

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDEE.

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

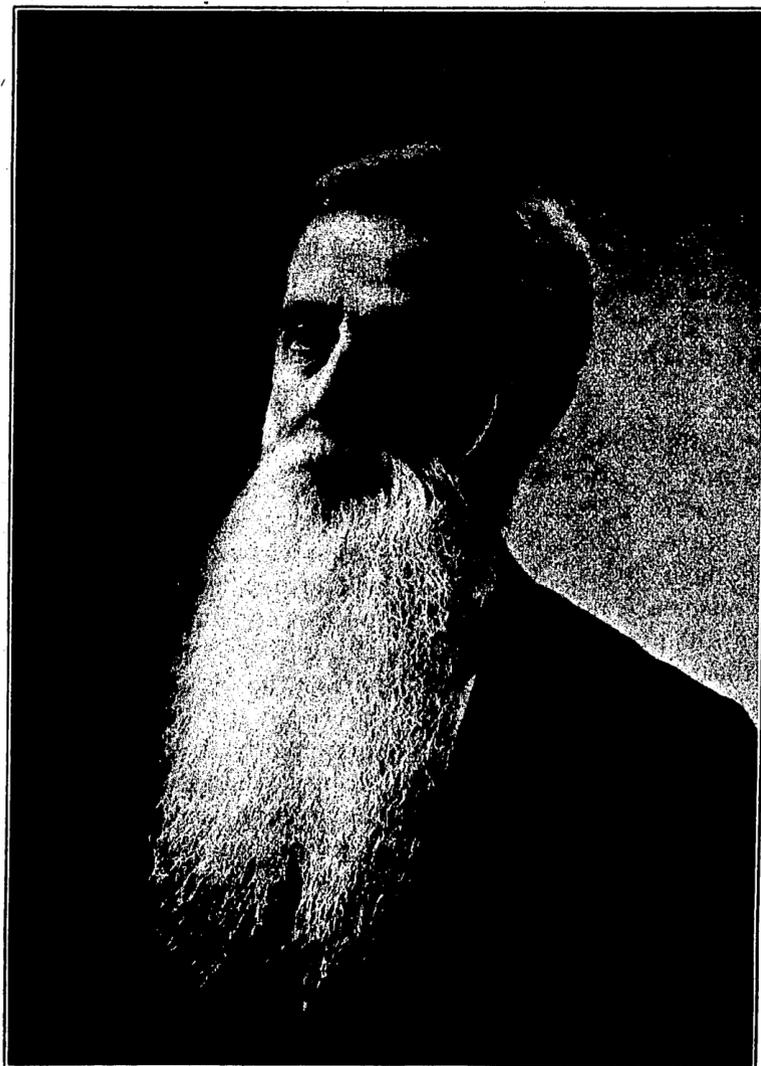
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CONTENTS.

EDITORIALS.	
Paragraphs.....	802
Christmas Gifts for Pastors.....	802
The Foundations are Breaking.....	802
"Seventh-day Literalism.".....	802
Whence Can Deliverance Come?.....	803
How Can Sunday be Protected?.....	803
The National Reform Convention.....	803
CONTRIBUTED EDITORIALS.	
The African Campaign..... <i>alison</i>	804
Testimonies that Linger.....	804
Ten Thousand Tithers.....	804
In Memoriam—Charles Potter.....	804
Up-to-date Journalism.....	805
News of the Week.....	805
Punished for Working Sunday.....	805
MISSIONS.	
Paragraphs.....	806
How to Grow in Grace.....	806
WOMAN'S WORK.	
Christmas—Poetry.....	807
Christmas Thoughts.....	807
Trust—Poetry.....	807
The Spirit of Christmas.....	807
Giving.....	807
The Sabbath Rightly Apprehended and Observed is a Primary Source of Spiritual Power.....	808
Christian Science.....	808
"Seven-day Journalism".....	809
YOUNG PEOPLE'S WORK.	
Paragraph.....	810
The Relation of the Seventh-day Baptist En- deavor Society to Evangelization.....	810
Character as Capital.....	810
Our Mirror—President's Letter.....	810
C. E. Topic Cards.....	811
Sunday in Philadelphia.....	811
"Yea, Saith the Spirit."—Poetry.....	811
The Work at Walworth, Wis.....	811
OUR READING ROOM.	
Paragraph.....	812
Protect the Sabbath.....	812
Tract Society—Executive Board Meeting.....	812
Minutes of the South-Western Association.....	813
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Dec. 30, 1899.— Review.....	814
"He Humbled Himself.".....	814
Tract Society—Receipts.....	814
POPULAR SCIENCE.	
Railway Improvements.....	814
Cloth Made From Wood.....	814
DEATHS.....	815
LITERARY NOTES.....	814
Sunday-school Teacher and the Lord's-day.....	815
SPECIAL NOTICES.....	815



CHARLES POTTER, President of the American Sabbath Tract Society.
In Memoriam on page 804.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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EVIDENCES are increasing which show that the deeper currents of thought concerning Sabbath Reform are gaining in volume and intensity. We have reached a point where argument concerning theories is ceasing and the historic argument from events is finding recognition and securing attention. As yet, this thoughtfulness is seen in the few rather than in the many. This is the way of all reform. It is a hopeful sign when men begin to be silent as to theories and experiments and open their ears to the voice of God, as he speaks in events and results.

WHOEVER listens thus, at this time, hears God saying that the fruits of No-Sabbathism, in its various forms, have been evil, and only evil. The latest form of this fruit is seen in the growing and degenerate holidayism which prevails. Even Christian men, deluded by false notions of Christian liberty, have been loud in proclaiming the abolition of all law touching the Sabbath, and the non-Christian character of all appeals to the Fourth Commandment as binding on Christians. Such proclaiming has ripened into conscienceless Christians, as to Sabbath-keeping, empty pews on Sunday, and the whirr of the Sunday trolley rising above the music of the sanctuary. Slowly the men who have preached liberty and lawlessness are learning that they have sown to the flesh and to the whirlwind. The logic of such results at last convinces those who deny the logic of other arguments. By such arguments, God compels attention to truth. Because the Christian Church is being forced to open its ears to such arguments, we rejoice. Thus, at last, God's Sabbath will find reinstatement in the Church of Christ.

THE Evangelical Alliance of the State of Pennsylvania, in session at Pittsburg Dec. 6, 1899, deplored the prevailing lack of regard for Sunday, and declared that "Nehemiahs are needed in our modern cities," to enforce that regard which conscience fails to secure. On the contrary, Isaiahs are needed to make members of the Alliance keep the commandments of God, and to honor Christ by following him in Sabbath-keeping.

A CORRESPONDENT from West Virginia sends the RECORDER a copy of a letter written by a woman to her brother who had embraced the Sabbath. The illiteracy which marks the letter, and the unchristian spirit which is expressed because the brother has begun keeping the Sabbath, are so painful as to prevent its reproduction. It is the most extreme case of ignorance and prejudice we have ever seen. It deserves the prayer of pity more than the reply of condemnation.

CHRISTMAS GIFTS FOR PASTORS.

Books for his library, a magazine or a newspaper for 1900 for his study table; these are among the best gifts. Embroidered slippers and fancy dressing-gowns are comparatively valueless. Your pastor better sit with feet slipperless than to go without food for heart and brain. Remember him with good reading and a double good will come back to you. Books, magazines, newspapers, these are best. Remember him thus.

THE FOUNDATIONS ARE BREAKING.

Read again the extract from a letter concerning the book "Swift Decadence of Sunday," etc. The fear and anxiety which appear therein are well founded. Last evening, a young man who represents the better culture of the times as it appears in the Methodist Episcopal ministry, and who evinces more than ordinary interest in the larger field of thought touching reforms, said to the writer: "I do not understand that we keep Sunday because of any divine authority, but because of uniformity and good order in the matter of worship and religious instruction." This candid statement represents the prevailing opinion among the younger ministers of Protestant churches generally. Renouncing the idea of divine and Biblical authority as it appears in connection with the Seventh-day, and discarding the Catholic doctrine of the authority of the church to create new obligations, nothing is left of permanent value. The theory of "convenience," "uniform action," and similar reasons, gives no starting point for conscience, and no ground for appeal as to the Bible. This destroys all trace of a permanent religious basis for any form of Sabbath-observance on any day. Appeals to the civil law, even if the Sunday laws could be enforced, increase the tendency to a basis wholly non-religious, and therefore practically irreligious. These results are logical as to thought and actual as to history. Under the Catholic idea of church authority, holidayism has been the prominent fruit of the semi-religious theory. Under the idea which has been taught to the Protestant young men of this generation who are now coming into power and influence, holidayism has increased with great rapidity, and the rate of increase promises to be greater for a generation to come.

In course of the conversation this young man asked: "If all the world should turn to the observance of Saturday, would the result be any better?" We answered, promptly, "No; unless the basis of authority and the reasons for its observance were changed." The careless way in which even Christian men consider the Sabbath question leaves them with fragmentary knowledge, and most imperfect conclusions. The establishing of anything like Sabbathism in connection with either the Sabbath or the Sunday must be preceded by a revolution in the popular notions, both in and out of the church. We do not plead for a mere return to the Sabbath, nor for its observance as one day against another. The RECORDER and the Seventh-day Baptists have never pleaded for this, although men with superficial knowledge, or unworthy purposes, charge this upon us. Sabbath-keeping has never existed in connection with any day except on the basis of divine authority. What has not been in the past will not be in the future. Sabbath Reform in connection with any day or all days will never be attained until men recognize obligations which have in them the grip of divine authority and therefore a basis for conscience.

The prevailing theories concerning the Sabbath question have been developed, mainly, through efforts to evade or set aside the claims of what the world calls "Saturday." With exceptions too unimportant to be noticed, the world agrees that the Fourth Commandment and the example of Christ de-

mand the observance of that day. To escape from these—think of a Christian trying to escape from the example and teachings of Christ touching any one of the Ten Commandments—the popular theories have come into being. The present state of Sunday-observance and the history of fourteen hundred years of Christian history (mostly Roman Catholic) prove that the fruits of these theories are holidayism and Sabbathlessness. That these evils will grow while the popular theories abound is beyond question; and the Christian men who teach these theories are responsible for the ruin which follows when the foundations are removed. Protestants, brethren beloved, it is a clear case of self-destruction. Sabbathism is being slain by the mistakes of Christian men.

"SEVENTH-DAY LITERALISM."

In the *Defender* for December, Rev. W. P. Elkins writes, at some length, of the wrongdoings of "Seventh-day Keepers," under the title above. His assertions concerning their "Methods and Spirit" are essentially incorrect—not to use a stronger term—in every case. Beyond this, we have no time to spend on a man who makes offensive personalities a prominent part of his stock in trade.

The paragraph in which Mr. Elkins attempts to discount the theories of "Sabbatarians" is this:

The attitude of the Sabbatarians is literal; for they insist that the commandment shall be kept in external conformity to the outgrown methods of the Jews. In every commandment there is one inner, essential, vital principle, which is the thing to cherish. The fourth commandment was given for man that he might have a definite time, one day in seven, set apart for rest, for spiritual exercise, and for special approaches to his God. To put the supreme emphasis on the particular day is to tie to externals and to base a great spiritual institution on an impossible conformity to the dates of an exploded cosmogony. Verily the letter killeth.

If Mr. Elkins knows what the position of the Seventh-day Baptists is, he knows that they do not "insist that the commandment be kept in external conformity to the outgrown methods of the Jews." It would be difficult to frame a sentence which misrepresents their theory or their practice more fully than Mr. Elkins's assertion does. We simply claim that the Sabbath should be kept according to the larger and more spiritual interpretation which Christ gave by his example and teachings. We are content to be condemned for so doing, and to leave Mr. Elkins to consider at his leisure his own attitude in thus misrepresenting us and condemning Christ; for, so far as our wicked "literalism" is concerned, it consists in keeping the day which God named and which Christ kept. We do not insist on a specific day of the week any more than Mr. Elkins does, but we dare to follow Christ rather than the "Universal Church," which Mr. Elkins lauds as being higher authority than the Bible; hence our condemnation.

Just what great crime Mr. Elkins has in mind when he talks of "impossible conformity to the dates of an exploded cosmogony," we do not know. If he means to suggest that we hold to the Sabbath because we believe that the universe was created in six days of twenty-four hours each, his suggestion is as far from fact as language can make it. In a word, Mr. Elkins's effort to evade the plain meaning of the Fourth Commandment and the obligation to follow Christ's example in Sabbath-observance, by

attempting to discredit the methods and purpose of Sabbath-keeping Christians is as futile as many of his charges are unjust. We stand on Biblical ground, and are willing to submit the whole question to the arbitration of Christ's words and example. To be condemned for this is cause of joy, and not grief.

WHENCE CAN DELIVERANCE COME?

A letter to one of our friends from one to whom he had sent a copy of "Swift Decadence of Sunday; What Next?" is before us. It is so representative of the deeper feeling of thoughtful men that we give the substance of it to our readers. If we were at liberty to give the name of the writer he would be recognized as a leader in religious and literary circles:

My Dear Sir:—Accept my hearty thanks for the book entitled "Swift Decadence of Sunday, What Next?" which was received some days ago. I have to confess that I have not yet read this book, but its subject is one of vital importance.

Sometimes it seems to me that everything is going to pieces, as if our civilization were on the point of dissolution, but I know that that is a faithless thought and I never cherish it. God has not forsaken his world. Somehow and somewhere deliverance will come. If I could suppose that Dr. Lewis is a true prophet of that time of deliverance I should fall to the reading of his book with great avidity. If the world will not keep Sunday, what reason have we to hope that it would keep Sabbath.

Because there are many such men waiting for the deliverance of our holy religion and the Protestant churches from the impending ruin which Sabbathlessness has wrought, we have hope and take courage. "Somehow and somewhere" these men will accept the truth for which the RECORDER stands. If that acceptance shall bring to us still larger and better views of truth than we have now, we shall rejoice with yet fuller joy.

HOW CAN SUNDAY BE PROTECTED?

On another page will be found an article by Dr. Mott, from the *Ram's Horn*. In the course of that article the Doctor classes us with the enemies of Sunday, or at least with the opponents of Sunday, and charges us with increasing the indifference of the friends of Sunday, touching its observance. The real cause of this indifference begins in the hearts of Christians when they are taught that the Sabbath was abolished by Christ, and that the Sunday has taken its place on a new basis, and not on the Fourth Commandment. This is the prevailing theory among Christians, even though Dr. Mott and a few others may still teach the Puritan theory of the transference of the law to Sunday. Dr. Mott says, truly, that Christians do "not adequately recognize that the quality of spiritual life depends on the religion we put into Sabbath hours." Why is this? Because those who oppose and discard the law of God, and the day it enjoins, destroy the religious basis on which Sabbath-keeping rests; hence there is no spiritual element left in their theories or practices. If we are to be charged with opposing Sunday because we insist that Sabbath-keeping is the product of divine law and religious conscience, much more does Dr. Mott oppose it in fact, when he seeks to build it up by constant pleading for a "Civil Sabbath," which has always resulted in holidayism.

Dr. Mott represents the most conscientious class of the friends of Sunday, and his repeated assertions that Christians do not appreciate what "Sabbath-(Sunday-) keeping"

is, or ought to be, shows that the primary trouble is in the theories of the church concerning Sunday. Presbyterians, with whom Dr. Mott belongs, are not wanting in love for Sunday because we oppose Sunday laws, but because their opinions do not make them conscientious toward God in the matter of Sunday-observance. The majority of them know little about us, and care less about our opinions. No doubt that when they read what the Bible says about the Sabbath and the Sunday, they are "confused," and convinced that there is no basis for Sunday-observance in the Bible. All that Dr. Mott complains of follows as an unavoidable result.

The plea for better instruction concerning Sunday-observance in the Sunday-schools is rendered worthless by the same state of things in the minds of Sunday-school workers. A brief study of the Bible without the presence of the Westminster Catechism or Dr. Mott's protests will remove all hope of a Biblical foundation for Sunday from the mind of an intelligent teacher. Dr. Mott says, "The Sabbath and the Sunday-school now encounter two of the most insidious and formidable enemies that they have yet been compelled to face. They are the bicycle, which marks its track over the Sabbath hours; and the trolley, whose whirr competes with the songs of the sanctuary." True, but the bicycle and the trolley would be silent if the public conscience bade them be still. Since it does not, they wheel and whirr men, women and children away from church on every pleasant Sunday in the year. The remedy is not in finding fault with Seventh-day Baptists, but in finding a basis for Sunday-observance in the Word of God, and in exalting the authority of the Word until it grips men and induces conscientious action. Thus, alone, can redemption from holidayism come.

THE NATIONAL REFORM CONVENTION.

Notwithstanding the earnest appeals which were sent forth, as shown on another page, the attendance on the late National Reform Convention, in New York City, was small, and the notices made of it in the press, secular or religious, have been very meager. The RECORDER is in full sympathy with the work of that Convention along many lines, such as Temperance, Purity, Social and Political, and the like. We also share in the disappointment which, no doubt, the promoters of the Convention feel, that so little interest was shown in the Convention, and especially in so far as it represented the field of Sabbath Reform. While we do not believe that the efforts to secure holiness in the nation can succeed through civil legislation and the embodiment of the name of God in the national compact, we mourn over the apathy of men in general relative to the great moral issues with which the late Convention attempted to deal. Activity in favor of right, even if erroneous as to methods, is better than indifference and stagnation.

We are forced to believe that this indifference, in part, is due to the fact that thoughtful men realize that the methods proposed by the National Reformers are so erroneous that they ought not to be supported. If this is not true, one is constrained to say, God pity the church and the nation.

Take, for example, the Sabbath question. As shown in the call for the Convention,

strenuous efforts were made to organize a crusade against the Sunday newspaper. The discussions concerning it were the most vigorous features of the Convention. Dr. J. P. Burrell, Dr. J. M. Foster, Dr. H. H. George, Dr. M. B. Kneeland, and others, trained their heaviest guns and their strongest oratory against "Seven-day Journalism." These men declared that the Ten Commandments are the foundation of national life, prosperity and permanence. They claimed that decline of regard for Sunday is hastening decay in Christian life, and the downfall of this nation. The decay, they assert, is centered in the Sunday newspaper and in disregard for Sunday in national affairs, and, therefore, national Sunday laws must be enacted to compel the death of Seven-day Journalism, and to stop Sunday-desecration in general.

Listening to or reading such appeals and assertions, every thoughtful man stops to ask what causes have produced these ruinous results. Sunday newspapers are not a cause, primarily, or mainly, but a result. Sunday-desecration, by the government, by business enterprises, and by people in general, is a result of influences lying far back, and long at work. No Sabbath Reform can come until these antecedent causes are reached. Level-headed men see this, and unless it be that their indifference is near unto criminality, they remain silent because they know how futile and erroneous the methods of the National Reformers are.

That Sabbathlessness, not Seven-day Journalism, is a potent and primary source of evil and decay, no one can dispute who has analyzed the history of Christianity, or the causes of decay now at work. That the fundamental source of Sabbathlessness is to be found in the idea that the Ten Commandments are not binding on Christians, is one of the plainest facts in the history of Christianity. The National Reformers seek to meet this fact by asserting, with great emphasis, that the Commandments are eternally binding; but they render this admission nugatory and make it retroactively destructive by asserting that the day of the Sabbath in which the Commandment centers has been changed by divine authority, and in accordance with the teaching of Christ. The world knows this claim to be false, and hence, in part at least, its disregard for Sunday, and for the pleading of the National Reformers to join in a crusade against Sunday papers.

When our brethren of the National Reform Association, earnest and conscientious men, are ready to begin at the vital point in Sabbath Reform, by returning to the observance of the Sabbath and abandoning the compromise which their ancestors made three hundred years ago, they will come onto solid and Biblical ground. Until then their well-meant efforts will only increase the larger evil of Sabbathlessness, about some of the secondary results of which they are so much exercised now. The primary trouble is with the "Reformers," not with "Sunday Newspapers." Struggle against this fact as much as they may, these reformers are being driven backward, step by step, toward the precipice of No-Sabbathism. One way of escape is open, namely: an unequivocal surrender to the Sabbath which Christ honored. That was the issue in England three hundred years ago. It is here again.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Albion Campaign.

There are great compensations which come to the evangelist. One of these is that he is pastor of many churches instead of one. When he has toiled with a church for the awakening of its spiritual life, has gone with the church through the season of yearning desire and prayer for the salvation of souls, has seen new lives born into the kingdom of God, new faces appearing in the family circle, the church comes to seem to him like his own. He is a kind of auxiliary pastor. He shares with the man by whose side he has worked, the joyful sense of personal possession. He has something of the feeling afterward which Paul expresses so richly toward the churches which he has founded or built up. The evangelist becomes a non-resident shepherd whose interest in the flock never ceases.

Among the dozen or so churches which bear this relation to your evangelist, Albion will always have a warm place. The memory of the seven weeks spent there as co-laborer with the honored pastor, once my own, will always be sweet. It was simply a steady, quiet campaign along the regular lines of church work. Eleven candidates have been baptized and received into the fellowship of the church, three others have made their offering and been accepted; at least one more will do so. The majority of these are adults, the average age being about twenty-five. There will be a number of additions by letter.

There is an excellent spirit between the members, and harmony prevails. The church is in good working trim and the work will move on. Two or three meetings a week will be held under the leadership of the pastor, and it is hoped that Mrs. Townsend will spend a week or so there after she has finished at Walworth. The pastor has the unbounded confidence of the entire church and community. It will be a happy winter for Albion. God bless this dear old pioneer church of the North-west. It has performed a great work for education. Changes have come, but I would rank it still as one of the half-dozen strongest churches in the West. There is no reason why it may not wax stronger and stronger in the future.

A church should be like a vigorous plant, drawing materials from the soil with which it is surrounded and assimilating them into its own life.

Testimonies That Linger.

A fugitive memorandum leaf turns up among our papers—testimonies which we heard many months ago. They still come fresh to the memory. We can still see the faces full of the light of resolution, aglow with "love, peace, joy in the Holy Ghost." "How precious also are thy thoughts unto me, O God."

"I have thought that if I could not be worthy to hear the welcome words, 'well done,' I might, at least, have it said, 'she hath done what she could.'"

"Before I became a Christian, I thought it would be hard to give up so many pleasures of the world, but I have found something so much better, peace in my heart."

"He never will leave me alone." "I used to fear that I would be ashamed of my profession, but I am proud to be a Christian."

Ten Thousand Tithers.

Think of it for a moment. The last census puts the average income of each person in this country at \$175 a year. Seventh-day Baptists, being of more than average ability and power, might reasonably be rated higher; \$200 per church member would be a low estimate. An average tithe of \$20 a year from ten thousand people means \$200,000 annually. We spend much less than \$50,000 a year for the support of our regular churches; but, allowing that sum for that purpose, \$150,000 would remain for our schools, evangelistic work, Sabbath Reform, and other lines of aggressive preaching of the gospel.

You are one of the ten thousand.

IN MEMORIAM.

CHARLES POTTER.

On Sabbath morning, December 2, 1899, there came to me this tender message:

"Dear Pastor:—Father Potter has gone to spend Sabbath in heaven. He passed away peacefully at seven o'clock this morning." And I thought of the Scripture in the Hebrews: "There remaineth, therefore, a Sabbath rest for the people of God."

Pastors and preachers are frequently criticised for speaking exaggerated, if not untruthful, praise of the dead. Inasmuch as I cannot but speak, at this time, of some of the virtues of one whom I so respected and loved, let me put myself right with my own conscience and in the readers' judgment, by saying that our departed friend never claimed to be faultless, or was thought to be blameless; and what I write concerning him I have long believed to be the exact truth.

He was my personal friend; not always approving what I said and did, but always a friend. For the many years that I have known him, I have found him to be true. Of his friendship to me as his pastor, what shall I say? His words and deeds of kindness; and his regular and interested attendance at the preaching service, at the prayer-meeting, with his testimonies and prayers, and in the Sabbath-school, have been to me encouragement and strength. And I would like to have the reader think of me as writing, not so much as pastor or minister, but as one friend would speak of another.

He was friendly to his fellow-men. It seemed to be an easy thing for him to feel and manifest kindness of heart. One could not but admire him for his great freedom from bitterness, while so intense in his convictions, and so positive in judgment. A young machinist, still an apprentice, went to see him for information and advice. Upon his return he said, "Had I been Mr. Potter's son, he could not have shown more interest or kindness." Let us not forget that friendship has been and must be one of the great moving, moral forces in history, in the church and in the world.

He was a most hospitable man. Hospitality is one of the graces of our holy religion, and one of the sweetest products of a good heart. And I have thought that the cordiality, freedom, and homelikeness of our friend's hospitality was more beautiful than his elegant surroundings.

His giving was liberal. Not all who possess the ability have also the disposition to give. But to Mr. Potter's generous heart and hand, public enterprises, benevolent institutions, and many persons, bear grateful testimony.

In one of my last conversations with him he expressed a deep concern for the welfare and increasing usefulness of our Muhlenberg Hospital. And a man who has to labor hard for a living, once said to me that he was willing for a man like Mr. Potter to be rich.

He was public-spirited and large-minded. His interest was not confined to his own family, or church, or denomination, or business, or city; or land; but with intelligent vision, in thought and knowledge, and by reading and travel, he swept the wide world. This gave him a cultured mind, and made him a really educated man.

He was a man of industry and action, a workingman; in earlier life, with hand and head, in later years with brain, but always industrious. And his sympathy, and many a plan and purpose, were for the good of them that labor.

For the church he had love and loyalty. He not only gave liberally for its support; but the church had a large and warm place in the affections of his heart. And one of the greatest needs of the church to-day is the loyal service of loving hearts and willing hands and feet.

And above all, sanctifying and guiding all, was his religion. Not that his spiritual life was yet perfected; but that he was truly Christian. Whether with one large survey we sweep, in thought, over his whole life; or hear these words of faith and hope spoken to his companion, "I settled the question of meeting my God long ago, and am not afraid to die; it is all right"; or recollect his frequent witnessing to strong faith in the Saviour; or call to mind his professed and manifested love for God and man,—he well deserved the name of Christian disciple. And as the nighttime hours were followed by the light and beauty of a new and beautiful day, so do we believe was the night of weeks and months of failing bodily strength, dimming the activities of a vigorous mind, followed by the day of heavenly light, beauty, and life.

There remaineth, therefore, a rest for the people of God; rest after tears, and pain, and labor, and what we call death; the rest of victory, companionship, glory, honor, peace, freedom, incorruption, eternal life,—blessedness, satisfying and unending.

Mr. Potter, who became widely known as an inventor and manufacturer of printing presses, was born in Brookfield, Madison Co., N. Y., April 21, 1824, the eldest child of Charles and Eliza *Burdick* Potter. His ancestors were of Rhode Island, and among them were those who fought for American independence.

In boyhood he attended district school. In 1837 the family removed to Adams, Jefferson Co., N. Y., where, until 1846, he worked on the farm summers, and went to school or taught winters. He obtained a good academic education and taught three successful terms.

According to his father's wish, it was his purpose to study agricultural chemistry at Yale, and fit himself for scientific and progressive farming; but while upon a visit to relatives in Rhode Island, he became engaged as clerk in a lumber and building business in Westerly, remaining in that position from 1847 to 1849. From 1849 to 1855 he successfully superintended both the financial and mechanical parts of an iron-foundry enterprise, making, himself, all the drawings and

many patterns. The writer has understood him to say that this was one of the great turning points in his career.

In 1855, with a cash capital of \$250, he opened an office at 29 Beekman St., New York, and began to manufacture and sell two small printing presses, one invented by the late George H. Babcock, the other by a Mr. Merwin Davis, of Brooklyn. As illustrating progress, we may note that the press he then sold printed a sheet 12x19 inches, in three colors; while in 1895 he built and sold a press of his own invention that would print a seven-column newspaper, of from four to sixteen pages, in four colors, at the rate of 24,000 copies an hour, folded and delivered in packages of fifty.

In 1857, Mr. Potter built his first cylinder press, making his own drawings and a large part of the patterns. For many years he himself canvassed for orders, came back and built the presses, and then went out and set them up. In this way he formed an extended acquaintance with proprietors of newspaper and job-printing offices, gained a large experience, and won a reputation for his presses, and the confidence of men in himself as a successful and trustworthy manufacturer and salesman.

Until 1865, most of his presses were built in Westerly, R. I.; from 1865 to 1877, in Norwich, Conn.; from 1877 to 1879, in Hope Valley, R. I.; and since then, in the Company's own large shops at Plainfield.

As much of his trade had been in the South, the breaking out of the Civil War brought great business misfortunes; and in 1863, from the effects of a fall, his left foot was amputated above the ankle. But courage remained and business revived; and in 1865 he formed a partnership with Mr. J. Frank Hubbard, under the firm name of C. Potter, Jr., & Company, this partnership continuing until 1879. That year, he having removed to Plainfield in 1870, his shops were built here, and H. W. Fish, J. M. Titsworth, and, a little later, D. E. Titsworth, were admitted to partnership. In 1893, the Company was incorporated as the Potter Printing Press Company, with a paid-up capital of \$500,000. The plant covers a ground space of about three acres; two or three hundred people are employed; and the Potter presses have gained a wide reputation for both strength and speed.

In young manhood he confessed faith in Christ, and joined the Seventh-day Baptist church at Adams Centre, N. Y. Later, in Westerly, and at Plainfield, sometimes as choir leader, a Sabbath-school superintendent, or trustee, he served the church faithfully and well.

In 1850, he was married to Miss Sarah P. Wilcox, daughter of Martin and Mehitabel Wells Wilcox. The widow, three daughters, Mrs. David E. Titsworth, Mrs. Florence Potter Ross and Mrs. William C. Hubbard, and six grandchildren survive. Another daughter, Mrs. Joseph M. Titsworth, went to the better land in 1883.

As Dr. Lewis has written of Mr. Potter's denominational services, and the appropriate action of the Boards will appear in their published records, this sketch could not more fittingly conclude than with the following communication from the First National Bank of Plainfield:

At a regular meeting of the Board of Directors of the First National Bank of Plainfield, New Jersey, held on the morning of December 5, 1899, it was resolved as follows:

WHEREAS, It has pleased our Heavenly Father, in his infinite wisdom and all-wise Providence, to remove from our midst by death our esteemed friend and former President and honored co-director, Charles Potter, who for sixteen years past has earnestly and faithfully served this bank; therefore, be it

Resolved, That the Board of Directors of this bank hereby express their high appreciation of his manly Christian character, his sterling integrity and his faithfulness to duty.

Resolved, That in his death we realize that this bank has lost an energetic and faithful officer, and this community one of its most valued and trusted citizens, whose place in the different walks of life it will be difficult to fill.

Resolved, That we tender to his bereaved companion and family our sincere and heartfelt sympathy in this the hour of their great sorrow.

Resolved, That a copy of these resolutions be presented to his widow and also engrossed at length on the minute-book of this Board, and also published in the local papers.

J. W. JOHNSON, *President.*
Attest: WM. M. STILLMAN, *Clerk.*

ARTHUR E. MAIN, *Pastor.*

PLAINFIELD, December 14, 1899.

UP-TO-DATE JOURNALISM.

We call attention to the prospectus of *The New York Tribune* in another column. That progressive journal, the dean of metropolitan newspaperdom, has displayed its enterprise by changing its former semi-weekly edition to a tri-weekly, giving one more number per week for half a dollar less per annum. We judge that *The Tribune* has been able to make favorable contracts for its raw materials. The tri-weekly *Tribune* makes a new departure from the old practice of *The Tribune* office, by adopting bolder type for the display headings to its news articles. This makes the tri-weekly a very handsome sheet, and we predict great popularity for it. The public have heretofore been obliged to subscribe for a Democratic organ, in order to obtain a New York City tri-weekly, and readers can now have their choice, if they want a Republican paper of that class. *The Tribune* is a thoroughly complete newspaper, and commands respect even among the opponents of its politics, by refusal to yield any part of its space to vulgarity and scandal. Its Americanism is beyond question. It champions boldly the policy of the Government, with regard to the new island possessions of the United States; and it is one of the ablest supporters in the country of protection and sound money. By a patent process of its own, *The Tribune* prints many half-tone pictures in the course of each week, and makes as strong an effort to entertain as to instruct its readers.

NEWS OF THE WEEK.

South Africa still holds the prominent place of interest in the matter of foreign news. The week has been one of serious and continual disaster to the English Army. Two marked defeats have come to the British, with excessive loss, and no permanent gain. The Boers have suffered heavily, but they yet hold their important strategic points in British territory. Sorrow and consternation abound in England, and disaffection increases among the Dutch throughout South Africa. Every well-wisher of England and the Boers, and every friend of peace, must long for the intervention of some influence which shall stop this useless carnage, and bring peace. The war is a sad outcome of greed, injustice

and stubbornness, in which both sides are involved. South Africa will be a sad field for the world to look upon when the near-by Christmas comes with its messages of Peace among good-willing men.

The latest facts at hand—Sunday morning, Dec. 17—show that the week has brought the greatest series of disasters to the British army, within the last forty years. General Gatacre's defeat at Stormberg, General Methuen's at Magersfontein, followed by General Buller's most costly reverse at Tugela River, have heaped disaster on defeat in a way unprecedented. General Buller's loss, killed, wounded, and missing, reaches eleven hundred. Oh for peace in South Africa.

The week in Congress has been one of work. The "Currency Bill," in the House of Representatives, has been debated earnestly, and a vote is ordered for Monday, Dec. 18. A number of prominent "Gold Democrats" have announced that they will vote for the bill, and a strong majority for its passage is certain. The nation will rejoice in this step toward a permanent and secure currency system.

The Roberts case is being investigated in daily sessions of the Committee. Roberts is making a determined fight, not on the ground that he is not a polygamist, but on technicalities touching the jurisdiction of Congress and the act of amnesty under which Utah came into the Union. Thus far everything goes to show that he ought to be set aside, by every law of justice, equity and morality.

The war in the Philippines is practically ended. The insurgent forces exist only in scattered bands as robbers. The leading officers of the government, so-called, have been captured, or have surrendered, and Aguinaldo, closely pursued, is a disguised fugitive in the almost inaccessible mountains. Ports are being opened, and commerce and business are being resuscitated.

The heated contest over the Governorship of Kentucky has been closed by the peaceful inauguration of the Republican candidate, W. S. Taylor.

Extensive preparations for the celebration of Christmas week appear through all the country. It is evident that large sums of money will go into Christmas gifts, and much of this goes to Europe in the shape of cash.

PUNISHED FOR WORKING SUNDAY.

The Supreme Court of Georgia has refused a new trial in the case of Burke Waters, who was convicted in Hall City Court at Gainesville for violating the law in that he worked on Sunday. He was sentenced to serve a term of six months in the chain gang or pay a fine of \$65. The decision of the Supreme Court is as follows: "The charge being that the accused pursued on the Lord's-day the work of his ordinary calling, the same not being a work of necessity or charity, and the evidence demanding a verdict of guilty, there was no error in denying a new trial, even if a portion of the instructions to the jurors were erroneous." Waters is a Seventh-day Adventist, and his case was watched with much interest by members of his church. Gov. Candler, following the recommendation of the Pardon Board, who were petitioned to commute the sentence, granted an order commuting the sentence from six months' imprisonment to a fine of \$5. Waters has paid the fine.—*Baltimore Sun.*

Missions.

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

REV. L. C. RANDOLPH has closed his labors with the Albion church, Wis., and is now laboring with the church at Welton, Iowa. The meetings at Albion were blessed by the presence and power of the Holy Spirit. The church was revived and there were conversions. We have not learned what additions there were to the church.

REV. J. G. BURDICK closed a nearly seven weeks' run of meetings at Preston, N. Y. While there were no conversions, many Christians were revived. There were many families in this section that were not attending church and had not been for a number of years. They were aroused and became interested in the meetings. Our people did not meet together on the Sabbath for a Bible-school or a prayer-meeting. Now they are holding cottage prayer-meetings every Sabbath evening. It is hoped a missionary pastor can be secured soon on the Otselic and Preston fields so they can have regular preaching.

MRS. TOWNSEND, who attended our late General Conference and so charmed us by her able talks and sweet spirit, has been engaged as an evangelist by the Evangelistic Committee of the Missionary Board for the year 1900. Mrs. Townsend has had several years of experience in gospel temperance work and in evangelism. She comes to us as a convert to the Sabbath, warm and earnest, and rather work among us for the salvation of men and for the Sabbath truth than to work outside of us in other lines of work for much larger wages. She is highly recommended by clergymen and churches who know of her labors as a very successful worker. She will commence her labors among us in the North-western Association the first week in January. May the Lord greatly bless her and her work.

WE are told in Romans that God spared not his own Son but delivered him up for us all. He freely gave him as a ransom for us. Now there are some weighty reasons to our mind why God should have spared his son. 1. Because he was his *only* begotten son. 2. He was such a son—the chiefest among the heavenly hosts and the one altogether lovely. He was the Prince of heaven. 3. To what he delivered him up: to ignominy, shame, poverty, suffering a cruel and disgraceful death. 4. To be humbled, to suffer, and die, who was without sin, for the guilty and not to save his friends but his enemies. It was just like the all-loving Father to do all that.

SINCE God did not spare his only Son but delivered him up for us, he will give us with him all things. Jesus himself is the greatest gift and possession. The greater always includes the less. God will not withhold any good thing, any costly thing, to secure in us that for which he gave up his only Son. As the stream contains what is in its fountain-head, so all spiritual blessings are an outflow of Christ. The Apostle says: "He was made unto us wisdom, righteousness, sanctification and redemption." The Christian can truly say:

"Thou O Christ art all I want;
All in all in Thee I find."

DOING good is the only certainly happy action of a man's life.—*Shanon.*

HOW TO GROW IN GRACE.

BY DAVID JAMES BURRELL, D. D.

It should be the earnest aim of every follower of Christ to make the most and best of himself. A poor Christian is, literally, a sorry jest; he is no credit to himself or to his Lord. Yet we are none of us what we ought to be. The world knows this; and in deriding our inconsistencies it betrays a just conception of our ideal and pays involuntary tribute to Christianity. We are quite sensible of our shortcomings; and God knows our penitence and longing for better things. We would fain improve our character; but how?

There are some who resort to the mechanical method, and fail as a matter of course. Men, like trees and plants, do not grow by resolving to grow. We cannot rise to higher levels by a dead lift. For which of you by taking thought can add one cubit unto his stature?

The introspective method is equally futile. Self-examination has its uses; but, carried too far, it develops into an incurable tuberculosis. Physicians must use the stethoscope; but diagnosis is not therapeutics; self-examination is not self-culture. We do not meet the difficulty by going apart and meditating or by conferring on "the deepening of the spiritual life."

Nor is the emotional method any better. Heat generated in the excitement of an evangelistic service is no lasting cure for the spiritual doldrums, nor is it necessarily an estimable force in right living. What we want is a real propulsion toward character, something that shall enable us to realize the best definition of a Christian, to wit "the highest style of man."

What then is the secret of spiritual growth? It is to fall in with the conditions which are laid down as prerequisite in the Scriptures. "Consider the lilies how they grow?" How, in fact, do the lilies grow? Not by philosophizing about growth, worrying over their shortcomings, or resolving to rival the neighboring mushrooms; but by calmly and constantly attending to their business. They take heaven's sunshine as it comes, the dew and rains, the fructifying factors of the soil, and, transmuting them into beauty and fragrance, swing their white censers before God. Meanwhile he looks after their growth. Are ye not of much more value than they, oh, ye of little faith?

The first condition is subjection to the influence of the Holy Ghost. He is so called not because he is holier than the other persons of the Godhead, but because one of his special functions is to sanctify, that is, to cultivate holiness in man. It is greatly to be feared that many professing Christians are practically as ignorant as those Ephesians who on being asked "Have ye received the Holy Ghost since ye believed?" were obliged to answer, "We have not so much as heard whether there be any Holy Ghost." They have much to say of the Father and of his beloved Son, but the Holy Ghost is little or nothing to them. In fact, however, as we are living under the dispensation of the Spirit, our relations should be most cordial and intimate with him.

The second condition of spiritual growth is loyalty to God's Word. In the sacerdotal prayer of Jesus we come upon this expression: "Sanctify them by thy truth; thy word is truth." If this means anything, it is that

the Scriptures are the instrument employed by the Spirit in the work of sanctification. This fact is once and again emphasized in Christ's teachings and reiterated in human experience. Bible Christians are always growing Christians. How could it be otherwise, since it is through the Scriptures that the Spirit takes of the things of Jesus and shows them unto us? It is obvious, therefore, that any withdrawal of our confidence from the truth of Revelation is bound to be disastrous to our growth. To search the Scriptures, prayerfully and industriously, under the influence of the Spirit, is like eating meat from the King's table—it makes nerve and sinew, strength and stature, fulness of character and joyousness of life.

The third condition of growth is service. The Spirit is our counsellor and Lord. He assigns us to our place, qualifies us for its responsibilities, directs every effort and assures success. It is important to remember that the highest attainment of the Christian life is not to be but to do, not to be somebody but to do something for somebody. The objective point of the Spirit's work is to carry the redemption of Christ to its consummation in the final deliverance of the world from sin. As believers in Christ we are invited by the Spirit to co-operate in this enterprise, thus being "laborers together with God."

To spend our time and energy in self-culture, as if that were the purpose of life, is to take a mean and narrow view of our calling. We should grow more rapidly if we thought less about character and more about service. The best Christians are those who, forgetting self, devote themselves to the good of others. When we are inclined to go apart and meditate overmuch on "the deepening of the spiritual life," let us remember the words of the Lord Jesus, how he said, "If any man will come after me, let him deny himself, take up his cross and follow me."

The religion of Christ is intensely practical. The world is full of people who need help. It is the business of the followers of Christ to answer that need. The cross is the panacea; the Scriptures are the pharmacopœia. The Holy Spirit is in command of those who carry on the crusade of healing and consolation. It is but a sorry exhibition of Christianity when a man devotes himself to mollifying his own wounds, lamenting his own shortcomings and pleading for his own spiritual comfort when the air is resonant with the cries of perishing souls. Oh, for a larger view of the mind that was in Christ Jesus! Oh, for a wider sweep of the great things of salvation.

Let us hear the conclusion of the whole matter. The Holy Ghost calls us to service. The world is yellow unto the harvest. The man with a sickle is better employed in reaping than in retiring to an angle of the fence for introspection. Let us attend to our business, prayerfully, reverently, uncomplainingly; and the Holy Spirit will do the rest. Character is Christlikeness; and he is most Christlike who forgets himself in doing good, as he has opportunity, unto all men.—*Sabbath Reading.*

As a spring-lock closes of itself, but cannot be unlocked without a key, so we of ourselves may run into sin, but cannot return without the key of God's grace.—*Cawdray.*

WHAT God touches he makes beautiful. Nothing can make a life so beautiful as the touch of the Son of God. It is impossible to estimate the change in man under the influence of the Spirit of God.—*Rev. F. T. Tagg.*

Woman's Work.

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

CHRISTMAS.

A happy Christmas to you!
For the Prince of peace is come,
And his reign is full of blessings,
Their very crown and sum,
No earthly calm can always last;
'Tis but the lull before the blast.
But his great peace
Shall still increase
In mighty, all-rejoicing sway;
His kingdom in thy heart
Shall never pass away.

—Frances Ridley Havergal.

CHRISTMAS THOUGHTS.

"Christ was God's first Christmas gift to the world."

"The true Christmas spirit is a spirit of worship. A gay and selfish world leaves Christ out of its Christmas-tide."

"At this Christmas time let our gifts be made first to Christ (of the best we have), then to our friends."

"Don't teach your children to find their chief delight in what they get, but in what they give, and be sure you set them the example this Christmas time."—*The Christian Missionary.*

A FRIEND has written us pointing out some defects in the eight lines of verse which appeared in a recent number of the RECORDER, and at his request a corrected copy is here given:

TRUST.

Build a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay;
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow.

—Mary Frances Butts.

THE SPIRIT OF CHRISTMAS.

In the library, Anna C—, a beautiful, exquisitely dressed girl, is preparing for Christmas. She is directing cards for a musicale on Christmas Eve, to which she has asked only the most exclusive set. At a large cost of money and manœuvering, Signor S—, a famous tenor, has been secured for a couple of songs.

"Why not invite poor little Miss Ward, the children's music teacher, Anna?" her mother asks. "It would be a great pleasure for her to hear the Signor."

"Yes; and she would have nothing appropriate to wear on such an occasion. No, it doesn't do to mix the classes."

"You might give her a new gown for Christmas."

Anna shrugged her shoulders. "Of all times in the year, Christmas is the last in which to be generous. There are the Burtons and Smalleys and Foxes, every one of them gave me jewelry last Christmas, and I must pay them back. And here's the subscription paper for dressing the church with flowers. I can't give less than Nettie Percy, or everybody will say it is mean, and there's the subscription for the oratorio, and the Christmas club reception—everybody knows what you give to a penny. No, I've no money for shabby governesses."

"It's all a bore," sighed her mother. "Christmas used to go by without any fuss; but since it became the fashion to give presents to all your friends, I hate the day!"

In her tiny room, in a cheap boarding-house, the little governess, too, was making ready for Christmas. She was from the

country, and all of her savings went to the poor old father and mother in the gray little house in the village. She was going home to spend the day, and her trunk was packed with a shawl for her mother, and an oddly carved cane for her father; a sewing basket, second-hand books, etc., odds and ends, which she had picked up in the city for a trifle through the whole year. She would like to have worn a new gown home; "but really," she thought, "with a good sponging, my navy blue serge is quite respectable, and on Christmas one cannot afford money to deck one's self out."

Her heart was so full of love and good-will, she wished she could make all the world a present. But she had such a little bit of money!

However, by doing without the gown, she was able to buy two warm petticoats for that shivering chambermaid with the consumptive cough, and to give two dolls, dressed from scraps and patches, to children who never had a toy.

She knew many such people; they came to the cheerful, friendly little woman naturally, as cold people do to a fire. She gave them her time, her help, when they were sick; her hearty, loving sympathy, always.

As she started out this cold morning, with her cheap little gifts, it seemed to her as if her Lord were behind her, urging her to go and carry his blessing to these his children.

The poor chambermaid had a gift for her. It was a picture, cut out of a cheap illustrated paper, of the Stable and the Child. The tears came to her eyes as she looked at it, and she suddenly stooped and kissed the other woman's sunken cheek.

The church bells rang joyously as she hurried through the streets to take the cars for her country home; the same sun shone on her that rose on the Babe and the worshipping shepherds, and in the pealing anthems and the happy faces she found the same blessing, "Peace on earth, and good-will—good-will."

These were the ways in which these two women prepared for Christmas. Which is yours?—*Household.*

GIVING.

BY REBECCA T. ROGERS.

Read at the annual Thanksgiving service of the Ladies' Evangelical Society of Alfred.

[Concluded from last week.]

There is an excellent story of a rich, but very stingy, old Scotchman who once accidentally laid a guinea in place of a penny in the contribution box. He attempted to take it back, but was prevented by the vigilant deacon, who refused to give up anything that was "on the Lord's plate." "Weel, weel," he grunted as he leaned back in his pew, "I will get credit for it in heaven." "Nae, Jamie," said his friend, the deacon, "Ye'll no get credit in heaven for anything but the penny ye thought to gie."

At a meeting of the American Board of Foreign Missions, held in Providence, last month, a number of student volunteers declared their purpose to devote their lives to foreign mission work.

Since then it has been suggested that another company of young people not less heroic than the first, should be raised up to make it possible for these volunteers to carry out their purposes. An instance was given of a young man in Boston, who, many years ago, heard an address by a returned missionary, which led him to consecrate himself to the work. After obtaining an education and

finding he had neither the gift of preaching nor teaching, he planned in another way to carry out his purpose. He went into business and by exercising close economy, he supported one missionary in the field for many years, until he was compelled by the infirmities of age to cease work.

Here is a thought for our young people as well as the older ones; such a consecration of self and money, accompanied by earnest prayer, as shall bring us all into touch with our workers.

Then shall we be obeying the command, "Go, Teach," and the worker abroad and the worker at home shall come in close touch with each other.

Ex-President Seelye of Amherst, gave to his classes this definition of love: "It is the leaving of self and the giving of self." The most satisfactory proof of God's love for the world was the gift of his Son. This love must precede our gifts of every kind, whether of sympathy for those in need, or of money. If these things abound in us, they are meant to be shared with others, and the way to possess them in greater abundance ourselves is to give out to others.

Many people give according to impulse. If the emotions are aroused by some earnest appeal, or by the presence of a missionary, a contribution is made.

Many give spasmodically, many give grudgingly, many give nothing.

Giving stimulates liberality. "Giving in the midst of poverty and trial makes the gifts richer in their fruits." Voluntary giving is much to be desired. "Self-giving consecrates our gifts." The example of Christ who became poor for our sakes, who gave his life that we might gain eternal life, should be our example.

God measures our gifts by the spirit with which we give. If we give willingly our gifts are accepted, "according as a man hath."

Our gifts will test the measure of our consecration.

What a joy and privilege we had at our late Conference, in bidding "God speed" to our new workers, and in feeling that we had a share in the gifts which made it possible for them to go. Do we realize our work is just begun for this added growth in our number of workers? Shall we prove ourselves equal to the demands?

In our planning for our homes, our various needs from week to week, we are quite sure to lay aside our rent money, the amount needed for our coal and wood bills, and other daily necessities. Why should we not do the same for our Master?

When we as a people are ready to adopt some worthy system of carrying on our Lord's work, whether by tithing, by self-denial, or some other wise plan, then I believe we shall be prospered as churches, in our homes, and in our own consecrated lives.

Sisters, if our influence is felt in our homes, if we have a voice in the use of money earned in the home, and if we could be convinced of the duty and blessedness of setting apart one-tenth of the income for the Lord's work, in how many homes this plan might be adopted.

We have personally heard many testify to the blessings they have received in trying the tithing system, while they have also had the added pleasure of a share in God's work.

The New Year is soon to dawn upon us. How many families in this church will begin

this year to consecrate one-tenth of their income to the Lord? Who has faith to trust God and go forward?

We have prayed that our work might grow, and it has taken on much larger proportions, in China, and in our new field, Africa.

"Let us not wait to see if our missions are a success before making large plans to make them a success."

"The success of the work of our missionaries depends on the way we do our work."

Remember that the money needed and solicited for our work in all its branches is not called for that we may have a name as large givers, but because it is needed, and that we may have an increased interest in the work.

Humility and self-sacrifice with earnest and continued pleading at the throne of grace will bring the needed money. Are we ready for it?

"There is no church of Christ, no privileged class to which alone belongs the honor, nor any servile class in which alone rests the duty of carrying the gospel to every creature."

Andrew Murray says: "Those who go are not the only missionaries; but those whose self-sacrificing lives, whose consecrated gifts, whose intercessory prayers reach out beyond self and home and native land, and compass the globe are, in the truest, highest sense, missionaries."

What shall be the result of our work this closing year of the nineteenth century?

May the thought that God will give us the strength needed for our work be an incentive to each one of us to do all in our power for the spread of his truth. Let us pray more, work more, give more.

"Bring all the tithes into the storehouse, that they may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE SABBATH RIGHTLY APPREHENDED AND OBSERVED IS A PRIMARY SOURCE OF SPIRITUAL POWER.

False conceptions and imperfect definitions of the Sabbath have obscured its beauty, perverted its meaning, and destroyed much of its influence for good. Let us inquire carefully what the Sabbath means, and what it does for the spiritual life of those who learn its meaning and enter into its blessings.

First, and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men, and into the affairs of human life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life, in any way, brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens man's love, and leads him to obedience. It nourishes hope and strengthens faith. It protects from temptation and sustains in trial. It brings comfort to our sorrow, and wisdom to our ignorance. It leads to repentance, and strengthens us for duty. By drawing men together in common love for God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the house of God, to the Book of God, and to the Son of God.

The cessation from business which the Sabbath requires brings many minor blessings. But these come only when the cessation is induced through the behests of religion and conscience. Holidayism without religion results in dissipation which is worse, as a whole, than honest and legitimate work. The true meaning of the Sabbath law has been greatly perverted and obscured by two common and superficial definitions, namely, that the primary meaning of the Sabbath is "Rest," and its primary purpose to "Commemorate the work of creation." These are such imperfect "half-truths" as to be practically falsehoods. Such conceptions are even below the best Jewish interpretation, and immeasurably below the teachings of Christ, the "Lord of the Sabbath."

As the "chosen people of God," the Jews were assailed by polytheism and atheism on every hand. Hence God revealed himself over against those idol gods which were created by men, as the "Creator of the heaven and earth." He based the Sabbath-law on his example as Creator, that it might more fully represent himself to men, and draw them to that which is highest and best. Hence the command to do in their sphere of action as he had done in his, acting as the Creator of the universe. Thus God wove himself into the Sabbath-law as he did not into any other. It is the only law among the ten which bears his signature: "Creator of heaven and earth." All this is logical and just, for the idea of Creator involves all else which we can know of God. Creatorship involves Fatherhood. The two cannot be separated. Fatherhood carries with it love, care, help, pity, compassion, forgiveness, *redemption*. It was the all-loving Father "Who so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." It was he who created us for himself, who could and must redeem us unto himself. None but a Father could do this, and a Father could not do less. Logically and historically, Creator, Father and Redeemer are one. The Sabbath which represents one represents all. Watch-care, help, tenderness, guidance, instruction, everything that we know of God as revealed in Christ and in the Holy Spirit, was enfolded in God, whom the Sabbath represents in our lives. Light, heat and color pour out from the sun; far more do creatorship, fatherhood and redemption flow out from the great all-creating, all-loving, ever-compassionate GOD. The no-Sabbathism and anti-Judaism which have for so long asserted that the Sabbath commemorates only the creation of the material universe, and demands obedience from the Jews only, exhibit more of ignorance and prejudice than of Christlikeness and the spirit of obedience. Whatever God is, that his Sabbath stands to represent.

But this truth goes deeper. God is the source and center of all spiritual life. True worship has its dwelling in the soul. Spiritual life and growth spring from the soul. True worship is not forms and ceremonies, but communion with God, and such acts, thoughts and deeds as spring from this communion. It is the outward manifestations of the soul which is loving God and living in him. The recognition of God's presence is a fundamental element in worship. Knowing him to be present, men draw near to him with pure hearts, fervently. True worship brings men to the

fountain of spiritual life. It begets strength, faith, power, rest, sanctification, peace. The Sabbath, as God's day, draws men to him and promotes such communion and worship. The influence of the Sabbath also goes out into the week, holding men nearer to God, and, in a greater or less degree, continuing this communion and repeating this worship. But, since the earthly life of the week must be filled with things which are more specifically earthly, the weekly Sabbath must continue. "Universal Sabbathism" is not for this life, although he who "keeps the Sabbath holy" realizes more and more the ideal and unending Sabbath toward which we come, in heaven. Argument does not need to go farther to show that true worship and God's sacred day are inseparable.

Thus apprehended, the Sabbath rises above formalism and ritualism, and infinitely above the low ground of "a weekly rest-day." It becomes the point of living contact between God and his people. It is God revealed in time. All lower conceptions rob the Sabbath of its power and meaning. The holiday robs men of spiritual communion and of consequent blessings. And, since the Sabbath question is primarily a Biblical one, just as the history of Christ is a Biblical one; and since the Bible fixes the Sabbath on the seventh day of the week, all efforts to remove or to destroy it have resulted in holidayism, and the comparative or actual destruction of true spiritual worship. Christ is the distinct and only "Son of God," according to the Bible. He is not an indefinite man among six other men, any one of whom is as good as he, "if you only think so." In the same way, according to the Bible, the Sabbath is not an indefinite day, scattered somewhere, anywhere, "if you only think so." Genuine scholarship has never attempted to make it any other than the last day of the week. Polemic theology, seeking some escape from its claims and some excuse for following popular customs, has attempted to make it an indefinite "one day in seven," as men please. God has answered all such efforts by the facts of history, showing that however his mercy blesses men as far as possible when they hold error honestly, nevertheless, the final fruitage of every form of departure from the Sabbath has been holidayism and Sabbathlessness.

CHRISTIAN SCIENCE.

BY REV. J. L. GAMBLE, PH. D.

NO. II.

Christian Science claims to be in harmony with the teachings of the Bible. If so, we must accept it; if not, we must reject it. Let us, therefore, test it by the Word of God.

1. The Bible teaches the personality and fatherhood of God. Christian Science denies both. Its author says, "God is all. All is God." "It is as principle, not person, that he saves man." "The belief that man has a separate life or soul from God is the error that Jesus came to destroy." "Man is co-eternal and co-existent with God, and they are inseparable in divine science." Compare such statements with Psa. 90:2; Eze. 18:4; etc.

2. The Bible declares that God created the heavens and the earth. Christian Science says: "God never created matter, for there is nothing in spirit out of which matter could be made; and nothing we can say or believe regarding matter is true, except that matter is unreal. Science then decides matter, or the

mortal body, to be nothing but a belief and an illusion." Compare with this Gen. 1:1; John 1:3.

3. The Lord Jesus Christ of the Bible is not the Jesus Christ of Christian Science. This says, "Jesus of Nazareth was the most scientific man that ever trod the globe—a God-like and glorified man." "He expressed the highest type in that age which a fleshly form could express;" "the highest human concept of the perfect man," but only "a human corporeal concept." "He knew the mortal error which constitutes the material body, and could destroy that error; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to his final demonstration of spiritual power." How contradictory of the Word of God, and how shocking to Christian sense!

4. Christian Science denies the personality of the Holy Spirit. It says, "The Holy Spirit is divine science." It identifies him with nervous energy, a secretion of the nerves. "This nervous energy I prefer to call the universal, divine life principle in nature, the *akasa* of the Hindu metaphysics—identical in its higher aspects with the Holy Spirit of the Gospels."

5. According to Christian Science there is no such thing as sin or evil. "Man is spiritual and perfect; he is incapable of sin, sickness and death, inasmuch as he derives his essence from God." "Evil is an illusion and error, and has no real basis. It is a false belief." "Sin exists only so long as the material illusion remains; it is the sense of sin, and not the sinful soul, which must be lost." How dangerous and unscriptural is such teaching, how destructive of all morality!

6. There is, of course, in such a system, no place for the Atonement. The guilt of sin is wholly ignored and the need of reconciliation with God denied. If "man is spiritual and perfect, and incapable of sin;" if "evil is an illusion, and has no real basis;" if "sin exists only so long as the material illusion remains;" then there is no need of an atonement. Christian Science says, "Jesus never ransomed man by paying the debt that sin incurs; whoever sins must suffer." Compare Heb. 9:26; 1 John 1:5-10; Eph. 1:7.

7. It follows that there is no place in this teaching for the Bible doctrine of forgiveness of sins. We are told that when man "abandons the false belief in matter, he emerges from the condition of 'mortal mind,' and is thenceforth sinless. He does not need forgiveness of his past sins, since God takes no note of sin, and is of purer eyes than to behold iniquity." What gross perversion of Scripture! Heb. 1:13; 1 John 1:9.

8. Christian Science does away entirely with praying. It says: "Habitual goodness is praying without ceasing." "Petitions only bring mortals the results of their own belief, and audible prayer cannot change the unalterable truth, or give us an understanding of it." "Prayer to a personal God is an hindrance." "Petitioning a personal deity is a misapprehension of the source of all good and blessedness; therefore it cannot be beneficial." Compare Phil. 4:6; Matt. 7:7-11; John 15:7.

9. The Supper, which the Lord himself instituted, and which devout Christians have observed through all the succeeding centuries, is not found in this "doctrine of de-

mons." We are told, that since "Christ, truth, has come to us in demonstration, no commemoration is necessary, for he is Immanuel, or God with us, and if a friend be with us, why need we memorials of that friend?" By such specious reasoning the plain ordinance of the New Testament is set aside at a stroke. Baptism also is wholly ignored; the last command of the risen Lord, as recorded in Matt. 28:19, is utterly disregarded. The Bible is made null and void, and emptied of its evident meaning, while professing great respect for it; and if any passage cannot be bent to suit the theory of the author, a very easy way out of the difficulty is to attribute to the translator "a false sense of belief;" "still under the control of mortal mind."

Honest Christian souls must see that it is impossible to accept of the teachings of the falsely-called "Christian Science" without letting go of the Bible.

Rev. A. J. Gordon, D. D., of Boston, said: "Whatever the results of this system in healing the body, as affecting the heart, it is a system of spiritual malpractice, and is leading its subjects away from the simple faith of the Gospel into a vague and transcendental misbelief. It is, indeed, an insidious delusion." "Instead of the old faith in God our Father, and our Saviour Jesus Christ, we are asked to receive a new religion which has for its central doctrine the theory of the non-existence of the material universe; a doctrine so manifestly absurd that robust common sense revolts at it." "It is a religion which has no clear conception of a personal God and an individual immortality, which knows nothing of sin, and has no need of a Saviour; a religion which has cut itself off from historic Christianity, and is without a creed, without sacraments, without prayer, without public worship." It must be something like this that the Apostle Paul had in mind when he sounded the warning to avoid the "oppositions of science, falsely so called; which some professing have erred concerning the faith." And when this "science" (?) talks about Jesus Christ's "supposed life in matter," let us remember that some in the days of St. John spoke precisely thus—"gnostics" or "scientists" they were called—and that of them the gentle apostle is supposed to have written when he said: "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

"SEVEN-DAY JOURNALISM."

The Annual Meeting of the National Reform Association, held in New York City, Dec. 5 to 7, 1899, made the Sunday newspaper a prominent theme for discussion. It attempted to inaugurate organized opposition to "seven-day journalism," as the supreme foe of Sunday sacredness. We give below some items from the *Christian Statesman* showing the intensity of conviction on the part of those who had the Convention in charge, and their eagerness to inaugurate measures for checking that of which they complain. These extracts are from the *Statesman* of Dec. 1, 1899:

The National Reform Convention will give an open door to any and all who have been vexed and burdened with the Sunday newspaper, to come and let it be known where they stand. They can come there and show by their face and hand and vote what their views are. If they cannot stop this evil, let them come and make their protest before God and the people against it, and by that they will at least have endeavored to clear their skirts of the iniquity of it. As this is the first time there has been organized effort in opposition to seven-day journalism, the movement will have strength

and power and efficiency in proportion as every friend of the Sabbath will come out, stand out, and speak out for the right. Just as soon as Christian people will pledge themselves against Sunday newspapers its days are numbered. Will you, Christian brother or sister, stand with this movement or with the Sunday newspaper? Which?

The unanimous voice of the ministry, so far as there has been correspondence with them, is that the Sunday newspaper is an evil, an alarming evil, destructive to souls, damaging to the church, and demoralizing to society. Many are preaching against it, and striving to prevent it from coming among their people. Will not all these ministers who learn of the organized effort to be put forth for the suppression of this evil be anxious to come to this Convention or send some one to represent them in organizing and pressing forward the movement? Suppose it requires a little sacrifice. Is not such a movement worth a great sacrifice? While each individual can do but very little in his own individual sphere, may he not be an indispensable factor in the combined effort? a factor without which the concerted effort cannot have the success it ought? The occasion calls for every man who can to come and join the combined effort to stay the secularizing of the Sabbath. To stop the Sunday newspaper will be a long step toward the saving of the Sabbath in this country. The greatness of the question must do much to settle duty in the circumstances.

There are a great many ministers of the gospel, may it not be said, all of them, who believe that seven-day journalism is wrong; who have seen the evil effects of the Sunday newspaper upon the boys who distribute it, upon the families who take it, and the men that read it: who yet have had no opportunity to do more than state their objection to it. Shall not all of these come forward now and unite their force and energy in a concerted effort to have the Sunday newspaper discontinued? There are thousands of godly wives, mothers and sisters, in homes into which the Sunday newspaper has been brought, who are deep in their hearts opposed to it; who feel that it is an enemy to the piety of their households by its secularizing influence on the minds of fathers, husbands and sons; who have been waiting, longing and praying for some way by which this enemy of what is purest and best in the life of a Christian family might be overcome. Shall not these women avail themselves of the present opportunity to show where they stand, and unite hand and heart in staying the progress of this Sabbath-destroying agency? Every such woman, opposed to the Sunday newspaper, should come to the Convention.

The following notice of the convention appeared in the *New York Tribune*, for Dec. 8, 1899:

NATIONAL REFORM ASSOCIATION CONCLUDES ITS ANNUAL CONVENTION.

The Annual Convention of the National Reform Association was continued yesterday morning in the Broadway Tabernacle, Thirty-fourth Street and Broadway. The Rev. S. Y. Baldwin called the Convention to order. After brief devotional exercises, there followed a discussion on the "Bible in the Schools," and a resolution was adopted in favor of its use.

The Rev. Dr. J. M. Foster, of Boston, addressed the Convention on the subject, "What Should the Nation do to Preserve the Sabbath?" He said that in the church in Boston of which he is pastor, two young men are under suspension for pursuing their duties as motormen on Sundays. The young men had taken their positions while out of work and had been warned that they must not work on Sunday. They had applied for the Sunday to themselves, but it was refused. They had continued work and had been called before the session of the church and suspended. Both the men had families. He would eradicate the Sunday newspapers, the Sunday excursions, the Sunday paraders, the Sunday theatres and Sunday art galleries.

The afternoon and evening sessions were taken up with attacks on Sabbath-breaking and Sunday newspapers. The Rev. Dr. H. H. George, of Beaver Falls, Pa., said: "Those who are forcing the Continental Sabbath upon us are atheists, socialists and anarchists, and restless, greedy, money-loving law-breakers generally."

Dr. David Allister, of Alleghany, Pa., brought the discussion to a close, and said that all the papers were not as bad as pictured. He was willing to give credit to some of them for trying to keep their pages clean and decent. He added: "I charge this against the Sunday newspapers—that they are killing the fear of God, and if this evil is not suppressed it will drag our country down into overwhelming perdition."

Among the resolutions passed at the close of the Convention was one thanking the press for its kind attention.

Young People's Work

By EDWIN SHAW, Milton, Wis.

In a paragraph on this page of the RECORDER not long ago the word "reflecting" was used to describe the Yerkes' telescope. It is very likely that I wrote "reflecting," but I meant to write "refracting." I will not put the fault upon the patient, much-abused type-setter. I either used the wrong word, or else my penmanship was so bad that no one could tell which word was meant. I have to thank the type-setters for correcting many things in every bundle of manuscript which I send to the RECORDER. I write this, not for the benefit of those who did not know what kind of a telescope it was, but for the benefit of those who did know, and who might take me to task for the mistake.

THE RELATION OF THE SEVENTH-DAY BAPTIST ENDEAVOR SOCIETY TO EVANGELIZATION.

By CORA A. CLARKE.

Read at the Young People's Hour of the Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago, at Rock River, November, 1899, and requested for publication in the SABBATH RECORDER.

In considering this subject, The Relation of the Seventh-day Baptist Christian Endeavor Society to Evangelization, let us first recall the true meaning of the principal words.

An Endeavor is an exertion of physical strength, or of the intellectual powers, toward the accomplishment of an object. An Endeavor Society signifies the united efforts of several individuals for the attainment of certain purposes.

In Christian Endeavor, therefore, all efforts must be concentrated upon the one Supreme Being, Jesus Christ. Our very thoughts and actions should be subject to his loving guidance. Christ should be first in all lines of work. In every effort would it not be best to ask ourselves, "What would Jesus do?"

The pledge should be a constant reminder of our obligations as Christians. In the taking of it we have solemnly promised, that "Trusting in the Lord Jesus Christ for strength, we will strive to do whatever he would have us do." How many errors would be avoided if we would only pause a moment and think, "What would Jesus have me do?"

A true Endeavorer must be active. His name implies activity. Activity denotes life, vigor. Anything having vigor must have growth, development, enlargement; a broadening out; a reaching out to something beyond.

A plant, having vigor, unfolds its tender leaflets to the light of the sun. Its growth is upward and outward toward the light. This is also true of Christian growth; while his tendency is upward to the Light of the world, it is also outward, toward that which is nearest him. Love for God has increased his love for mankind.

His interest extends beyond self to those about him. He is not satisfied with the joy which he alone has found in trying to serve his Creator, but an intense longing to carry the good news to some one yet in darkness and sin fills his heart.

Real happiness comes not in having, simply, but in sharing what we have with another. If we, as Christian Endeavorers, have the love of Christ's work at heart as we should have it, we will show to others this love by daily

life; we will preach his truths by kind words and deeds; we will long to send or carry to those who know not Christ this message of peace and truth.

Is not this evangelization? Is not evangelization the *sequence* of earnest, Christian Endeavor? Let us ask ourselves, Are we truly Christian Endeavorers? Are we preaching this gospel of Christ by word and deed? I am sure not one of the members of any Christian Endeavor Society present here this afternoon would differ with me, when I say the Christian Endeavor pledge has helped to make him the earnest, active Christian he is. He has attended the weekly prayer-meeting, which he otherwise might have been absent from. He has also taken some part which he might not have done, had he not remembered the promise he had made. Greater consecration, greater activeness has been the result. Young men and women have gone forth to tell others the glad story. The Christian Endeavor movement is steadily advancing. God is leading the grand march to victory. Should it falter with such a captain? No, indeed; it must not, it cannot.

What have we as Seventh-day Baptist Endeavorers to do in evangelization? God has made plain his Sabbath truth to us; our consciences have been trimmed a little closer because of this truth. A willingness to sacrifice popularity for obedience; to surrender self to the blessed will of our Master, should make us better qualified servants in the Master's vineyard. "Unto whomsoever much is given much will be required."

We have a work to do. We must truly be what we seem to be in name: sincere, earnest, active, remembering that strength is developed through use. "He who aids another strengthens more than one." *Work* must be our motto, if we wish the light of the gospel to penetrate the darkest corner of the earth. Thousands of souls are perishing within reach of Christians.

Will God hold us responsible?

"Work as though you'd live forever;
Live as though you'd die to-day."

CHARACTER AS CAPITAL.

The age is throbbing with an eagerness for industrial wealth. But the unrest of the closing century is being quieted by the hope of a better age in the next, the age of character. The capital of a too strongly competitive age is becoming the capital of a less selfish time, and will have vastly more intrinsic value. Commercial wealth adds to one's personality. A man plus his farm and lands is something more than the man alone. He is a combination of human and material resources.

A man with character is more than his natural endowments and their special training. He is these plus the wealth of integrity and uprightness of which he has become *possessed* in the world's struggle. Character is the working force of its possessor. The idler and the tramp are men minus working force, and become a hindrance rather than an aid in carrying society's burdens.

The active agency in modern society is wealth. So, too, character is the vitalizing, accomplishing, self-saving force which one must possess in addition to natural endowment and environment and inherent ability before he can successfully solve the problems of life. A man without character is as forceless to resist evil influences to moral corrup-

tion, as the stagnant pool to throw off the germs that will pollute its waters.

Character has an attribute of capital in that it multiplies itself when skillfully manipulated. This is the chief fascination of wealth. It bears its own legal rate of interest, and under unusual demands often rapidly doubles and quadruples itself.

A character well begun not only steadily increases in influence, esteem and affection of one's fellows, but under great strain and suddenly revealed opportunities multiplies into heroism and immortal honor.

The honesty that compelled Abraham Lincoln, as a store clerk, to walk six miles after dark to right a needy woman's miscounted change, rather than wait for a chance to explain the matter later, made "Honest Abe" the most conspicuous figure in the battle for human rights in the crisis of 1860.

It is a unique function of wealth to cover the defects of a financial past, and reasonably secure its future. Losses are made good and insurance established. It is the noblest attribute of character that it atones for the loss of itself in years of weakness, and fortifies against loss in trying experiences still to come. It is with more difficulty, than in the world of commerce, that lost character can be regained. But once regained, it veils the past and glorifies the future.

Men may destroy another's reputation, but character can only be injured by the individual himself. Character is severely tested, yet glows with purest light when the possessor utters humbly the hardest words in the language, "I am to blame."

The true capitalist is a foe to poverty. So, too, the rich in character hate vice and seek to remove it in all the lives they touch. The noblest character is the poorest in spirit and walks lowly among men, holding them to him the more closely. All greatness is meekness, for greatness comes through tribulation, as wealth through toil. The highest quality of true exultation is humility.

Character lifts us up to God and leads us out to men.

COLLEGE STUDENT, Class of '01.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

There is a special opportunity for usefulness presenting itself to us all just now, as may be shown by stating a few facts:

1. Christ depends upon his disciples for the advancement of truth and righteousness in the world. Matt. 28:19-20.

2. Seventh-day Baptists are under particular responsibility to do the special work committed to their hands.

3. Our Boards, who, under the Holy Spirit, have the general oversight of this work, are hampered in its advancement on account of debt.

4. This work is urgent, because it is Christ's, and in giving our means for its advancement, we are giving to Christ.

5. We have reached the season when money is more lavishly expended for gifts of love to our friends than any other of the year.

6. We manifest our love for any friend by the degree of sacrifice we make for him.

7. Christ is our dearest friend, as manifest by the sacrifice he made for us; and neglecting him for the dearest earthly friend makes us unworthy of him. Matt. 10:37.

Therefore, while we are remembering our

loved ones during the holidays, let us not forget Christ and his cause; and let us not give him something that we can easily spare; but let us give that, the sacrifice of which, shall manifest our love for him, and our desire for the advancement of his truth. May we not make a self-denying offering, as suggested by the annual letter of the Permanent Committee, that shall not only meet our apportionment as societies, but also enable our treasurer to send in a good sum to liquidate the debt of our Boards.

May the Lord help us to see the need of giving, and then enable us to give according to the need.

M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Dec. 11, 1899.

C. E. TOPIC CARDS.

Booklets for 1900 are ready for distribution. Through the kindness of the United Society, we are permitted to use the topics and references as arranged by them, making only the necessary changes to adapt them to the use of ourselves as a denomination. We hope all our C. E. Societies will make their orders for the entire year, as the book covers the period from January, 1900, to January, 1901. Following are the prices:

100 copies.....	\$1.50
75 ".....	1.15
50 ".....	1.00
25 ".....	.50
Single copies.....	.03

Societies wishing the names of their officers, or any special announcements, to appear on the Booklets which they may order, can be accommodated at a slight advance in price. Any information bearing on this will be cheerfully furnished by the Publishing House.

SUNDAY IN PHILADELPHIA.

The question of "Sunday Society Functions" has engrossed the attention of people in Philadelphia much more than usual in making plans for the present winter. The following opinions published in *The Evening Bulletin* of Oct. 18, 1899, indicate how leaders in the social life of the Quaker city view the question:

Mr. Edmund D. Lewis, whose musical entertainments are among the most agreeable given here during the winter, in speaking on this subject said: "I think it would be nice to have entertainments on Sunday, and I see no harm whatever in them. In fact, I am thinking of giving a large musicale this winter on Sunday evening. My servants always take such an interest in my entertainments that I am sure they would not mind in the least."

Mrs. John H. Easby, whose musical teas are among the most brilliant given during the season, said: "I think that it would be wrong to give large formal entertainments on Sunday, such as would involve labor and work for servants, who should have Sunday as a day of rest. I see no harm, however, in music on Sunday afternoon, when a few friends drop in to take a cup of tea. I think the line should be drawn between formal and informal entertainments on Sunday."

Mrs. Joseph Drexel, who is also a great lover of music, said: "I think it would be awful to give a large formal entertainment on Sunday. It is a day set apart for rest and for the reunion of families, and anything which would involve labor or work for servants I most fully disapprove of."

Mrs. Henry E. Drayton, in speaking of Sunday entertainments, said: "I think they should be of a very informal character. I do not approve of any large entertainment given on that day, as it would involve much extra work for servants, who are justly entitled to one day of rest."

Miss Agnes Repplier, the essayist, in giving her views on the subject, said: "Sunday is an occasion for informal social functions that do not interfere with attendance at church in the morning or any regular devotional exercises. But I am reluctant to greet an invasion of formal receptions on my day of rest. My ideal is the French-Catholic interpretation of Sunday—piety,

rest and play combined. Church in the morning, then recreation and pleasure in the afternoon! Piety is not incompatible with healthful gayety, and the recreation that Sunday can blend with it is one of the most refreshing stimulants to our aspirations and efforts on the other six days. Boston and Baltimore have been encouraging exemplars. Many of the most distinguished artists in all professions meet for an informal program of music, literature and even the drama."

"After I have been to church in the morning, I am ready for anything on Sunday," laughed Mrs. Edward Robins, "except balls. I really do not think that Sunday balls will be precipitated upon us."

Mrs. Robins is secretary of the Pennsylvania Audubon Society, which has converted women to a recognition of the superior beauty of leatherless bonnets.

"I would not even disapprove of Sunday theatres, if they were not an injustice to the players. He needs his day of recreation, too. In Milwaukee, there is a stock company that not only remains open on Sunday evening, but gives a Wednesday, Saturday and Sunday matinee. That is an extreme at which liberality ceases to be a virtue."

Contrary opinions are reported from various clergymen, among which we note the following, from Rev. Geo. D. Baker, Presbyterian:

I have watched with the greatest regret the growing disposition of the men and women known as the "leaders of society" to break down the sanctity and separateness of the first day of the week, by making it a day for social functions of various kinds! Whatever may be said on behalf of the toilers who have no other day for recreation, not one word can be said for these people who have six days and nights besides, in which to eat, drink and be merry. If they alone were involved in this desecration of the day, it would not be so bad, but their receptions, teas, etc., compel the labor and service of many besides themselves who are entitled, as far as possible, to their day of rest. Moreover, these people are doing all they can to break down the day as God's day, instead of man's. Nothing is more discouraging, and nothing is more absurd, than to see the very same people, who, at morning service, have piously ejaculated in response to the fourth commandment: "Lord, have mercy upon us and incline our hearts to keep this law," in the afternoon going through their social functions with their men servants and maid servants "doing work." Our Sabbath, to-day, is in most danger, not from the worst, but from the best society—so-called. There are no breweries so dangerous as those within the camp; the church Sabbath-breakers are the most to be feared of all, those who laid the heavy burden of Sunday work on the shoulders of others, simply for their own pleasure, while professing to be governed by the golden rule! It is all a sad exhibition of godlessness and selfishness.

Bishop Nicholson, Reformed Episcopal said:

Is it right, is it helpful to make Sunday a day of gala for social entertainment? Neither, I think. We must look at the Sunday rest from two points of view. First, it is a civil institution. As such its purpose is to secure to all the benefits of the seventh day rest. This rest is demanded by both the animal and the mental economics of individual man, and both history and science are demonstrations of the evil consequences of ignoring this demand. Is it wise, then; is it right, to deprive of this rest the employes upon whom falls the hard work of social entertainments?

Secondly, Sunday is a sacred anniversary. As such it is God's institution. It is the reminiscence of God's work in creation, and the celebration of the God-man's work in redemption; especially of his holy triumph over death in resurrection. The rest belonging to it is, therefore, of bounden obligation, and is meant to be the especial opportunity for cultivating humble adoration of God, joyous thankfulness for redemption, and the unutterable hope of heavenly blessedness. Would Sunday, as converted into a gala day of worldly enjoyment, subserve these highest interests of much-suffering humanity? And is not the need of this religious rest shown everywhere? And is it not the dictate of Christian conscience that we should leave undone all that would counteract these highest interests, and that we should do whatever may lie in our power to bring our fellows under the benign and hallowing influence of the Lord's-day?

The reader cannot fail to note that high religious convictions concerning Sunday are wholly wanting on the part of the society people, and that the clergymen do not seem to make such convictions the basis for Sunday-observance.

"YEA, SAITH THE SPIRIT."

BY M. E. H. EVERETT.

At dawn began the task they must fulfil,
When earth was rose-flushed and divinely sweet,
And paths bloom-bordered wooed their eager feet,
But, full of courage, they pressed onward still.
"Yea," saith the Spirit, "with their labors o'er
Sweet is their rest, and holy evermore."

Some passed before the burning heat of noon
Made their feet falter in the rugged way;
Some bore "the heat and burden of the day;"
A few toiled on beneath the harvest moon;
"Yea," saith the Spirit, "with their labors done
They all are blessed, and rest forever won."

These had strong hearts with storms to battle long;
Those, wounded, sought the shadows of the Rock;
Some toiled alone, others, a driven flock,
Rejoiced to hear the shepherd's evening song.
"Yea," saith the Spirit, "write these all are blessed,
Their works do follow; they have found their rest."

ODIN, Pa.

THE WORK AT WALWORTH, WIS.

To the Editor of the SABBATH RECORDER.

Knowing that many hearts are turned toward Walworth, and many prayers are offered for the evangelistic work being done here, I write to say that a week's work has made manifest much added interest to that already wrought by the faithful and careful work of Bro. S. L. Maxson. Elder Randolph visited the place and preached to the people; Walworth being his birthplace, and where his boyhood and young manhood were spent until he went from it to enter college. In view of the fact that it might be the last time for years, possibly forever, when he would see some of the older people, he occupied the time, greatly to the honor of God, and in thanksgiving for his presence, which permitted him to be again with those who grew up with him. His exhortations to climb to higher heights in divine living were strong and full of feeling. Elder Babcock was with him, also, visiting his old parishioners, having been their pastor nine years, and his words were full of encouragement and comfort.

Wednesday, the District Convention of the Q. O. G. T.'s commenced in the Seventh-day Baptist church, continuing two days and one night; but the gospel of temperance is a part of evangelistic work, and many heard some things relative to the liquor traffic and its influence on the church and community that were very wholesome, and good to be considered; so that, while the work has been somewhat broken, the promise that "all things shall work together for good" is being verified, for the interest is increasing. This is manifested by larger numbers, a revival in the interest of the Senior and Junior Endeavor Societies, and in the readiness to testify on the part of the young people.

I occupied the Congregational pulpit Sunday morning, upon the invitation of the pastor, Rev. Mr. Clark, and spoke to an attentive and fair-sized audience, as the weather was quite inclement. The good people have held Walworth from the clutches of the saloon element for a quarter of a century, and are very much agitated over the possibility and probability of one or more saloons accompanying the new railroad which is to come here. The Good Templars and White Ribboners and Christian people are closing in for more united efforts to place men in office that will have the moral courage to stand, as they hitherto have stood, a solid phalanx against the rum power. Pray for us, that the good work may go on and souls may be won to Christ; and that others may be strengthened to do more and better work for the Master.

M. G. TOWNSEND.

DECEMBER 10, 1899.

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.

SHINGLE HOUSE, PA.—I have just closed a debate with a "First-day Adventist." It lasted three evenings. He challenged me to defend the Sabbath of the Bible, and I could not refuse. The discussion was regulated under parliamentary rules, the audience choosing the Chairman. I opened the case by showing from the Revised Version that Christ rose from the grave "late on the Sabbath," and not on Sunday, thus destroying his favorite position at the outset. He brought Young's Concordance to support his claim that Christ rose on Sunday morning, but the people saw that it was one man against 50 or 54 of the best Hebrew and Greek scholars in England and America. His greatest fortification was that "Law is abolished and we are living under a new covenant, that Ceremonial Law and the Ten Commandments are all abolished." Among other foolish things he said,—too foolish for this time, so near the close of the 19th Century— that "The Ten Commandments were kept in the Ark of the Covenant, which took legs and went into a hole in the mountain." Such efforts showed him to be like a drowning man catching at straws. I have learned that one person has embraced the Sabbath as the outcome of the debate. We give God all the glory.

Yours in the good work,

J. G. MAHONEY.

OCTOBER 8, 1899.

[The RECORDER looks upon debate, in the usual sense of that word, as tending to obscure truth rather than reveal it. It is usually more of a personal struggle for victory in a contest, than a calm search for truth. In this case we commend Bro. Mahoney for dealing with fundamental facts rather than with the vague and meaningless notions of his opponent. The weak and wild No-lawism of such First-day Adventists and similar superficial thinkers would be incredible if one did not know how little they comprehend the true nature of Eternal law, eternal justice, and eternal love. A lawless gospel brings chaos in the moral world as certainly as chaos would come again were the fundamental laws of the material universe to be abrogated. Nothing good abides where law is not.]

PROTECT THE SABBATH.

Dr. George S. Mott, President of the American Sabbath Union, Warns Against Threatening Dangers.

The question of Sabbath-observance is one of growing importance to the American people. In a letter to the *Ram's Horn*, Dr. Geo. S. Mott, president of the American Sabbath Union, says: "The church seems to be indifferent. It does not adequately recognize that the quality of spiritual life depends on the religion we put into Sabbath hours. Labor wants the day, not for rest and worship, but for those kinds of recreation which impose additional toil upon labor, while the upper classes are using the day for social entertainments. This many-sidedness of the problem requires discussion in varied forms. Also the Seventh-day Baptists and Seventh-day Adventists are really arrayed against the Sabbath, although vigorously asserting that

they are its truest and purest defenders. They are very active in circulating their literature, and by their specious arguments are confusing many. They always array themselves against any legal protection of the day, and so must be counted among its enemies.

"I believe nothing is gained by decrying the Puritan Sabbath, and nothing gained by advocating it. It had its day, and did its work, and was a blessing just as Puritanism itself was, but it is not for our day. It is far better to deal with the Sabbath question as it now confronts us."

In an address delivered by Dr. Mott before a Sunday-school convention, he called attention to some of these vital questions concerning the Sabbath which we are permitted by him to publish. His words cannot fail to impress the Christian reader with the growing problem of "How we shall observe the Sabbath." He said:

"The connection between the Sabbath-schools and the observance of the Sabbath is intimate and vital. The pastor of a large Reformed church in Amsterdam, Holland, who had traveled in the United States, and was well acquainted with our Sunday-schools, said to me: 'You do not appreciate the advantage you enjoy in conducting your Sabbath-schools in a country where you are surrounded by a sentiment and by laws which regard the Sabbath as sacred time. Here, on the Sabbath morning the father walks out with his sons, while the daughters must remain home to help the mother prepare the dinner. In the afternoon the whole family go to the beer garden. There is no public interest in the Lord's-day, nor the Sunday-school.'

"Dr. Philip Schaff, who awakened the dormant conscience of Christians in Germany in behalf of a better Sabbath, and who founded Sunday-schools in several cities of that country, wrote in his visit to Europe in 1866, to Dr. Stuckenberg: 'I am sure there are great blessings in store for Germany from the Sunday-school. It will promote the proper observance of the Lord's-day, by giving Christians useful Sabbath work.' As one of the most fruitful sources of evil in Europe, he states: 'The awful desecration of the Lord's-day, which paralyzes the ministry, undermines the happiness of the family, and turns the day of blessing into a day of curse.'

"The Sabbath and the Sunday-school now encounter two of the most insidious and formidable enemies that they have yet been compelled to face. They are the bicycle, which marks its track over Sabbath hours; and the trolley, whose whirr competes with the songs of the sanctuary. Those which are calculated to be of almost inestimable benefit, are becoming significant features of Sabbath-desecration. Unless checked in its assailing of Sabbath hours, it will pervert them into a ceaseless round of recreation, imposing new labor for Sunday.

"We must have more instruction in the Sabbath-school on Sabbath-observance. It is not enough that the scholars should recite the Fourth Commandment and be exhorted to obey it. There ought to be an amplifying and application of the command. One Sabbath each year should be devoted to the study of the Sabbath question. The great importance of the subject demands this. If our pas-

tors only realized it they would know that it is far more interesting to take up some subject such as 'How the Sabbath should be spent in the home,' than to take up some abstract topic which has no relation to the living problems daily confronting Christian fathers and mothers."

—*The Ram's Horn*.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 10, 1899, at 2.15 P. M., Vice-President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, W. M. Stillman, T. L. Gardiner, A. E. Main, Geo. B. Shaw, S. Babcock, M. Sindall, J. M. Titsworth, W. C. Hubbard, J. A. Hubbard, H. M. Maxson, C. F. Randolph, F. L. Greene, C. C. Chipman, F. S. Wells, A. L. Titsworth, and Business Manager, J. P. Mosher.

Visitor: Dr. H. W. Stillman of Edgerton, Wis., H. H. Baker, L. T. Rogers.

Prayer was offered by President Theo. L. Gardiner, of Salem, W. Va.

Minutes of last meeting were read.

At this point the usual order of business was waived while the following memorial was read by Sec. A. H. Lewis, in recognition of the death, since the last meeting, of our President, Charles Potter:

INASMUCH as it has pleased our Heavenly Father to call home to himself our beloved brother, Charles Potter, who has filled the office of President of the American Sabbath Tract Society and of this Board since September, 1883, we desire to make permanent record of his worth and of our loss; therefore,

1. *Resolved*, That we hereby express our high appreciation of him as a faithful and able officer, a devoted friend of the cause for which this Society exists, a generous contributor to our work, and a brother in Christ.

2. *Resolved*, That his example and the memory of his deeds ought to inspire us to greater earnestness and consecration in prosecuting the unfinished work left to us, while we seek closer communion with God, that we may find new strength in this time of need.

3. *Resolved*, That we hereby convey to his bereaved family the assurance of our warmest sympathy, since this loss, however great to us, is far greater to them; nevertheless we rejoice with them in knowing that he has entered into rest and joy in the life immortal.

4. *Resolved*, That a copy of this action, bearing the signatures of the officers of this meeting be presented to Mrs. Potter and her family, together with the assurance of our prayers that abundant blessings from the presence of the Divine Comforter may abide with them all, to soften their sorrow and increase their peace.

Unanimously adopted.

The Recording Secretary read a letter of sympathy, a copy of which was sent to President Potter, in accordance with the action of the Board at the November meeting. The same was ordered placed upon the minutes as follows:

PLAINFIELD, N. J., Nov. 13, 1899.

Mr. Charles Potter,

President American Sabbath Tract Society.

Dear Brother:—At the meeting of the Executive Board of The American Sabbath Tract Society held yesterday afternoon, all the members of the Board felt your absence very especially, because we knew you were absent on account of illness, and when your thoughtfulness of us was conveyed to us by your expressed desire to be remembered to each member of the Board, every heart felt prompted to fittingly respond to your message, and, by unanimous vote of the Board, Dr. A. E. Main offered a most fervent prayer on your behalf, and the Secretary was requested to acquaint you with the action of the Board, and to extend to you on their behalf the great love, brotherly interest, and deep sympathy they bear you.

While we realize, as do you no doubt, that life's meri-

dian for you may have been past, and the sunset glow of the Western horizon is now lighting your way, we yet hope it may be his will to restore you to such health and strength, as will enable you to give the cause we represent some years yet of the wise counsel, faithful service, and generous financial support which have been such potent factors in promoting the work of the Society in the past.

With assurances of the personal regard, sympathy and best wishes of each member of the Board,

Yours very sincerely, on their behalf,

ARTHUR L. TITSWORTH, *Rec. Sec.*

The Supervisory Committee presented the following report:

The Supervisory Committee would report upon the matter referred to it in reference to the publication of *Intermediate Lesson Helps* in addition to the *Helping Hand* that they have carefully considered the question in conference with Pres. Geo. B. Shaw, of the Sabbath-school Board, and would recommend that we publish a lesson leaflet of 2 pages for the intermediate classes, the Sabbath-school Board to furnish the matter and to use its endeavor to circulate the same.

It is estimated that it will cost about \$150 per year to publish an edition of 2,500. The subscription price not to exceed 10 cents per year per copy.

Respectfully submitted,

SUPERVISORY COMMITTEE.

Report adopted.

The Committee on Distribution of Literature reported progress in the matter of preparing "Gospel Tracts," and also in regard to establishing denominational libraries in the churches.

Voted that the Committee be authorized to incur such incidental expenses in the promulgation of their work as to them may be deemed essential.

Correspondence was received from R. S. Wilson, W. D. Burdick and A. P. Ashurst.

Voted that the Corresponding Secretary be requested to ask Bro. Ashurst to prepare a tract suitable to his field, and submit the same to the Board at some future meeting.

The Corresponding Secretary reported in full on his recent visit to churches in Wisconsin, Illinois, Kansas, etc., the report evidencing increased interest in the work of the Society all along the line.

The Committee on the "History of Conference" with addenda reported the desirability of a book embodying our European history; the "History of Conference," by Elder J. Bailey; the succeeding Conference history, and summaries of the work of the Missionary and Tract Societies to the close of the year 1900 and of the century.

Voted that a special committee be appointed to consider and report upon the double question of methods of raising funds for the work of this Society, and of our relation to the Missionary Society in connection with the carrying out of these methods.

The chair appointed as such committee: A. E. Main, Stephen Babcock, W. M. Stillman.

Voted that the question of changing the SABBATH RECORDER to magazine form, and devoting some issues to biographical and historical matters of general interest, be referred to the Supervisory Committee to report at next meeting.

The committee appointed to execute certain papers pertaining to the legacy of Miss Mary A. Burdick reported the duties performed.

The Treasurer presented usual financial statement.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

DISCRETION in conduct and speech is more than eloquence.—*Francis Bacon.*

MINUTES OF THE SOUTH-WESTERN ASSOCIATION.

The South-Western Seventh-day Baptist Association convened with the church at Attalla, Ala., Nov. 16, 1899, at 10 A. M. In the absence of the regular officers, Pastor R. S. Wilson called the meeting to order, and Rev. A. P. Ashurst was elected president, J. C. Wilson Recording Secretary, R. S. Wilson Corresponding Secretary, and W. L. Wilson Treasurer.

After singing, "Blessed be the name of the Lord," and Scripture reading and prayer by A. B. Prentice, Pastor R. S. Wilson preached the annual sermon from 1 Cor. 3: 9. Adjourned after benediction by A. P. Ashurst.

AFTERNOON SESSION.

The afternoon session opened at 2.30 P. M. with reading of 107th Psalm, by the Chairman, and the singing of "What a friend we have in Jesus!" Prayer was offered by A. B. Prentice.

Letters were read from the following churches: Attalla, Ala.; Fouke, Ark.; Hammond, La.; Crowleys Ridge, and Little Prairie, Ark.

Communications from corresponding bodies were presented by A. B. Prentice, delegate from the Eastern, Central and Western Associations; and by S. H. Babcock, delegate from the North-Western Association. These brethren made appropriate remarks and were cordially welcomed to the privileges of the Association.

At 3.30 P. M. came the Education Hour, conducted by S. H. Babcock, who spoke of what education is. A. B. Prentice spoke on the topic: "What are our Schools, and what are they doing, and what can they do for our people?" A. P. Ashurst spoke upon "What our people can do for our schools."

EVENING SESSION.

7.30 P. M., singing, "Nearer My God to Thee"; Scripture lesson, Psa. 27; Prayer, R. S. Wilson; singing, "We Praise Thee, Oh God"; Sermon by S. H. Babcock, delegate from the North-Western Association, from Psa. 27: 4.

SIXTH-DAY.

10 A. M. The session opened with singing "Bring Them In." The Missionary Hour was conducted by A. B. Prentice.

S. H. Babcock spoke concerning the Relation of Missions to Evangelism. A. P. Ashurst discoursed upon the Relation of Missions to Sabbath Reform. Short addresses were made by several others.

AFTERNOON SESSION.

2.30 P. M. Singing, "My Jesus, I Love Thee." Scripture reading, 43d Psa., by the Moderator. Prayer by S. H. Babcock.

WOMAN'S HOUR.

First came a paper by Mrs. G. H. F. Randolph, read by A. B. Prentice.

Addresses were made by A. B. Prentice and others on the Object and Work of the Woman's Board and Women's Societies.

The women of the Attalla church voted to organize a society in the near future.

EVENING SESSION.

7.00 P. M. Praise service led by Prof. Herron. Scripture lesson, 2 Tim., 2d chapter. Prayer by A. P. Ashurst. Sermon by A. B. Prentice, from Luke 22: 57.

SABBATH-DAY.

10 A. M. Sabbath-school, conducted by Supt. W. S. Wilson. At 11 A. M., after the

school, came a Scripture lesson, 2 Cor. 5; prayer, S. H. Babcock, and sermon by A. B. Prentice, from 2 Cor. 5: 14. After singing "Down at the Cross," the Lord's Supper was celebrated, conducted by Pastor Wilson, assisted by A. B. Prentice.

AFTERNOON.

2.30 P. M. Prayer and Conference meeting led by Pastor R. S. Wilson.

EVENING.

7.00 P. M. Singing "Amazing Grace, How Sweet the Sound." Scripture lesson, Phil. 3. Sermon by S. H. Babcock, from Phil. 3: 13, 14.

FIRST-DAY.

10.00 A. M. The session opened with singing "O for a Closer Walk with God." The Scripture lesson was Isa. 52. Prayer by A. B. Prentice.

TRACT SOCIETY HOUR.

Addresses by A. P. Ashurst, A. B. Prentice and others on the general topic of Tract distribution.

11.00 A. M. After Scripture lesson, 1 Pet. 2, and prayer by S. H. Babcock, a sermon was preached by A. P. Ashurst, from Dan. 12: 10.

After the sermon a solo, "Sometime We'll Understand," was sung by S. H. Babcock. A collection was taken for Missions and Tract Work amounting to \$6 50.

AFTERNOON.

2.30 P. M. "Young People's Hour," led by R. S. Wilson. Scripture lesson, 2d Psa., was read by A. P. Ashurst; prayer by S. H. Babcock. The Report from the Hammond C. E. Society read by R. S. Wilson. After a solo by S. H. Babcock, "While The Days Are Going By," addresses were made by A. B. Prentice and others, on the work of the Young People.

AFTERNOON.

3.30 P. M. "Lone Sabbath-keepers' Hour." Reports from different isolated Sabbath-keepers were read and words of encouragement were spoken by visiting delegates.

EVENING.

7.00 P. M. Praise Service led by Dr. Van; Scripture lesson, Isa. 55; prayer by A. B. Prentice; sermon by S. H. Babcock, from Heb. 2: 3; song, "My Name in Mother's Prayer," by Mr. Babcock.

SECOND-DAY.

10.00 A. M. Moderator in Chair. Singing, "Precious Name"; prayer by R. S. Wilson, and Scripture lesson, Psa. 95; unfinished business.

At 11.00 A. M. singing, "Pass Me Not"; Scripture lesson from Mark 14; prayer by S. H. Babcock, and sermon by R. S. Wilson; text, Mark 14: 38.

AFTERNOON.

2.30. Song, "What a Friend," etc.; prayer by D. C. Green. The report of the Committee on Petitions was read and adopted, as was that of the Treasurer. And the Association adjourned.

A MISSIONARY in Manchuria, China, reached a town of whose existence he had never heard, and there found 36 inquirers. At the next village, where no foreigner had ever been, he found a chapel fitted up for Christian worship, the fruit of a single convert who had migrated thither. These are samples of incidents that are ever cheering the heart of the missionary and witnessing to the fact that God is in his work.—*Missionary Review.*

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 XIV.—REVIEW.

For Sabbath-day, Dec. 30, 1899.

GOLDEN TEXT.—Bless the Lord, O my soul, and forget not all his benefits.—Psa. 103: 2.

NOTES.

Our lessons of this quarter have presented a great variety. There is however a certain unity in this variety, for, with the exception of the Temperance and Christmas lessons, all have reflected the condition of Jewish people in the fifth century before Christ, in the later years of the Babylonian Captivity or in the early years of the Restoration. We have presented to us lofty ideals of devotion to duty and of delight in the service of God. The student will do well to study each lesson with these questions in mind: What example of service to God or to men is worthy of my imitation? What truth is taught in regard to the joy that there is in the service of God?

Again let us look through the lessons and notice what reasons for discouragement the servants of God had in those troublous times. Nehemiah would have sunk under overwhelming discouragements if he had not a source of aid beyond the human, and the same is true of many others.

All the lessons are important for us; but three seem of especial practical importance to us, the lessons concerning prayer, keeping the Sabbath, and giving.

Some of the following topics may be selected by the superintendents as subjects for brief papers:

The Character and Work of Esther.

Ezra and his Work for the Jews.

Nehemiah and his Work for Jerusalem.

The Value of Prayer.

How should the Sabbath be Kept?

How Much Should we Give?

The Evils of Intemperance.

What Christmas Means to us.

The Work of Malachi.

A Particular Work for Every One. (Illustrated by building the walls of Jerusalem.)

"HE HUMBLED HIMSELF."

It is the tenderest thing I think I ever read. It is in Bishop Simpson's Yale lectures on preaching. He tells of an exhibition he once attended, the most marvelous, he said, in all his life. There was a young man who, when schools for imbeciles began to be opened in Europe, moved with benevolence, and possessing wealth and leisure, went to Europe to study the methods, and finding they were feasible, came back to open a like institution on our shores. He advertised for the most imbecile child that he could possibly get, and the worst one that came was a little fellow five years old, who never had stood or taken a step or chewed a hard substance; had no power of movement; could only lie a helpless mass of flesh on the floor; and that was the child whom this man was to cure somehow, and whose latent ability he was somehow to bring forth. He tried in every way, but did not succeed. At last he determined to have the boy brought up at noon a half-hour every day, and laid on the carpet in his room. He would lie down beside him to see if by any means he could stir any sort of suggestion in the helpless lump of flesh; that he might

not waste his time and that he might do something, he was accustomed to read aloud from some author as he lay by the side of his helpless child.

It went on this way for six months, and there was no sign of recognition, until, one day, utterly wearied, he intermitted reading, and he noticed that there was a strange restlessness in this little mass of humanity, and at once he put himself in connection with it, and there was a trembling movement of the hand, and he put his head down toward the little hand, and at last after great effort the little helpless fellow did manage to lay his finger tremblingly on his lips, as though he said, "I miss that noise, please make it," and then he knew that he had control of the boy, and by manipulation of his muscles carefully he taught him to walk, and five years after that Bishop Simpson said he saw him stand on a platform and read, and repeat the names of the Presidents of the United States, and answer accurately many questions concerning our national history, and, said the bishop, was there ever such condescension? And then he thought again within himself, yes, there was one other such condescension, when he who was God himself lowered himself to my capacity in the incarnation and laid down beside me and watched me and helped me and waited twenty years, until at last I put my finger on his lips, and said, "Speak, Lord, for thy servant heareth." Blinded, and smitten, and made imbecile by sin, we could not know God, until in the incarnation. Jesus Christ comes forth from God and lowers himself into our humanity, and waits for us that he may wake us into life.—Wayland Hoyt, D. D., in the *Indiana Baptist*.

TRACT SOCIETY.

Receipts in November, 1899.

Churches:	
Albion, N. Y.	\$ 8 60
Alfred, N. Y.	23 65
Andover, N. Y.	2 50
Jackson Centre, Ohio.	1 20
Milton, Wis.	13 65
Plainfield, N. J.	33 23
Second Alfred, Alfred Station, N. Y.	11 90
West Edmeston, N. Y.	3 28
Church and Society, Milton Junction, Wis., \$49.35; for Dr. Lewis' work, \$21.85.	71 20
Woman's Board.	31 24
Young People's Permanent Committee.	52 98
South-Western Association, Attalla, Ala.	3 25
Y. P. S. C. E., West Edmeston, N. Y.	2 00
East Valley Ladies' Aid Society, Andover, N. Y.	2 50
Young People's Missionary Society, Brookfield, N. Y.	10 00
S. H. Crandall, Glen, Wis.	2 50
G. H. Lyon, Ormsby, Pa., \$5; annual pledge, \$10.	15 00
Dr. J. A. Baldwin, Dover, N. J.	2 00
Mrs. Sue Saunders, Los Angeles, Cal.	6 00
	\$296 68

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., Dec. 4, 1899.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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

Sold by druggists, price 75 cents. 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, 1807-1855.	
Seventh-day Baptist Register, Vol. 1, No. 4.	
Sabbath Visitor, Vol. 1, No. 20.	
" Vol. II., Nos. 23, 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. XVII., Nos. 37, 51.	
" Vol. XVII., No. 27.	
" Vol. X III., No. 22.	
" Vol. XIX., No. 21.	
" Vol. XX., Nos. 23, 26, 31, 35.	
" Vol. XXI., Nos. 1, 51, 52.	
" Vols. XXII-XLVI., entire.	

Popular Science.

BY H. H. BAKER.

Railway Improvements.

No sooner had Mr. Henry Bessimer, the English engineer, invented the process by which iron was cheaply converted into steel, in 1856-1858, and the Fish bar supplanted the old chair for supporting the ends of the rails, where they come together, than the rails were made longer, larger, and heavier, and in form greatly strengthened, thus carrying car loads of more than double the 20,000 pounds each which had been the maximum load before.

The road-bed was also made more substantial and solid, and the spaces between the sleepers, or ties, were filled with more solid and substantial ballast.

Additional weight of iron and steel has been given to almost every part of locomotives, until their power and efficiency has been more than doubled.

Thirty years ago, and even less, a freight train consisted of about thirty cars, carrying on an average about 20,000 pounds each, or 300 tons, for a load. At this time, on the New York Central Railroad, from Buffalo to New York, an engine of the latest type will haul a train of ninety cars, the carrying capacity of each car being 60,000 pounds. The train will thus transport 2,700 tons of merchandise, or over 9,000 bushels of grain.

We have witnessed all these improvements, and in the passenger service, from a car on 4 wheels, and not exceeding 15 feet in length, divided by solid partitions into three parts, with 8 passengers in each division, one-half riding backwards, to a car on 12 wheels, and of sufficient length to seat 75 persons, all as comfortable as if in church.

Cloth Made From Wood.

A new cloth is being manufactured in Germany from pine wood, which so nearly resembles common cotton cloth as to be scarcely distinguishable.

The process of manufacture is first to remove all bark from the wood, and then by means of a horizontal wheel carrying a great number of knives, the wood is cut into very small and thin shavings, the wheel revolving with great velocity. These shavings are then exposed to steam for several hours, when concentrated soda lye is applied, and kept heated under a heavy pressure of steam for at least a day and a half, when the shavings become pure cellulose, which forms the principal ingredient of cotton.

In order to give the cellulose durability and a cohesive quality, it is mixed with a composition made of gelatine, cassine, and castor oil in certain proportions.

When this mixture is thoroughly worked, then it is suitable to be formed into threads, which is done under pressure through small holes in a plate, made to correspond with the size of the threads desired. From this point, these threads are wound on spools, and used in the same manner in being woven into cloth as is pursued in the manufacture of artificial silk; also the same process is pursued in working, dyeing, printing and finishing as with that made from pure cotton.

We wonder why some of our Eastern Yankees who have migrated west should not have taken the hint, long before this, that those large Cottonwood trees were "only waiting"

to be manufactured into beautiful prints, and placed on the market.

Already, many of our mountains have become denuded, and much of our beautiful forests have been despoiled by cutting the young and growing trees to make pulp for paper, and other articles, and now comes cottonwood cotton cloth. There should be a legal limit to the destruction of other lives, as well as those that live by breathing. Those who slaughter our young trees should be stopped by imprisonment, for sanitary reasons, if for no other.

Love that has nothing but beauty to keep it in good health is short lived and apt to have ague fits.—*Erasmus.*

ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., 170 WILLIAM ST., NEW YORK.

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.*

BROWN.—In Friendship, N. Y., Nov. 27, 1899, Joanna P. Brown, in her 69th year.

Mrs. Brown, the daughter of Daniel and Maria Luther, was born in Dansville, N. Y., August 12, 1831. She was married August 3, 1848, to Moses A. Cass, who died Jan. 29, 1869. To them was born one child, Daniel M. Cass, who now resides in Wirt township, Allegany Co., N. Y. March 27, 1883, she was married to Joseph G. Brown, who survives her. She also has one brother and one sister still living. Early in life she gave her heart to God, and about twenty-six years ago accepted the Bible Sabbath. For several years her health has been too poor for her to meet regularly with her brothers and sisters at Nile, but her interest in the church and in temperance work increased as she was denied meeting with the workers. During the last months of her life she suffered greatly with a cancer. At our last covenant meeting her message contained these words, "What could I do now without his abiding presence?" The funeral services at the home were conducted by her pastor, assisted by the Revs. Arnold, Reynolds and Carrier.

W. D. B.

GREEN.—Dr. Sheffield Wells Green, son of Elder John Green, was born at Hopkinton, R. I., July 15, 1814, and died at Richburg, N. Y., Nov. 27, 1899, aged 85 years, 4 months and 12 days.

Mr. Green was married to Keziah Noble at Friendship, N. Y., April 27, 1837. To them were born four children; the son died in service during the Rebellion, the daughters are living,—Mrs. Schumacher, at Richburg; Mrs. Dimick, at Cory, Pa., and Mrs. Day, at Norwich, Conn. For about forty years Dr. Green practiced medicine, and during the war he served as surgeon in the 147th N. Y. Volunteer Infantry. Dr. Green was formerly a member of the Seventh-day Baptist church at Nile, but for a number of years he had not been connected with any church. The funeral was held at the house, Rev. W. D. Burdick officiating, assisted by Rev. J. G. Mahoney.

W. D. B.

Literary Notes.

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☞ THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, *Church Clerk.*

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