres., MRS. S. J. CLARKE, Milton, Wis.  
 President, MRS. L. A. PLATTS, Milton, Wis.  
 Vice-Pres., MRS. J. B. MORTON, Milton, Wis.  
 MRS. G. J. CRANDALL, Milton Junction, Wis.  
 Rec. Sec., MRS. E. D. BLISS, Milton, Wis.  
 Cor. Sec., MRS. ALBERT WHITFORD, Milton Wis.  
 Treasurer, MRS. GEO. R. BOES, Milton, Wis.  
 Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J.  
 South-Eastern Association, MRS. M. G. STILLMAN, Lost Creek, W. Va.  
 Central Association, MRS. THOS. R. WILLIAMS, DeRuyter, N. Y.  
 Western Association, MRS. C. M. LEWIS, Alfred, N. Y.  
 South-Western Association, MRS. A. H. BOOTE, Hammond, La.  
 North-Western Association, MRS. NETTIE WEST, Milton Junction, Wis.  
 Editor of Woman's Page, MRS. REBECCA T. ROUBES, Alfred, N. Y.