

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

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WHOLE No. 2872.

IT is eminently proper that this Sabbath Reform issue of the RECORDER should present the face of Dr. Potter, and recall him to memory.

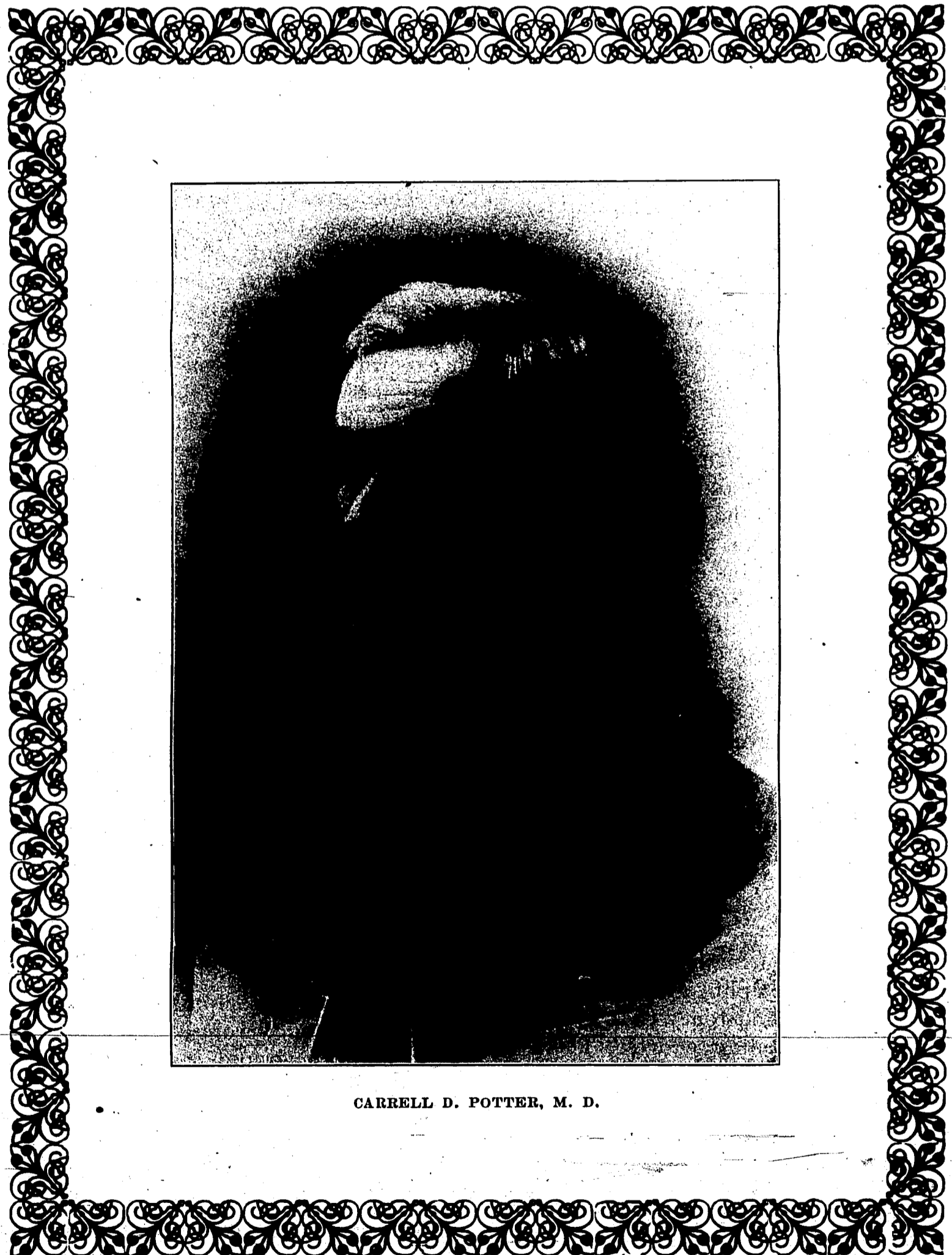
As Associate Editor of the *Sabbath Outlook*, and as Editor of the *Sabbath Reform Library*, at the time of his death, his name and influence are linked with our Sabbath Reform work.

Dr. Potter was born in West Edmeston, New York, March 17, 1827. He passed on to the Heavenly Home Feb. 28, 1893. As physician, business man, editor and Christian, he filled a high place, did important work, and left a memory highly honored. His body was buried at Adams Centre, N. Y., after a farewell service, of which the central thought was: "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7. The RECORDER of March 16, 1893, and of April 13, of the same year, contain full records, prepared by his pastor, A. B. Prentice, and by President W. C. Whitford of Milton College.

At the time of his death—see RECORDER for April 20, 1893—the writer said:

"As Editor of the *Sabbath Outlook*, your committee feels a double sense of personal loss, and the work which remains to be done in the field of Sabbath Reform seems greater than ever before, now that one with whom it has been a constant pleasure to be associated has left a vacant place. It was not unfitting that the sudden summons should come while he was still using the pen which had so often chronicled the results of his able and patient work of research, in defense of the whole truth of God. One sentence ought to be recorded as descriptive of his editorial work: He had an intuitive instinct for facts, and was unswervingly loyal to all truth."

At this time, the RECORDER pays renewed respect to him whose memory is truly blessed.



CARRELL D. POTTER, M. D.

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PLAINFIELD N J

Sabbath Recorder.

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

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THE W. C. T. U., in conjunction with the various organizations in favor of Sunday Reform, have issued the usual call for a week of prayer "in behalf of better observance of the Lord's-day, April 22-29, inclusive." In making this announcement the *Defender* says, "Let us pray God to quicken the consciences of Christians everywhere, that his will, revealed in secret council with him, shall be given as to what shall be done on the Lord's-day." It also recommends that the week thus set apart shall be spent in careful study of God's Word, that "we may know, first, the mind of the Master and what is meant for us to keep his day holy; second, that we may show our love by obedience. "If ye love me, keep my commandments." Third, that we may by obeying God's Word have the confidence of the people and lead them to the sources of light and life."

If those to whom the *Defender* appeals will follow this recommendation, and begin by inquiring what day belongs to the Lord according to the Bible—"The seventh day is the Sabbath of the Lord thy God;" if they will permit the Bible to be its own interpreter as to what is meant by the seventh day; if, as Christians, they will follow the example of Christ concerning the seventh day as revealed in the Bible, and as observed by him, great gain will come to the cause of Sabbath Reform. Whoever shall study the Word of God thus, for the one week named, and determine to follow that Word, will become a Sabbath-keeper before the week is closed.

WE therefore unite with the *Defender* and urge upon all our readers to do exactly what it requests, and with the identical purpose in mind which it mentions. It is more than unmeaning when Christians urge such study of the Bible, and begin that study by rejecting the plainest statement of the Word, and add to that the rejection of the Sabbath as interpreted and illustrated by the example of Christ. It is far more consistent to take the open no-Sabbath ground, as so many are doing, and start with the proposition that the Sabbath question is not to be settled by the Bible, but by popular custom, or personal convenience, than to insist that the Bible is the standard, and refuse to recognize what the Bible teaches.

THE efforts at securing a better observance of Sunday in Philadelphia are going forward with rather more persistency than is usual in connection with similar efforts. There are parts of the city in which retail stores of all kinds have paid no attention to the Sunday law for a long time. This has been especially true of cigar and candy shops. This effort encounters many difficulties. The police are lacking in zeal, and the friends of Sunday claim that they are very indiscreet, intentionally or otherwise, in their effort to enforce the law; thus bringing the movement into disrepute. Beyond all this the friends of Sunday seem inconsistent in that no effort is made to check the widespread disregard of the law on the part of the greater corporations.

A SOCIAL movement has been started in Philadelphia which seems to be in some sense a support of the movement for enforcing the Sunday law. It is largely under the auspices of the Episcopalians, and aims to lessen the social functions on Sunday which increase the work of servants and interfere with the observance of the day in the household. A correspondent of the *Evangelist*, for March first, asserts that the evil of disregarding Sunday in the matter of social functions has already made great headway.

THESE movements in Philadelphia, like similar movements in Boston, and elsewhere, have given up almost entirely all effort to secure a more religious observance of Sunday. To secure some regard for the day as "a rest-day," and to make slight inroads upon the evils of the saloon and its concomitants is the general standard toward which the Sunday reformers are now directing attention. All this shows that, defeated by failure of conscience and the indifference of public opinion along religious lines, these scattered efforts are the last feeble attempts to check the tide of Sabbathlessness by securing certain outward conformity to the civil law.

THE *Jewish Exponent*, speaking of the crusade in favor of Sunday in Philadelphia, remarks that it will compel those who observe the Sabbath conscientiously to cease from work upon two days of the week, thus doing to them great injustice. It says, however, that "since the law is upon our statute books, it is the duty of the citizen to observe it." The *Exponent* goes on to say that the Baptist Temple on Broad Street, Philadelphia, which represents great wealth and influence, is exempt from taxation because it is devoted to divine work and religious exercises; but that, in addition, the Temple is accustomed to give public entertainments of a miscellaneous nature; for which tickets are sold and money is gathered on Sunday. With great justness the *Exponent* urges that this is a violation of the Sunday law, and that consistency would require a movement against the Baptist Temple quite as much as against the Sabbath-keeping shopkeeper. We should be glad to see the test of this thing made in Philadelphia, even though it resulted in a decision similar to that lately given in a Western state, in which the court declared that while an ordinary note given in a business transaction and dated on Sunday would be void, a note or pledge given for religious purposes on Sunday is both legal and collectable. Great are the mysteries of Sunday-lawism; great are its inconsistencies.

A COMMITTEE of the Evangelical Conference, meeting in Philadelphia on February 26, 1900, reported strong resolutions against the Sunday newspaper, and declared that the desecration of Sunday increases steadily, through picnics, excursions, camp-meetings, and the like. The Committee recommended that each member of the Conference—the Conference is made up of several thousand clergymen—should preach at least one sermon on the Sabbath question during the month of May next. In the interest of Sabbath Reform we hope that this resolution will be carried out, and that those clergymen, instead of making some slight discussion of the work of the police in enforcing Sunday laws in Philadelphia, will really preach upon the Sabbath question in its larger and deeper meaning.

BISHOP MILLS, United Brethren, in the *Religious Telescope* of Jan. 17, 1900, says that a national law requiring Sunday-observance is the only satisfactory method of preventing the desecration of Sunday. Among the influences which hinder the securing of such a law he makes prominent the literature which is circulated by Sabbath-keepers. This appears to him to have great influence, and he urges that these "Saturdarians" must be answered by the pulpit and the press, and the influence of their literature must be overcome, before any national legislation can be secured.

THE good Bishop's estimate of the influence of literature in favor of the Sabbath is gratifying, and we trust that the fears which exist in his mind will be increased year by year because of the increased circulation of such literature. There is no doubt but that a marked change in public sentiment, especially on the part of the leaders in religious thought, has been brought about within the last decade. Before the *Sabbath Outlook*—published by this Society from 1882-1895—had been in circulation three years, a leading Episcopalian clergyman in the state of Maryland declared that it then had more influence over the minds of those who controlled public opinion than any other publication touching the Sabbath question had ever had. The plain facts concerning the Sabbath, as they appear in the Bible and in the history of Christianity, are so little known, that thoughtful people are anxious to secure knowledge concerning them. The power of that knowledge in setting forth the right, and in undermining the false theories concerning Sunday, is great indeed.

THE little publication by Secretary Hathaway, of the American Sabbath Union, of which we gave notice one month ago, is the latest recognition of the necessity for overcoming the influence of Sabbath truth. Slowly, but with increasing power, the truth that the Sabbath, instituted at Sinai, and embodied in the Fourth Commandment, and as interpreted and observed by Christ, is of universal and unending authority, finds acceptance. This brings out most clearly the illogical and unscriptural claims in favor of Sunday; and, while the prevailing indifference furnishes poor soil for any positive truth touching the Sabbath question, conscientious men see that the choice between the loss of all Sabbathism and the return to solid Biblical ground is an impending and unavoidable issue. These statements from the friends of Sunday unite to urge forward the circulation of such literature as the SABBATH RECORDER represents.

THE unchristian character of Mr. Hathaway's representation of the Seventh-day Baptist position, in the tract referred to above, appears with greater prominence the more it is compared with their history and practices. When he represents them as lacking in loyalty to Christ, or as seeking salvation in any way except through him, the misrepresentation is most glaring. It can have no weight with those who are familiar with the teachings of Seventh-day Baptists, or their history. It may be temporarily effective in creating prejudice and misleading the uninformed. From their earliest organization, in the Sixteenth Century, the Seventh-day Baptists have been among the most evangelical of

all the Protestant denominations. In spite of the difference between themselves and other Protestants, concerning the Sabbath, they have worked in entire harmony with the various denominations in every evangelical movement and on every question of social and moral reform. Their clergymen have exchanged pulpits and acted as supplies among Methodists, Baptists, Presbyterians, Congregationalists and Dutch Reformed, and in no instance has there been any question raised concerning their orthodoxy along what is known as Evangelical Christianity. If Mr. Hathaway was not apprised of these facts, a few hours, and slight inquiry, would have given him all necessary information; hence it is that his effort to cast odium upon them by such assertions as appear in his tract, lacks not simply in the courtesy which is due among Christians, but also in that accuracy which the importance of the question discussed, and the position occupied by Mr. Hathaway, demand. On any personal ground, Seventh-day Baptists can forgive Mr. Hathaway. On the larger ground of accuracy in the statement of differences concerning a question which is so much greater than mere denominational peculiarities, he must stand condemned. What he has written must remain as evidence of his inability to rise above personal prejudice, and a narrow desire to seek apparent success in argument, at the expense of accuracy in statement.

It is reported that on the last day of January, 1900, six orthodox Hebrews, living in the city of New Haven, Conn., were arrested for playing cards on Sunday. They protested that since they observed the Sabbath, they were not amenable to the civil law for playing cards on Sunday. The RECORDER is distinctly opposed to the playing of cards on any day in the week. It is a practice which usually leads to evil. As a matter of fact, and touching the question of consistency, it would be interesting to note how many persons, not Hebrews, were playing cards on that same Sunday in the city of New Haven. Perhaps New England courts recognize that there is no wickedness in playing cards on Sunday except on the part of those who have been religious enough to observe the day before as the Sabbath, and that men who ostensibly observe Sunday as the Sabbath may, without sin, or infringement of the civil law, add to the enjoyment of their "rest-day" by card-playing. Great is the mystery of Connecticut justice.

THE movement for the enforcement of the ancient Sunday law of Maryland, in the city of Baltimore, which we chronicled a month ago, seems to have fallen into quick collapse. The effort to make arrests by the thousand on a given Sunday proved so nearly farcical that it was modified within a week or two. On the 27th of February the last hearing was given before the Judiciary Committee of the Assembly, concerning a Bill for the modification of the ancient law. The hearing was confined to the people of Maryland. The proposed modifications were tabled by a vote of 52 to 18. They were re-introduced in a form making them applicable to the city of Baltimore, only. This secured their reference to the members of the House from that city. Their consideration is to be continued and the question is yet to be decided whether these modifications will be enacted applying

to the observance of Sunday in Baltimore and not in the rest of the state of Maryland.

THE remarks of our correspondent from Milton Junction, Wisconsin, concerning the class which is studying the Sabbath question at that place are worthy of repeated consideration. The low estimate in which Sabbath observance and the Sabbath question are held is due, largely, to the fact that its relation to spiritual life is neither known nor appreciated.

GIVE careful attention to the Woman's Department this week, and join in the spirit of prayer which pervades it. Thus you will enable the Lord to bring the blessings his people need.

DO NOT fail to read the ringing invitation which A. B. Prentice, pastor of the church at Adams Centre, N. Y., gives to attend the coming Anniversaries at that place. No one who knows Bro. Prentice and his people, can doubt the genuineness of the invitation, nor entertain any fears as to the successful and generous entertainment that will be accorded to the crowds which we trust will answer that invitation. Begin your plans to go to Conference.

ANOTHER letter from Dr. Daland is at hand, which will appear in our next. It is his first since landing on the Gold Coast, where he had been about five days when the letter was written. We sympathize with our readers who must wait a week before enjoying the pleasure of reading the letter.

DOES GOD BLESS MEN IN ERROR?

WILLIAMSTOWN, MASS., Feb. 19, 1900.

To the Editor of the SABBATH RECORDER:

Your paper has been coming to me for some time, and I always enjoy reading it. . . . I am not on your side of the question, but I believe every fair-minded man should be willing to read the other side. I shall, therefore, be still glad to welcome it, if it comes to me gratuitously.

This thought has always had some weight with me in considering the Sabbath question. How is it since the penalties pronounced by God in the law for Sabbath-breaking are so severe and final that Christian nations like England and America that observe the first day of the week, or the Lord's-day, have been prospered and used so by God; and how is it that so many hundreds of his ministers, who have sincerely observed Sunday, as the Sabbath, have been so blessed in their ministrations and in leading souls to Christ? Notably such men as Dr. Finney and Mr. Moody, as evangelists. I await your reply.

Yours,

G. V. S.

Speaking of God's dealings with men, Christ said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." The principle here enunciated applies in larger measure to God's dealings with those, who, for want of information, or for any cause except willful design, remain in error concerning truth and duty. All men are accepted of God who obey the light they have received. This principle is universal. It follows logically, and as demonstrated in history, that God's blessing upon the labors of men is bestowed whenever they act up to the light they have received. Specific lines of duty, earnestly and devoutly followed, bring blessings, to which a larger knowledge of truth, and a still larger field of obedience, wait to add greater blessings.

The standard suggested by our correspondent is too narrow to find application under the statement of Christ, or to find ac-

ceptance in the light of God's larger love. Error which comes from inability, or from want of opportunity to know and understand a given truth, differs widely from sin, which is refusal to obey a truth when known. Permanent blessings can never follow sin. On the other hand, infinite love adds blessings to those, who, being in error, still honestly obey as far as they know, and are open-eyed and open-hearted toward truth yet to be revealed. For example, as the RECORDER has often said, the compromise which gave to modern Christianity the so-called Puritan Sunday, was one which devout men made, and in obedience to which they went forward with great earnestness.

The most efficient method by which God teaches truth to men is through those failures which result from imperfect knowledge. We learn mainly through experience. Therefore the RECORDER has always urged that the developments connected with the Sabbath question teach, step by step, the larger truth that the highest and ultimate standard of Sabbath-keeping can be found only in the Fourth Commandment, as interpreted and exemplified by Jesus Christ. Since men will not accept this truth through argument, the verdicts of history, another name for God's decisions, have shown at successive stages that new ground must be taken and new reasons must be accepted in connection with the Sabbath question. The mass of men were not ready to go farther than the Puritan party went, three hundred years ago. A few, not from merit of their own, but because God keeps representatives of each everlasting truth in all time, were set apart to uphold the position we have suggested above. Seventh-day Baptists represent these.

The rapid decay of regard for Sunday, in spite of all the blessings which have been given to those who have observed it, is the strongest argument that can be drawn from experience in favor of the new position for which the RECORDER pleads. We agree with our correspondent that the same opinions concerning Sabbath-keeping, applied to the Sabbath, would result as they have when applied to Sunday. Therefore we plead for a higher conception of the whole question than is involved in the ordinary theories, and a much higher conception than is suggested by our correspondent. What we ask for is that view of the Sabbath, its divine authority, its high purpose, its sacred character and its ministry to spiritual life, which is involved in the teachings of Christ. In discarding the Sabbath and attempting to put Sunday in its place, men have discarded the fundamental truth on which Sabbath-keeping rests. We do not counsel any return to the Sabbath for reasons as low as those which permeate the popular opinion concerning Sunday. No good would be attained by transferring such low-ground opinions to the Sabbath.

It is enough to say, in conclusion, that our correspondent, evidently a devout and thoughtful man, needs to rise above the idea that the success God grants to men who are true to incomplete knowledge of duty, must not be accepted as evidence that God does not desire to lead them into larger knowledge. On the other hand, blessings are granted to men with imperfect knowledge, that their hearts may be strengthened and their eyes opened toward the field of larger

knowledge and higher duty. In the present case, and in almost every phase of the lower views which now abound, the true purpose of God in establishing the Sabbath, and the true ends to be sought in Sabbath-keeping, are almost wholly lost sight of. What God seeks is a conception that the Sabbath is his sacred representative in time. Not a civil rest-day, not an opportunity for physical rest, not a means of becoming more efficient in physical labors, and intellectual pursuits; none of these touch the true idea of Sabbath-keeping. In a secondary sense they are valuable, but when they are made the primary reason, and Sabbath-keeping in connection with any day is based upon them, the result is like that of the house built upon the sand. Higher conceptions of the Sabbath, and greater loyalty to Christ's interpretation of the Sabbath law, are two things for which we make earnest appeal.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Alfred, N. Y.

Student Life Through Wistful Eyes.

A thrilling appeal was made in a recent Sunday night Christian Association meeting at Alfred. The speaker was a tall, grey-haired man, who had sat in absorbed interest throughout the exercises and testimonies. He spoke wistfully, as one who had never had the opportunities enjoyed by the young people before him. With a depth of feeling, he expressed his appreciation of these influences, and appealed to his young friends to make the most of them.

Along the same line is a letter from a Western man, past middle life, who was recently invited to attend the young men's prayer meeting at Milton.

"I wish I could tell you what good it did me to see those twenty or more young men so earnest. This is the place for young men to get their education, for they will get something that is worth more than mere schooling, something that reaches far beyond this world."

The Worth of Reputation.

Perhaps we do not guard our reputation jealously enough. We say we will do right, and let the world think of us what they will. There is a truth there. But the wise man of old said that "a good name is rather to be chosen than great riches."

I have just been reading an oration upon a noble subject, George Washington. It is a noble oration, too; but my lack of confidence in the man who wrote it seems to dampen its inspiration for me. Whether or not my distrust of him is justified, matters not for this purpose. His reputation to me taints for me everything which he writes. On the strong, clear issues of duty and self-sacrifice, the oration seems to falter and have no clear, uncertain sound, simply because to me there is an undertone of insincerity, a substratum of selfish action under the unselfish theory.

How much this counts for in all our lives! How the man's reputation interweaves the influence of his every utterance. Be the reputation just or unjust, the effect is the same; for it is hard to see the beautiful hills through the fogs of prejudice.

Even while you read these lines, their influence upon you may be affected by the opinion

which you have formed of the writer. Only second to the priceless treasure of character itself, let the earnest man guard the jewel of a spotless name.

Reclaimed at the Breakfast Table.

The "old, old story" of God's love, and the infinite variety of paths by which it finds our hearts, has a never-failing charm. God's grace works in the human heart until many times a man's acquaintances are bewildered to recognize the same person; indeed, he hardly knows himself. It would be a blessed thing for us to read each week at least one account of how some one threw off the world and took up the cross, following in the footsteps of Christ. The brother, whose experience is given below, had been a wanderer from God for years.

"As you are aware, the Spirit had been striving with me for the mastery for several days; but it seemed that I could not make up my mind how I should make the start. On the morning of the day that I gave my first testimony in the church, my duty was forced on me in such a distinct manner that there was nothing to do but to comply. That morning, before breakfast, it came to me that I could not swallow one mouthful till I asked God to bless the food and thanked him for giving it and for sparing our lives. After I complied, I did really take the bounties with a thankful heart, while at the same time I could see beauties of his example that were as a blank to me before. Brother S. H. Babcock preached on the goodness of God's love, which brought it out in a new light to me. Now, while I can see more and more of the beauties he has given us to enjoy, for what else was it given, but to show us how he loves us? We give our earthly friends presents because we love them and esteem them. Of course, his love is greater than ours, and how much more beautiful are the gifts of our heavenly Father! Why should we not realize the unbounded love and earnest solicitude he has for us."

"We had a real feast to-day. Heard a good sermon by Elder Platts on Christ's temptation after his fast, one of the most intensely interesting subjects in the New Testament, and we heard some of the sweet songs of Zion. Pray that the Lord may make my duty as clear in all my future life, and that I may make no more such mistakes as in the past. I want my life to be such an example that it will be a pleasure for my acquaintances to think of me as a man that God is with in all ways."

You May Have an Education.

These lines may fall under the eye of a young man or young woman who has health, ability, and an ambition to be of the most use in the world, but, who, having no money, feels that it is hopeless to think of gaining the education which they long to secure. Now, my young friend, sit right down and write to the nearest school, Alfred, Milton or Salem, and state your case. Tell them all about it, what you can do, your present education, what you are aiming to reach, what your resources are. My word for it, that you will receive by return mail a letter that will be to your courage what ozone is to the nostrils.

I do not know what statistics would show; but, certainly, a large proportion of the students in our own schools are either partially,

or in many cases entirely, working their own way. A student who works his way is no more likely to break down than any other. He needs to use his common sense and take a little longer time to reach the goal, but his physical labor, within limits, will form a diversion and a rest from the tension of study. You very seldom hear of a young man breaking down with nervous prostration from shoveling paths in the snow (though there seems to be cases of nervous chill brought on by the mere contemplation of such labor). You rarely read of a young woman breaking down in school from excessive dish-washing. The causes of student shipwreck are rather excessive mental tax, worry, insufficient sleep, or dissipation.

In the house where these lines are written two young men do housework for their board, and seem to enjoy the experience. They ought to be rated a definite per cent higher in the market of husbands, fathers and self-reliant gentlemen, from this household training of their student days.

Young man, young woman, if the Creator has given you the capacity for education, and has not hedged you about with other duties which interfere, you can have what you will. Happy will be my right hand if it may turn the switch for you to a route of wider usefulness and blessing.

ON THE WAY TO AFRICA.

STEAMSHIP "ROQUELLE,"
Grand Bassam, Ivory Coast West Africa,
Sabbath, 27th January, 1900.

To the Editor of THE SABBATH RECORDER:

We arrived at Freetown, in Sierra Leone, at breakfast time on the 22d, at Grand Bassa and Cape Palmas, in Liberia, on the 24th and 25th, and this morning we cast anchor here, a little way off from the shore, which is a long and wide beach, upon which the surf breaks continually. Back of the beach among the trees or at their edge are the houses and "factories" of the trading firms. Back of the low trees is a lagoon, beyond which is the slightly higher land rising toward the interior. This is the usual appearance of trading stations on the Ivory and Gold Coast. Similar is Salt Pond, which we hope to reach on Monday. If we succeed in that we shall only be four days behind our time-table.

On these beaches the boat-boys reign supreme. They are for the most part the boys of the trading firms, but in respect of getting goods through the surf they hold the key to the situation. For the steamers only agree to come to the ports, and the firms have to send for the goods. The only way is for the men—"boys" they all are regardless of age—to land them in the surf boats. These are large double-pointed boats, on each side of which these strong and active men sit in two rows with their short paddles. The head man stands with a long steering oar in the stern. They work these boats with remarkable dexterity, singing at their work a monotonous tune to the rhythm of their paddles. The difficulty is to pass the surf either way. Sometimes several trials are necessary to get the boat launched from the beach. It often capsizes and has to be brought back, emptied and launched afresh. They are very skillful in choosing the right moment usually. There are several lines of breakers and the way the boats are beached is startling. They shoot as though fired from a cannon. It is thus that passengers are landed, and thus you may imagine I have been shot ashore at Salt Pond. If one doesn't get a bath in the operation it is a wonder.

They started to build an iron pier here, but

it is nearly washed away. The bottom is shifting sands and the surf is tremendous. So the old way remains still the best, and the boys make their own terms, generally 10 shillings or more (\$2.50) a trip.

Sierra Leone is doubtless the most important British colony on the Coast. It was ceded to Great Britain in 1787, by native chiefs. Freetown, the capital, was settled in 1792, and is well situated with a good harbor. It is on rising ground and looks well from the sea. Back of the lower part of the town is an elevated plateau, where the hospital and barracks are.

Freetown contains perhaps 40,000 people, of whom 300 or less are white. The whole Colony has over 100,000 inhabitants. There is a "Cathedral" of the church of England and a Wesleyan and other Methodist churches. The streets are wide, but unpaved. Many of the buildings are of stone and quite European in style. In the streets are multitudes of people, in continual motion, going here and there regardless of order. The mammies are gaudily dressed and are simply immense as to circumference, many of them. The name of the Colony on their lips is always, "Sally Own, Sah!" There is good water supplied in Freetown, but a certain evil looking bird with an ominous name, that I am uncertain how to spell, seems to be the only scavenger. In stating this I may be libeling the municipal authorities.

Liberia, as your readers all know, is an independent Negro republic, constituted on the model of the United States. Its capital is Monrovia, named after President Monroe. It was first colonized, I think, in 1823, and following years by some 18,000 Negroes from America, by the agency of the American Colonization Society, which is still active. The descendants of these colonists are known as Liberians, and they feel vastly superior to the "natives." There are about one million Aborigines in the colony and how many Liberians there may be I do not know. I think the republic was formed in 1847.

Monrovia has about 6,000 inhabitants, of whom about one-third are Liberians. The Liberians make a poor pretense at a government, and things have a generally dilapidated air. Their flag is similar to ours, with one star in the field. No white person may own real estate in the republic. Somehow they do not seem to make a success of anything. Nothing remains new very long. Rags and tatters is the air of the country. The Briton in a very kind spirit would like to "take over" the colony and go in and develop the country. It is very generous of him, and no doubt he would make things vastly better. But we may hope that in time Liberia will fulfill the hopes of her sons and that there the Negro may work out his social and political salvation.

The people seem to be religious—if not highly moral—and they are, I should judge, mostly Methodists, Baptists and Episcopalians. At Grand Bassa—which is a trading port in Liberia, and not to be confounded with Grand Bassam on the Ivory Coast—I met an American Episcopal minister who has been out here sixteen years with his wife. They are working independently, although canonically he is under the Negro Bishop of Monrovia. I think he is the only white worker, though there may be others. He is as brown as a white man can well be, but has the love of Christ in his face.

He fairly beamed when I introduced myself as an American. I had him to tea on the steamer and he told me about his work. He has a coffee plantation and runs it as an industrial mission on a small scale. His life here for sixteen years with his wife is in contrast to the usual tale one hears of early and sudden death.

Beyond Liberia, which is rocky and dangerous, is the Ivory Coast and then comes the Gold Coast, which contains Salt Pond, whither I am bound. On these coasts the shore is for the most part sandy and there are lagoons at the back. The land is low and malarious. The exports are gold, ivory, rubber, palm oil and other products.

The Gold Coast is a British colony and protectorate with a population of over one and one-half millions. It was formerly held by the Dutch and the British, and in early times the Danes also had settlements there. In 1821 the British territory was joined with Sierra Leone, but in 1874 it became a separate colony. In 1872 all the Dutch possessions were transferred to Great Britain.

A striking feature of the Gold Coast is the existence of many forts. Some of these are called "castles," and they are very old and strong, having been built by the Dutch and Danish traders for the twofold purpose of store-houses and places of defense, not from the sea, but from the natives on the landward side. In these they stored their goods, living as well as inanimate, for the slave trade was a great part of their business. Many of these are in good condition and as strong as they ever were.

At Elmina there is such a castle, and the town of Cape Coast Castle takes its name from one there. The name is a strange corruption of the Portuguese name "Cabo Corso," which has been made into "Cape Coast" though it means something else. There are three other forts there besides the old "castle." The town has a population of 15,000, almost all being natives. The native name of the place is Igua.

Beyond Cape Coast Castle is Accra, the seat of the colonial government where the fort is exactly square (145 feet square) on a large rock. Near is the old Danish castle of Christiansborg. Accra has a population of 20,000. About 13 miles or more beyond Cape Coast Castle, between it and Accra, is Salt Pond, which is a trading station and native town of about 6,000 inhabitants, with no white people practically beyond the British Commissioner and a few traders. But of Salt Pond I hope to write more particularly later. There I shall, God willing, post this letter on Monday. It may be some time before I write again. So I now once more take farewell of you and the dear friends at home. God bless you, one and all!

Faithfully yours,
WILLIAM C. DALAND.

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

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

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

A. W. GLEASON,
Notary Public.

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

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

NEWS OF THE WEEK.

There has been little fighting in South Africa during the week. The Boer forces made a strong demonstration against the advance of Lord Roberts' army into Boer territory. Their position, though strong against a front attack, was flanked by the British cavalry, which, however, moved too rapidly to be supported by the infantry, and the Boers retreated, without loss of prisoners. Peace rumors continue. This is the most cheering news from the seat of war. As we go to press these rumors assume a more definite form, and it is announced that the Boer Presidents, Kruger and Steyn, have cabled Lord Salisbury proposing peace on the condition that each republic shall maintain its independence. In the present state of public opinion in England, such a proposition will be rejected without a moment's consideration. Everything now indicates that swiftly-succeeding reverses will crowd the Boers toward total defeat and the incorporation of both republics as a Crown colony. Reports from London indicate that the British Government considers the end of the war near, but no official announcements are made as to terms of settlement. The feeling of resentment which England now cherishes because the Boers invaded English territory and held their ground so successfully and so long, endangers calm judgment and generous terms toward the Boers when their subjugation is accomplished. But England can afford to be magnanimous toward so brave and able an enemy. We hope for such results.

It is reported that General Cronje and his army will be sent to St. Helena. This volcano island, containing about forty-seven square miles, is famous as the place to which Napoleon was banished—1815-1821. If the Boer general and his handful of men go there, new interest will be added to the place, as one to which England's foes are sent for safe-keeping. It is twelve hundred miles from Africa and eight hundred miles from the nearest land.

On the 8th of March the "Theater Francais" was burned, in Paris. One actress lost her life, and valuable treasures of art were lost.

Interest in Puerto Rico affairs has continued during the week. A bill for establishing a form of government for the island is before the Senate, and debate upon it is likely to continue for two or three weeks. This debate has opened vigorously. The purpose to deal liberally with the island, and to proceed on lines which are most favorable for the social and commercial interests of the people is evident. The temporary, or apparent, conflict touching the tariff exists among politicians more than in the plans of Congress.

The military force in the Philippines is being reduced. The Commissioners, who are to set in motion civil government in the islands, are all appointed. They are men of highest character, and are not politicians. They are worthy associates of Judge Taft, who heads the Commission. President McKinley has won the praise of even his political enemies in making such a commission.

The Currency Bill has been amended somewhat in the Senate, and gone back to the House, where a vote is to be taken on the 12th of March. There is no ground for doubt as to the passage of the bill.

There is little religious news for the week which is of national interest.

Missions.

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

WESTERN New York, like other portions of the state, is snowed under. Thursday morning, March 1, the people found twenty inches of snow on the level, which had come quietly during the night. It snowed more or less during the day and following night, so that the snow Friday morning was about twenty-eight inches deep. It is not piled in drifts, yet on the hills the roads are some drifted, and are not broken out. It was our good fortune to be in the hospitable and pleasant home of Pastor F. E. Peterson during this great snow-storm. Sabbath-day was sunny and quiet, and a fair congregation was out to church, notwithstanding the deep snow and unbroken roads. Good attention was given to the Secretary as he outlined the mission fields and the labor being done upon them, and their needs, and also the work of the evangelists. The Second Alfred church has taken hold of the monthly pledge-card system of raising funds for missions and evangelism quite well. The visit of the Secretary, though he could not get around among the people as he had planned, increased the pledges quite materially, and he feels assured that more will adopt the plan. In the evening after the Sabbath, after the Christian Endeavor prayer-meeting, the Secretary preached a short sermon to the young people upon "A Right Start in Life," from Matt. 6:33. This sermon was in the line of a series of sermons which the pastor is giving to his young people. In February, Pastor Peterson, assisted by Pastor D. B. Coon, of Little Genesee, N. Y., held a series of meetings of about three weeks in his church, by which the membership of the church was revived and strengthened. He is preaching now two evenings in the week in the neighboring school-houses. In these meetings there is considerable interest and a good prospect of encouraging results. The Second Alfred church is the last one the Secretary will visit on this trip. He will return to his home much encouraged by the hearty reception he received from the churches and the people, and the response they are giving to the efforts of the Missionary Society to increase its income.

WE have read with interest the paper, "Student Evangelistic Work, by C. U. Parker, of Chicago, in the RECORDER of Feb. 26. Breezy thoughts and statements are to be expected from the Windy City. Brimful enthusiasm and zeal are excellent qualities in a good cause. Overstatements, or statements contrary to facts, never help, but always injure a good cause. Mr. Parker says of the Morgan Park Theological Student Evangelistic movement in the summer of 1892, that because of the wave of hope and enthusiasm which went over the denomination from that movement, our people gave more freely to other lines of work, "so much so, that our Missionary Society, for the first time in years, came to the Conference out of debt." The Conference was held that year (1892) at Nortonville, Kansas; and the Missionary Society came up to that Conference with a debt of \$2,591.17. We would not detract in the least from the good work the Student Evangelists did that year, or from the wave of influence, felt even to this day from that

movement, but simply say that it did not bring the Missionary Society to that Conference for the first time for years out of debt.

WE now and then hear the statement, and it is found in Mr. Parker's paper in these words: "People will give more freely if they know where the money is going." Do those who make this statement mean that our people who are giving to the Missionary and Tract Societies for the support and advancement of their work do not know where their money is going? They must be very self-ignorant, or self-blind, if they do not know, for they are informed before they give, for what the money is wanted, and they are credited by the Treasurers of the Societies according to the objects for which they give their money. Again, they have monthly reports in the RECORDER, and annual reports from said Societies, showing from whence the monies are received and where spent. If the people will read these reports, they will know where their money is going. Though it is not the intention on the part of those who make such a statement, yet, to those who read or hear it, there is a sort of implication that these Societies cannot be trusted in receiving and expending the monies given to them by the people, and it tends to weaken the confidence of the people in these Societies which are their servants. Would it not be better for all concerned not to make such a statement?

GENERAL REPORT OF ELEVEN AND A HALF YEARS OF MISSIONARY LABORS.

BY E. H. SOCWELL.
(Concluded.)

LITERARY WORK.

During these eleven years and five months 46 quarterly reports have been prepared, also 11 annual reports, all of which have been published in the RECORDER. Sixty-three articles have been prepared for publication in the RECORDER, and other newspapers, besides numerous obituaries and other articles for local newspapers, and for nine years I was regular correspondent for one of the leading daily newspapers of the state.

TERM OF SERVICE.

For eleven years and five months I have been employed by our Missionary Board upon the Iowa field, and, with the exception of a short period, during which I removed from Wisconsin to New York, I have been in the constant employ of our Board on different fields, since April, 1884, nearly sixteen years. A part of my time during this period has been devoted to pastoral labor, and the churches served have paid for such service, while the Board has paid the remainder of salary received.

During the time of my employment by the Board upon the Iowa field, all of the officers of the Board and many of the private members have changed—many of them have closed their lives of usefulness and gone to their eternal rest, leaving to us who knew them so well, a blessed memory. Now that my labors upon the Iowa field are closed, it is pleasant for me to remember that through this long term of service, our Board has never criticised my labor nor questioned the methods employed.

SALARY.

The salary received during these eleven years has never been large, and sometimes it

has been very small. At no time has the salary reached \$500, and frequently it has been less than \$300, but more attention has been given to doing well the work than to the salary it was to command. There have been times when there was neither meat, lard, butter nor milk in our home for many days at a time, nor any money with which to buy any of these. I have farmed, laid brick and stone, and performed carpenter work to the amount of many dollars, in order to provide for my family, as I have toiled upon this needy field. We have been made sad over the fact that we could not give our children the benefit of even a good common-school education, part of the time, nor of Milton College at the proper time. We shall always regret this great misfortune; but we have done the best we could with the means at our command.

CONCLUSION.

He who labors as a general missionary upon the Iowa field must be an "all-around" man, if he does all that the field demands; ready at all times for every duty and emergency, ready to endure trials and hardships and to face all kinds of exposure.

During these eleven years of toil, trials have been endured that no one would think could come, and exposure has been my lot. Long rides have been made through the cold and snow, both by day and by night; long and tedious walks over the prairies, through mud and snow and rain have been a necessity. Lodging has been taken in sod-houses, log-houses, homestead shanties, hunters' cabins, barns, tents, and out on the open ground. I have devoted my whole self to the work and put into it every energy I possessed, never having refused to endure any trial or exposure when by doing so I could serve the people better. Through it all I have never been in a railway wreck, nor have I been sick when from home, except once, and for all this I am devoutly thankful. Though I have been free from sickness when from home, yet the toils, trials and anxieties of these years have had a telling effect upon my once strong constitution, till I shall never be strong and rugged again, but I have tried to do well my work.

Through all these years I have had a noble, self-sacrificing wife, who has shared with me every trial and hardship. She has endured lonely hours, deprivations, poverty and exposure as none but a Christian heroine ever did. She has cared for the family during my absence from home, looked after all our domestic interests, economized, and in every way done well her part. Her burdens have been many and heavy, but she has endured them until she has been reduced from a strong, rugged woman to one whose health is gone and constitution broken. Many are the dear ones on the mission field who respect and love her because of her sacrifices and because she has been a help to them. In the final reckoning, great will be her reward.

Thus have the busy years of seed-sowing passed away and come to a close. What shall the harvest be? I shall soon lie down by the wayside to rest, but the harvest of these years of seed-sowing will be gathered in by some one, and the sower and the reaper will rejoice together in the bright summerland beyond the tears and toil of this life.

SELF-HELP is true independence.—J. S. Mill.

TREASURER'S REPORT.

For the Month of February, 1900.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in the Treasury, Feb. 1.....\$ 1,321 84

Churches:

Waterford, Conn.....	9 55
DeRuyter, N. Y.....	5 50
Attalla, Ala.....	40 80
Sal m, W. Va.....	40 00
North-Loup, Neb.....	17 00
Plainfield, N. J.....	37 10
First Westerly, R. I.....	8 53
Jackson Centre, Ohio.....	1 03
Waltersville, N. Y.....	3 45
Milton, Wis.....	7 23
Second Brookfield, N. Y.....	3 75
New Auburn, Minn.....	9 00
Pawcatuck, Westerly, R. I.....	26 77
Wilton.....	12 50
First Brookfield, Leonardsville, N. Y.....	8 66
New York, Home Missions.....	70
General Fund.....	14 95

Sabbath-Schools:

Dodge Centre, Minn., Class No. 9.....	1 36
Richburg, N. Y.....	71
A. W. Crandall, Providence, R. I.....	10 00
Y. P. S. C. E., Nortonville, Kansas, "Self-denial Col- lection".....	2 50
Mr. and Mrs. T. J. Van Horn, Brookfield, N. Y.....	5 00
Junior Endeavor Society, Plainfield, N. J.....	2 00

Evangelistic Committee:

Collection at Walworth, Wis.....	\$17 36
Collection at West Edmeston, N. Y.....	20 00

Woman's Executive Board:

Susie Burdick's salary.....	\$113 40
Helpers' Fund.....	20 00
Boys' School.....	3 20
Home Missions.....	16 00
General Fund.....	49 25
Society's Debt.....	14 00
Teacher in Boys' School.....	5 00
China Mission.....	51 00
Medical Mission.....	1 85
Support Seau Mae.....	25 00

Young People's Permanent Committee:

Dr. Palmberg's salary.....	\$75 00
General Fund.....	84 93
Evangelistic Work.....	8 75
Foreign Missions.....	50
Boys' School, Shanghai.....	25

Loans.....

	169 43
	1,500 00

Cr.

O. U. Whitford, advance on traveling expenses.....	\$ 20 00
D. H. Davis, Shanghai, salary, six months ending June 30, 1900.....	500 00
Susie M. Burdick, Shanghai, salary, six months ending June 30, 1900.....	300 00
Rosa W. Palmberg, Shanghai, salary, six months ending June 30, 1900.....	300 00
J. W. Crofoot, Shanghai, salary, six months ending June 30, 1900, balance.....	301 70
Mission Schools, Shanghai, six months ending June 30, 1900.....	300 00
Incidental expenses, Shanghai, six months ending June 30, 1900.....	100 00
G. Velthuisen, Haarlem, Holland, salary, six months ending June 30, 1900.....	200 00
F. J. Bakker, Rotterdam, Holland, salary six months ending June 30, 1900.....	110 00
Orders Evangelistic Committee, Nos. 170-172.....	129 83
D. W. Leath, Parkers, W. Va., labor, May 1 to Dec. 31, 1899.....	100 00
H. C. Van Horn, Farnam, Neb., labor, quarter ending Dec. 31, 1899.....	25 00
Interest.....	22 72

Balance in Treasury, March 1:

To re-enforce China Mission.....	\$320 22
Available for current expenses.....	811 95

E. & O. E.

GEO. H. UTTER, Treas.

STUDENT EVANGELISM IN THE EARLY SEVENTIES.

BY PRES. THEO. L. GARDINER, D. D.

[Concluded from last week.]

In the early spring of 1871, on one of those trips from Head of Plank, mentioned last week, the writer dropped off at Tip Top Summit, where he taught his first school, and preached to a crowded house. The people turned out to see the teacher of more than a year before; and at the close of the sermon eight of the young people arose for prayers, and expressed a desire to become Christians. Of course, we could not leave such an interest uncared for, even though school duties were pressing; and ten nights in succession, after the school duties of each day, we walked to the valley and held revival services. Every night found the house literally packed, and there we witnessed some most affecting scenes. It was my first revival; and, of all the ten revivals that it has been my privilege to hold during twenty years of pastorates, no one is more precious in memory than this. The power of the Spirit was manifest in some remarkable ways. Never can I forget the testimonies of two deaf mutes, Bro. Clark Burdick and his sister Phebe. I can see them now, standing with faces all aglow with heavenly joy, the tears streaming down their cheeks, with one hand laid upon the heart and the

other pointing upward, and with eyes upturned toward heaven, giving their matchless testimony to the Saviour's love. More than a score of conversions, and the restoration of several wanderers, made all hearts glad.

While these meetings were going on in Lanphear Valley, Bro. W. D. Williams was having a precious revival at the Red School-house, in East Valley. His power of song served him well in these meetings, and many hearts were brought to Jesus by his sweet singing and his persuasive entreaties. The work there was quite as great as in Lanphear Valley; and that was a glad day when the converts from these two revivals met on Sabbath-day at the Second Alfred church, where a great throng of people witnessed their testimonies, and beheld their baptism, administered by Pastor L. R. Swinney. Quite a number of them united with the church at that time. As a result of these two revivals, the Andover church was organized, which reported a constituent membership of forty-three at the next Association. The new recruits, added to the little band of Sabbath-keepers then living in Andover, made a good start for a new church.

During the summer vacation of 1871, Brethren Huffman, Williams and the writer made a second evangelistic campaign in Potter and McKean counties, Pa. The first series of meetings were held at Oswayo, where a good work was done, which resulted in the organization of a Seventh-day Baptist church there of eighteen members. There were several converts to the Sabbath, which, of course, aroused some prejudice, and the general revival was, undoubtedly, cut short on this account. Our little band then began Sabbath services in the school-house; but soon a room in an empty store, in the heart of the village, was fitted with seats and a pulpit, which made a cosy place for worship. In this little Bethel were held many precious meetings during the next two years.

The next points of interest after Oswayo were Roulette and Port Alleghany, in McKean county. At Roulette we took turns in preaching through the week, and separated each Sabbath, so that three of our feeble churches could have help for Sabbath services. The work at Grimes' school-house, our next point, developed quite an interest in the Sabbath question, and Eld. A. H. Lewis was asked to come and preach upon the subject. After this sermon, the Methodist preacher gave notice that he would preach upon the other side, the following Sabbath and Sunday in that same house. All the other brethren were obliged to be elsewhere on that date, thus leaving the writer to meet the points made by this man. He had not met me, nor known of my connection with the work while Bro. Lewis was there; and, evidently, thought he had a clear coast. Our people had extended pressing invitations for the Sunday-keepers to ask questions upon any point not made clear to them, and when this man gave his announcement, he also asked A. H. Lewis and J. L. Huffman to be prepared to ask him any questions they might desire to ask. This was done with quite a gusto, after these brethren had expressed regrets that their appointments were such as to make it impossible for them to be present. The writer had been spending Sabbath with the Oswayo church, returning on

Sunday, and, although now in the audience, had escaped, entirely, this preacher's notice. After his three sermons to crowded houses, it became evident that the privilege of asking questions would not be extended; but the writer made special request for this privilege. It was practically denied by the preacher, who objected to having "the excellent spirit of the meeting" disturbed by questions. He finally asked the entire audience to vote upon it, putting the question in such way as to leave no doubt as to how he felt about it. Almost the entire audience arose to their feet, and with much embarrassment he gave the opportunity.

Many times since that day have I pitied that poor man, as he stood in confusion, when asked in the sweetest spirit possible, upon the points he had made. "Now, brother, will you please open the Bible there and give us a 'thus saith the Lord' for that point? If you can, we will accept it; but we cannot until you do." He had preached three sermons, two of which were arguments favoring Sunday, without even an attempt to bring proof from the Bible. His people wept when they saw his confusion, and realized how completely he was cornered; and, after the meeting, outsiders ridiculed such palpable weakness. The outcome of these meetings was the organization of the Alleghany River Seventh-day Baptist church, with twelve members. This church was nourished and made to prosper for some years, under the care of Eld. H. E. Babcock, missionary pastor on the Pennsylvania field. This was the fifth church organized as the outcome of student evangelical work within two years.

After these meetings the Boys hastened back to Alfred for school work again. During term time they all preached as opportunity presented; and several had regular weekly pastoral preaching in neighboring churches. Brethren Huffman, G. J. Crandall, B. F. Rogers, D. K. Davis and the writer, making trips each week, supplied with preaching the churches at Nile, Richburg, Honeoye, Portville, West Genesee, Scio, Oswayo, Andover and Hartsville. About this time Bro. Huffman had quite a revival at Portville, the particulars of which have passed from the writer's memory.

After our return from the Roulette work, the writer was engaged by the Missionary Board of the Western Association to care for the new church at Oswayo. For ten months he visited this little flock every two weeks; making the trip from Alfred, a distance of over thirty miles. Several times that year he walked thirty-two miles, and preached twice between Sixth-day noon and Sunday night. In the spring vacation of 1872, with Bro. J. P. Dye, of Richburg, to lead the singing, we began a two-weeks series of meetings with this church, which promised good; but at the end of the first week Bro. Dye found himself quarantined with the measles, and we had our hands full for the remaining time in performing the duties of a nurse. This put a stop to the meetings. Bro. Huffman also spent this vacation with Hebron Centre and the Alleghany River churches. D. H. Davis and Horace Stillman also spent one spring vacation on this field, in mission work. In the summer of 1872, the writer spent three months among the scattered ones about Alden, Darien and Rapids, in Erie and Niagara counties; this, under the

auspices of the General Board. This was a faithful effort to "strengthen the things that remain" among the ruins of the old Clarence, Pendleton and Darien churches. The work was all on historic ground, and full of interest to the worker.

During the fall term of 1872, we began supplying the new church at Andover, going there week by week, until March 15, 1873. Three months of the following summer was spent by the writer in the Central Association, among the churches of Preston, Cuyler, Otselic and Verona. Again, in this autumn, we began a second winter's work at the Head of the Plank, which practically ended my work as a student evangelist. All the Boys were now specially busy, completing the last term of their work in Alfred. July 2, 1874, after all those years of labor together as students in college, and as student-evangelists in the field, the first theological class of Alfred left the graduation platform with sad farewells, to be scattered around the globe. For twenty-six years they have labored in fields from Rhode Island to California, from Minnesota to Louisiana, and in China. Some have gone to their long home, while others hasten there with quickening step. Thank God that there are other Boys now to work the fields, where we plowed and sowed.

SALEM, W. Va., Feb. 10, 1900.

TOO LOW VIEWS OF THE SABBATH.

W. T. McDonald, Editor of the *Northwest Leaguer*, writing to the *Christian Advocate*, of New York, Feb. 1, 1900, says some excellent things concerning the low, and therefore weak, views which make up the popular theories touching the Sabbath question.

Our besetting temptation has been to examine this question and uphold the Sabbath from a purely human standpoint, in its relation to the present physical and temporal well-being of humanity. Thorough investigation has proved that man will do more work in a lifetime by resting one day in seven; and it is also proven, is better socially and intellectually for weekly days of rest. But do these benefits comprehend God's aim in giving man the Sabbath?

These short-sighted views of modern Sabbath societies and of many pulpits have arisen from a failure to grasp the real place of this commandment in the Decalogue; it is placed by these thinkers in the second section of the Decalogue, relating to our duty to this world and to our neighbors, while it belongs to the first and greater section, our relation to God; so that its primary purpose was not a day of rest merely, but such a rest as might enable us to fulfill the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." But what difference does it make whether it belongs to the "first and great commandment" or the second, "which is like unto it?" "Much every way." If it belongs to the second section, then some may keep it best by lying in bed, in recreation and pleasure, in reading or the pursuit of culture in art or literature, or devote it to the Sunday paper, or any complete change from the wearying, wearing thoughts of the week; but if it belongs to the first section of the Decalogue, its primary purpose was to assimilate man to the image of God by a true spiritual worship, and thus become the very greatest help in keeping the first and great commandment.

Everything, then, which hinders this assimilation and communion with God is both an error and a sin. It is wrong to keep the Sabbath merely as a day of rest; all reading or conversation that does not lead us into closer communion with God is wrong; all pleasure seeking and worldly amusements, however innocent in themselves, are then sinful; yea, all attendance at church services merely to hear the soothing strains of music or to be charmed with the flattery or delighted with the performance of intellectual acrobats is breaking the Lord's day; but O, how much greater is the sin of the men who stand behind the sacred desk on the Sabbath and, instead of leading men into communion with

God, only lead them into communion with their own or other men's creations of thought, who laud the greatness of their own country, or flatter men with the splendid developments of the nineteenth century, or lead men to find in nature and its laws the "great beneficence," teaching men to worship and serve the creature more than the Creator! "If the blind lead the blind, both shall fall into the ditch."

There is a startling statement in Isa. 58:13, as to how we are to keep the Sabbath so as to make it a continual blessing and delight—startling even to the ears of nineteenth-century Christians: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Startling though these words may be, there is such a perfect harmony between God's aim in giving the Sabbath and this method of keeping it that there can be no doubt henceforth to what section of the two great commandments this command belongs, nor that its main purpose is to bring man and God into perfect and blessed fellowship here and now.

Here the thought is plainly set forth that the Sabbath is not man's day, to do with it what he will, as some fondly suppose, but the Lord's day, which he has set apart when he shall specially come and be our guest. If we honor our guest, we will not do our own work or desire to do it; if we honor our guest, we shall not seek our own pleasure on his holy day; if we honor our guest, we will not be anxious to speak our own words, but to hear his words and be inspired by them. What a wonderful recuperating Sabbath of rest were we to drop all our own thoughts, pleasures and works, and be filled and inspired with the thoughts and works of our God!

Are Americans keeping God's Sabbath in this way? Are Christian Americans honoring God by showing that his Sabbath is the richest blessing and delight of our soul? Let Christians arise and put the Sabbath back in its pristine place and power.

If Bro. McDonald will go one step farther, he will touch the source of the trouble. Americans are not keeping "God's Sabbath" at all. They are trying to make a substitute take its place, and basing the claims of that substitute on grounds which destroy the higher conceptions which Mr. McDonald sets forth so clearly. But that conception belongs to the Sabbath, and not to Sunday. The point at issue is not one of "days," but of fundamental conceptions, one of basis and source of authority. Sunday has no "pristine place and power." What it borrowed from the Sabbath in the Puritan movement was a temporary influence, which is now lost; lost, because of the low conceptions to which Mr. McDonald refers, and which are an unavoidable part of the new and unscriptural basis on which Sunday rests. We second Bro. McDonald's last sentence with heartiest accord. "Let Christians arise and put the Sabbath [God's Sabbath, not man's Sunday] back to its pristine place and power." That road leads to success; all others end in failure.

TRACT SOCIETY.

Receipts in February, 1900.

Churches:	
Chicago, Ill.....	\$ 10 00
Second Brookfield, Brookfield, N. Y.....	8 43
Independence N. Y.....	15 00
Plainfield, N. J.....	37 10
Milton, Wis.....	7 23
Jack on Centre, Ohio.....	1 20
Bella, Wis.....	8 50
First Brookfield, Leonardville, N. Y.....	8 68
New York City.....	15 65
Pawcatuck, Westerly, R. I.....	14 71
First Alf ed, Alfred, N. Y.....	25 67
Woman's Board.....	\$83 01
for Dr. Lewis' work.....	85 01
Young People's Permanent Committee.....	\$77 88
Sabbath Reform 4 20.....	82 08
Bible Class, Syracuse, N. Y.....	5 00
Y. P. S. C. E., Nortonville, Kansas, Christmas self-denial offering.....	2 50
S. C. Maxon, M. D., Utica, N. Y.....	10 00
W. R. Mosher, Plainfield, N. J.....	2 00
Mrs. H. D. Burdick, New Woodstock, N. Y.....	1 00
Emma Witter, Wausau, Wis.....	1 00
Mrs. Rebecca T. Rogers, Alfred, N. Y.....	5 00
I. N. Loufboro, Elton, Iowa.....	5 00
Prof. Frank L. Greene, Brooklyn, N. Y., for Life Membership.....	20 00
	\$ 370 74

E. & O. E. PLAINFIELD, N. J., Mar. 5, 1900.

J. D. SPICER, Treasurer.

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.

BERLIN, N. Y.—We cull the following items from a letter just received from Berlin. The meeting-house of the Berlin church has been thoroughly renovated. The work has just been completed, and informal dedicatory services were held a little time since. The house has been made more attractive and convenient by these changes, and better fitted for the present wants of the church. It is an excellent work done by the present generation, and will be a permanent blessing to those who come after them, and to the cause of the Master which the church represents.

People are already looking forward with glad anticipation for the coming of the Association in May, and they will be prepared to welcome a large delegation from the churches of the Association, and from elsewhere. The health of the pastor's wife, Mrs. Seeley, has been poor for some time, and as a result of this, in the hope that a change of location or of climate may be advantageous to her, Mr. Seeley has tendered his resignation, to take place on the first of June. He has done an excellent work at Berlin, and we are sure he must feel a good degree of satisfaction that the church, both as to material things and spiritual life, will be left in an excellent state for the coming of someone who shall succeed him as under-shepherd. Those who have known of his work in Berlin will agree with the RECORDER in placing a high estimate upon its value, and we trust that the blessing of God may give recovery of health to Mrs. Seeley at an early day. Whether Mr. Seeley will return to his former home in New Brunswick or whether he will engage, should there be opportunity, in pastoral work in some other field, the RECORDER is not informed. In either case we are sure that the cause of Christ and of Sabbath truth will be strengthened and defended wherever he may go. The RECORDER congratulates the people of Berlin on the material improvements connected with the church life, and counsels them to seek for such corresponding spiritual attainments as will compare with their refitted house of worship, and meet, in a good degree, the highest requirements which the Master places upon them.

SCOTT, N. Y.—Almost, if not quite, since my earliest recollection, I have heard of "Great Scott." I had hoped never to get there, and was innocent when accepting the call to this church. But I conclude that, so far as the weather is concerned, this is the place. If any man can mention a place with a greater number of changes in a day, and a greater number of days with changes, than we can in Scott, let him speak. But since variety is the spice of life, and the character of a place depends largely upon the character of the people, we conclude Scott is a pretty good place. We have already commenced to plan for the coming Association. And since we are planning to make some needed repairs on the church, and also that there shall be more settled weather at Associational time, we say to those desiring a pleasant time in a pleasant place, come to the Association at Scott. We do not wish to sound a trumpet before us with a report that facts on the field will not justify.

Such a course, while it may temporarily bolster up the worker, in the minds of those not acquainted with the facts, must shake the confidence of those who do know them. While listening to a lecture before the Women's Circle of New Auburn a few months since, we overheard this criticism: There is too much of "great am I." We pray to be kept from that spirit, but feel justified in saying that, coming onto the Scott field, we find evidence of earnest Christian predecessors. The name of Bro. Rogers is a familiar, if not a sacred, household word. We commenced our work with the week of prayer, and from that time to the present week have held from five to eight services weekly. Many of these have been cottage meetings, but in them we trust the seed sown in other days has been caused to grow. Some difficulties have been overcome. One that has seemed to some almost an impassable barrier has been satisfactorily settled, we hope, to all concerned. A commendable spirit was manifest in that many have said to the pastor, "You ought not to be obliged to do this; we ought to do it ourselves." So it came about that the pastor had nothing to do, except, perchance, a little more urging of others than some may have enjoyed. Believing in pastoral evangelism, so often talked about, and which received new impetus by the late action of the Chicago church, we wrote to three pastors in the Central Association to come over and help us; but, behold, with one accord they "all began to make excuse."

Now, with bad weather, and the necessity of soon commencing work on the church, it seems impracticable to hold extra meetings. There are, however, some hopeful indications. Voices long silent have been heard. One has expressed a desire for baptism, and we believe some are seriously contemplating the Sabbath question. But our hearts sink when we see such utter disregard for church obligation, and the sacredness of the Sabbath, as some exhibit. We are led to cry out, Who is sufficient for these things? Yet with a firm faith in God, and relying on his promises, we go forward, trusting there are those who will pray for the work in Scott. J. T. DAVIS.

FEBRUARY 28, 1900.

PRESTON, OTSELIC AND LINCKLAEN, N. Y.—Bro. Wayland D. Wilcox, of the Alfred Quartet, has now been laboring very faithfully and acceptably on this field for a month. He has the versatility that is needed to meet the different classes of people; the kindly spirit that is so pleasant in all the homes, and the energy that carries him joyfully from house to house over the forty miles of apostolic travel (Acts 20: 13) from Preston to Otselic and Lincklaen.

L. R. S.

MILTON JUNCTION, WIS.—The winter months have passed away and we are having our first good sleighing. It has not been very cold for this section, the mercury registering from 10° to 18° below zero, by different thermometers. There has been very little sickness during the winter; but one death among our people here for the last nine months. So we have much to be thankful for. The greater part of the work has been pleasant, the attendance and interest in the meetings have been quite good. We are praying and working for greater interest, and more devotion to God and his truth.

The class that is studying the Sabbath

are doing very well, and seem quite interested. I think they are all realizing that there is more real spirituality connected with the proper keeping of the Sabbath than is generally thought to be. The Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist churches were held here a few days since. The papers that were read and discussed in the Conference showed that our people are alive and interested in securing the best results possible, from the privileges and opportunities given them; and that they are seeking greater light and efficiency in their work. The sermons preached in the Quarterly Meeting were close and clear presentations of the teachings of God's Word, and showed a great desire on the part of those presenting them to be true and faithful to the work God has given them to do. The congregations were quite large and the attention and interest good. The prayer and conference meetings on the evening following the Sabbath was especially good.

I read with a good degree of interest and pleasure Brother Livermore's plan for the entertainment of the General Conference. I think some such plan as that for these large meetings is the one to be tested next. I am in favor of trying it at the Conference next August, and see if we cannot make it a success.

G. J. C.

FEBRUARY 28, 1900.

A SINFUL BROOM ON SUNDAY.

One of our exchanges publishes a clipping from the *Keystone Gleaner*, Pennsylvania, which states that a woman, a member of a Seventh-day Adventist church in Huntingdon, was lately arrested for the "sin of sweeping her house on Sunday." Several witnesses were called upon to testify, and they declared that they had seen this woman sweep her house and do ordinary work in her home, on Sunday. Her children were called, and testified that their mother kept the Sabbath. The Judge sought to impress the truth upon the woman that under the law of Pennsylvania such work was forbidden. He reprimanded her, and "hoped she would never be brought before him again for Sunday desecration."

This seems incredible, and we should not give it a place except for the evident correctness of the report. The bigotry and unchristian prejudice, the narrowness and hatefulness which are embodied in such a complaint ought not to have been born this side the Middle Ages. This, too, in the land of William Penn, the home of the Declaration of Independence. This among the descendants of a people who pledged life, fortune and sacred honor in behalf of civil and religious liberty. And this in the year 1900!!!

We are told that Sunday law is essential to the welfare of the Commonwealth, and that its enforcement is demanded lest society become demoralized. Logical conclusion: A woman who, having obeyed the law of God by keeping the Sabbath, ventures to sweep her house and do ordinary work on Sunday, endangers the foundations of the Keystone State in so doing! We have heard, in poetic phrase, of the "besom of destruction." What a broom this woman must have. How her soul must be fired with disloyalty toward the state of Pennsylvania, and with hatred for the Constitution of the United States, when she wields that "besom of destruction" on

Sunday. Report it not in the hearing of the records of the life and doings of William Penn, which lie in the historic archives of Pennsylvania. Nevertheless, if such shames are to continue, it may be well that Pennsylvania, threatened by the broom of this Sabbath-keeping woman, should appeal to the greater United States for protection. Possibly the thunder of Sunday trains as they whirl across the Keystone State may aid a little in shaking those foundations which this wicked broom threatens with such direful destruction. Is this the Nineteenth or Twentieth Century?

Under date of August 17, the *American Sentinel* reports a similar case from Wayne County, Pa. One S. B. Field, of Hamlington, a Sabbath-keeper, was called before Justice of the Peace Elliott, at Hollister, upon a charge of performing "secular labor upon the first day of the week, commonly called Sunday." The specific charge was "cutting and binding oats by hand." It is said that this was done in a field surrounded by woods and out of sight of the house of the complainant, one David Edwards, and at considerable distance from the public road. Mr. Field's brother-in-law, "a non-professor, was working with him, but was not included in the summons. The case was called for July 7, 1899, and Mr. Field was fined four dollars and costs." The case goes to the County Court by appeal.

The inconsistency of this arrest, and the evident spitefulness of spirit in which it was made, are apparent in the fact that at Lake Ariel, a popular summer resort in that section, all manner of secular business is performed on Sunday by those who do not observe the Sabbath. The railroad brings crowds of pleasure-seekers to the lake. Creameries do a thriving business, ice-cream is sold, both at wholesale and retail, and liquors are sold on every Sunday. In this, as in similar cases, the law is invoked only against those who religiously observe the Sabbath, and who, under this beneficent Sunday law (?) are thus persecuted for obeying the "law of the Lord."

COWSLIP GREENS.

One of the most familiar forms in wet meadows is erroneously known as "cowslip" (vulgarly "cowslop"), a general favorite in springtime for greens. How it received its common appellation is not clear. It furnishes a striking illustration of the oft-times unfitting and misleading character of popular names; for it bears no relation to the English cowslip, but is closely allied to the buttercup—a fact suggested to the uninitiated by its shining yellow petals and superabundance of stamens. To avoid complications in names, the botanist Gray favored recognizing it under its English name, marsh marigold; but here again we may be led slightly astray as to its relationship, for it is no more than a primrose. It is properly known as *Caltha palustris*.—*Self-Culture Magazine*.

Duty stands, for the most part, close at hand, unobscured, simple, immediate. If any man has the will to hear her voice, to him is she willing to enter and be his ready guest.—*Francis Peabody*.

Be not uneasy, discouraged, or out of humor, because practice falls short of precept in some particulars.—*Marcus Aurelius*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE man who makes a failure in life has a tendency to question the integrity of the motives and methods of the man who succeeds.

GALILEO is reported to have said that the Bible was written, not to show how the heavens go, but how to go to heaven.

TRUE courage is shown by doing duty, which very often consists in shooting from cover rather than in the open.

THE most modest man of my acquaintance thinks that he can build a fire as well as any one else, in fact a little better.

BEWARE of infidelity. But infidelity is of various sorts. Some one has well said that "the worst kind of infidelity is to be afraid for the truth." Truth will stand; you cannot overwhelm it, for if "crushed to earth it will rise again."

THE Christian Endeavor Society of the Seventh-day Baptist church was reorganized Saturday evening, Feb. 17. The following officers were elected: J. R. Wheeler, President; Allen Williams, Secretary; Mrs. Andrews, Corresponding Secretary; Irene Van Horn, Treasurer. The following are the committees: Lookout, Mrs. Angie Tucker; Prayer-meeting, Elder Williams; Social, Mrs. Andrews; Music, Irene Van Horn; Missionary, Clara Wheeler; Temperance, Deacon Coon; Good Literature, Elder Wheeler; Flowers, Alfred Wheeler; Vestibule, Arzy Van Horn, Ralph Van Horn, Loyal Terry and Jay Coon. Mrs. M. G. Townsend, the evangelist, who has been holding meetings with us for a few weeks past, gave the installation speech Tuesday evening.—From a local newspaper in Boulder, Colo.

THE meetings in the Seventh-day Baptist church are being held each night, and are increasing in interest and attendance. Pastor Witter is preaching some especially strong sermons with the result that the church-members are beginning to see the need of taking a firmer stand for Christ and the church.—North Loup Loyalist.

THE Student Evangelist Glee Club is preparing for a short and decisive campaign during the spring vacation for the purpose of awakening a deeper interest in evangelism and enlisting the people of the different churches in the work of the coming summer. Six points will be touched. Milton will be first. Concerts will be given to pay expenses. Watch for further notice of date and program.—Milton Journal.

The Glee Club referred to in the above item consists of eight young men, two having homes in Milton, two in Welton, and four in North Loup. The parts they sing and their names are as follows: First Tenor, Edgar Van Horn, Welcome Wells; Second Tenor, Peter Clement, Erlow Looiboro; First Bass, Arthur Platts, Ray Rood; Second Bass, Jesse Hutchins, Byron Rood.

It will be remembered by many that the Mayor of Holgate, where the Milton Quartet worked last summer, is editor of the *Henry County Review*, a paper of wide circulation and influence.

Upon the arrival of the boys Mr. Belknap came promptly and heartily to the support of the work, using as means both the columns of his paper and his position as Mayor. It will be remembered too that he did much in a financial way, doing the printing of posters free, and furnishing the City Hall for the concert, free. But Mr. Belknap, like many other newspaper men, has failed to use the opportunity of making his paper a power for good, and has drifted into a neglect of duty in his effort to "make it pay." There appeared in his columns this advice, "Try a drink of our Henry County beer." As a result of this, the boys purchased a copy of the book, "In His Steps," and put it in circulation where it would come under his notice. A letter from a Christian lady in Holgate gives the following:

I want to tell you that "In His Steps" has been a welcome guest in a good many homes, since you left me the task (a very pleasant one I assure you) of introducing it to the citizens of Holgate. It came under Mr. Belknap's notice, and, as an editor, he has become intensely interested in the "Sheldon project" of making and publishing a newspaper in the principles set forth in his book. Mr. Belknap and Mr. Lampman have both subscribed for the paper and are anxiously waiting its outcome. I cannot help believing that the result will have a great influence in editorial circles. One week ago Sunday evening there was, as you know, a meeting on the temperance question. Mr. Lampman was conspicuous by his absence, but Mr. Belknap was there and made the statement that every case brought before the Mayor (himself) during the last year was the direct result of drink, with one exception. A rather astonishing statement for an editor, who repeatedly advises the public, through the columns of his paper, to "Try a drink of our Henry County beer." The meeting was a good one, and lasted for two hours.

There are volumes in these few statements. We hope and pray that Mr. Sheldon's little book, "In His Steps," and the project which thousands are watching, will result in the reformation not only of Mr. Belknap's paper, but of every newspaper in the land. ***

HOLINESS AND SABBATH REFORM.

BY THEOPHILUS A. GILL.

Holiness and Sabbath Reform are unquestionably the needs of the church of the twentieth century. An unholy man cannot keep a day holy, nor a holy day. Holiness and a holy day cannot be omitted in the life of a saint in his attainment toward completed perfection. The perfect running which the apostle Paul exhorts "as many as be perfect," to press on in, demands entire consecration to God and to his will. This is not "sinless perfection;" which would necessitate completed knowledge, perfect conduct and perfected attainments, and which is not acquired in this world by man, but is seen in God. The "as many as be perfect" should transgress no law of their Master; "thou shalt be perfect with the Lord thy God" (Deut. 18: 13), hence "be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

Transgression of the law is sin, which is worse than imperfection, and is another name for unholiness with God. Holiness is essential to enter heaven, and no man can see the Lord without it. Wholeness, holiness completeness, a pure heart, perfection, mean full obedience to God, "separated to do God's will;" and it is God's will to keep his holy day and his day holy. "Do we make of no effect law through faith? may it not be!" cried Paul, "we establish the law." To continue in violation of God's known law will take holiness

out of any saint, and if the holiness churches do not come to the Sabbath, "holiness" will go out of the churches. Let me quote the recent Rocky Mountain campaign report of B. S. Taylor, the spirit filled, fired, baptized holiness evangelist. Speaking of Leadville, Col., he says: "There are a few holiness people, but all declare there is little spiritual life. The rule of Mammon," a transgression of a law of Christ, "is supreme, and the church seems paralyzed and utterly helpless to change the order of things. Secret orders and societies swarm like locusts of Egypt. They use the Sabbath as a galaday, hire the theaters, parade on the street in swell uniforms, with hired bands and singers, speakers, and addresses by the clergy of various churches. They keep their dead until Sunday so as to make a great parade over them. When the troops lately came home from Manila the city got up a great 'reception,' with base ball, bands and banners on Sunday to make a great parade and drinking jolification. How will God bring them in judgment?"

Bro. Taylor, your interrogation we cannot answer, but if true to prophetic revelation, perhaps in the future, the holiness people will be brought as no other people into judgment for crying "Abba, Father, I am holy," while not doing the will of the Father, and not teaching their brethren the sanctification of God's holy day. "Love is the spirit of obedience," declares Joshua Gill of Boston, and admiringly do we quote him in the ranks of "holiness." But, beloved, if "love is the spirit of obedience," then "perfect love" is the spirit of perfect obedience and the spirit of perfect obedience, ought to cry out, let us return to God's holy Sabbath-day. Oh, now is the day of grace of the twentieth century! Now before it has actually begun, ought the Pentecostal blessing come to correct the future century and set it afire with the light of the Holy Ghost. "Happy they whose lawlessness has been forgiven, and whose sin the Lord will in no wise reckon."

"But, is there a Sabbath law in the New Testament?" you may ask at this point. No, no specific law or commandment, yet Jesus said "the Sabbath was made for man," and to his disciples "pray ye that your flight be not in the winter, nor on the Sabbath-day," and again through his angel, "blessed are they who do his (God's) commandments that their authority shall be to the tree of life and by the gates they should go into the city," to which Christ's corroboration of the commandments with the penalty in Matt. 5: 17-19 is a fair and conclusive evidence of his regard for the Sabbath; which he, Jesus, had made in the beginning. John 1: 1-3 Still this seems not to be enough for some, so the next query is, "κυριακη, is it not the Lord's-day in the New Testament?" The Lord's-appearance-day, or the day "pertaining to the Lord's" appearing must have been what John was trying to designate, for if the apostles had the right to make a holy day, then two, then a hundred and their descendants still more, and hence we have no right to repudiate and throw complaint against the Roman Catholic church, with her days and sacred feasts, for sanctified saints of God, if such should have this power, as "the Lord is no respecter of persons," if done in the spirit and for the glory of God. But, try as they will, the sanctified cannot make a day

holy. This day as John speaks of it from the Greek calendar and both ancient and modern Greek languages, was the first day of the week and not the seventh, just as *Dominica* in the Latin church calendar is the Sunday, and *Sabbatum* the Sabbath; but the sanctified exiled apostle to Patmos does not attach sanctity or holiness to that day anywhere in any of his writings. He states that he was especially in the spirit, he had received from the Holy Spirit "an anointing" on that day. This view is a more liberal one than Seventh-day Baptists generally admit; however, I believe it is in accord with the facts as we find them. Whenever God's holy day is mentioned, investigation shows it to be the Sabbath. To pray—O, Lord bless this thy holy day, as has been prayed on Sunday, by beloved divines of the culture and scholarship of Dr. John Hall and Dr. Galush Anderson, in the elite churches of the Metropolis, is a farce which never rises higher than the massive gothic domes. Some people like to tell God more than he knows, and this failing is not entirely confined to the neophyte. Prayer to be answered must be true and believed in; or it will be lost like many a poor sinner in the phantasmagoria glittering above him, or meet spiritual death in the drowning operative mystery which penetrates his soul because of lack of Holy-Spirit power in the preachers, and in the truth proceeding from the pulpit. The "*δυναμις*" is not what and where it ought to be. The writer was once, though not in the end of life, blessedly *εν πνευματι εν τη κυριακη ημερα*, in Providence, R. I., at the American Volunteer Barracks, when behold everything became new and he found himself launched out of sectism into the widest Christian patriotism and "perfect love" toward Christ and toward man universal. Truth by itself will never save; the Sabbath of itself amounts to nothing, and is but a void, which had better be filled up. Christ received by faith into the citadel of the heart so that the reign of death is eternally ejected and supplanted by the personal life of Jesus, alone can give the assurance of salvation.

But we cannot take Jesus in wholly, without taking in his Sabbath with him. "Holiness" is the result, and if genuine, will be found working in every command of God through the spiritual life of its possessor. To receive Christ is to receive "holiness" and to keep his Sabbath and not man's; as well as to enter into the "rest which remains for the children of God," begun here in this life and continued on in the next. Again "holiness" is essential to the Sabbath, and the Bible Sabbath is necessary to perpetuate "Bible holiness" for the twentieth century and forever, and Jesus is the key to it all.

JANUARY 15, 1900.

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 hereby 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. I., No. 20.
- " " Vol. III., Nos. 28, 51.
- " " Vol. IV., Nos. 48, 44.
- " " Vol. V., Nos. 28, 38, 40, 42, 49.
- " " Vol. VI., No. 50.
- " " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- " " Vol. XVII., No. 27.
- " " Vol. XVIII., No. 22.
- " " Vol. XIX., No. 21.
- " " Vol. XX., Nos. 23, 26, 31, 25.
- " " Vol. XXI., Nos. 1, 51, 52.
- " " Vols. XXII-XLVI., entire.

Children's Page.

INDIAN CHILDREN IN OKLAHOMA.

BY IDA A. ROFF.

Nine o'clock, and school-bells are ringing everywhere all over this great country. Did you ever stop to think that little Indian girls and boys might be hurrying to get to the kindergarten or school in time? They go walking, running, hopping, jumping along, and some are riding two and three on one pony. When the teacher looks over her class and finds this one or that one is missing, an Indian policeman is sent to learn the reason.

They are first taught English, and soon learn to sing and talk, though they frequently get things mixed up in a very funny way. Like all children, they have been looking forward to Christmas, and have asked daily, not, "How many days before Christmas?" but, "How many sleeps Christmas?" When they want to ask how many months before vacation, they say, "How many moons vacation?"

During a shower one morning it lightened and thundered quite heavily; the children all stopped work, putting their hands on their heads, and it was some time before the teacher could get them to speak. Finally, "General Miles" said, "The Great Spirit talks." Little Miles was called after General Miles when he visited this reservation three years ago.

Recess is always a noisy, happy time. The larger boys make bows and arrows, which they shoot very dexterously, much to the discomfort of the birds, grasshoppers, rabbits and prairie dogs. Miles is too small for this sport, and stood watching some chickens. Annie Red Bird happened to come along, and said, "I like to eat them;" to which Miles replied, "I like the chicken's baby best," meaning he liked eggs better.

Little Johnny Humming-Bird is the youngest, and about four years old. His mother thinks he is a very smart boy. She says he can talk two languages—that is, his native Kiowa, and English, which he is learning. All he can say is "Good-morning" and "Alright." It is very funny, because he says "Alright" to any question, whatever you ask, whether it is "What is your name, little boy?" or "How would you like some candy?" Augustus Tall Bird is another of the school-children; his mother is very proud of him, for he can count to one hundred. She says, "To think my boy count! Oh, I was big girl, woman, and could only count ten!"

The minister, who is rather a small man, with a reddish beard, is a busy man, is always doing something, hurrying from one place to another. The Indians have given him a name, which interpreted is "Little Red Ant." When school was dismissed the other day, Annie, who was barefooted, ran down the path, but suddenly stopped, calling, "Oh, wait a minute!" Brother—mentioning the minister's name—"is biting my toe." Her foot had been stung by a red ant.

Civilization is fast pushing into the reservation, and in the last few months the great steam-engine has come. As the train came into the station it gave an uncommonly long, loud whistle; the kindergartner asked, "What is that, Edith?" Edith was sewing her card, and, without looking up, answered: "I am busy; I haven't time to hear the wagon holler."

Last Sunday, at church, it is sadly true, some good people got very sleepy, and one Indian who was sitting in front was soon nodding. White Buffalo, Edith's father, got right up in the middle of the sermon, walked round in front of the congregation, and gave the sleepy old man a good shaking. Not only did it wake up old Yellow Shirt, but everybody else was wide awake, too, for White Buffalo had his eyes wide open, and his ears, too.

After all, you see Indian children are not very different from white children; and you will find that people are very much the same everywhere, whether black, red or white. Yet, it is not strange; for all people are the children of one God, who has taught them to say, "Our Father who art in heaven.—*Outlook*."

DECADENCE OF SUNDAY?

The following book notice appeared in the *Standard*, February 17, 1900, a leading Baptist newspaper of the Northwest, published in Chicago:

"Swift Decadence of Sunday; What Next?"

By Abram Herbert Lewis, D.D., Plainfield, N. J.: The American Sabbath Tract Society.

The author of this volume is well known as a brilliant controversialist, a keen, incisive writer, particularly as the advocate of the "seventh day" as the only divinely-appointed Sabbath. In this volume his polemic abilities appear at their best. The book may be divided into three parts:

1. A most pessimistic view of the condition of Christian Sabbath-keeping. He has scoured the religious and secular press for evidences that the Christian Sabbath is a thing of the past, now the most desecrated and unholy of all the days of the week, and is becoming more so every year.
2. The cause of this great neglect of the sacred day he finds in the change from the seventh to the first day of the week. The Christian Sabbath, he claims, has no sanction of divine authority; hence men desecrate it.
3. The redemption of the Sabbath can come only by a return to the seventh day. This would restore to us a day of holiness and worship. The depravity, irreligiosity and godlessness of men seem to this author to have no connection with Sabbath-breaking. The Christian heresy of observing the first day is the cause of all Sabbath-desecration! Such is the substance of this volume.

This notice comes to hand just as a second edition of the book referred to appears. The *Standard* failed to tell its readers that the "pessimistic view of the condition of Christian Sabbath-keeping," to which it refers, is based wholly upon statements made by the religious press, the *Standard* included. The book does not quote from the secular press, the author having carefully avoided the opinions of non-religious men concerning decay of regard for Sunday. It is not, therefore, the fault of the author if the view presented is pessimistic. It is not so much "the Christian heresy of observing the first day" which is the cause of this decline, as the lack of loyalty toward God's law and the example of Christ in discarding the Sabbath. We are quite willing that the *Standard* should observe Sunday in any way it chooses, if it does not preface that observance by trampling upon the Sabbath of Jehovah.

We extend thanks to our contemporary for the views it has expressed, and only care to call the attention of our readers to the fact that whatever pessimism appears in the book, whatever evidence of decay on the part of Christian conscience, and whatever evils are sure to follow the present state of things, are all set forth in the testimony given by the friends of Sunday, which the book presents. A copy of the book will be sent to any clergyman who observes Sunday, and desires to see what its friends say about the Swift Decadence.

Woman's Work.

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

A NEW DEPARTURE.

A committee of women appointed by the Evangelical Society of Alfred has prepared a "Prayer Calendar" for use in the homes of our sisters.

A few weeks ago your Editor sent out requests to a large number of our women for short "sentence prayers," or "thoughts on the need and value of prayer," for publication in the Woman's Page, when the calendar was ready to be announced. The sisters have responded most generously and lovingly, and this issue of the RECORDER contains many of these messages. From time to time, those not used this week will appear on our page. These responses give us courage, and we feel that our "Prayer Calendar" will go into our homes as a reminder of God's willingness to hear and answer prayer; may it be a welcome visitor in very many homes.

Too much cannot be said of the need and value of prayer. "If we hadn't our Lord to go to, what could we do?" It is quite possible for us to pray from a sense of duty, but no word or prayer of ours can help our own souls, or be a help to others, unless we enter into the "secret place of his presence," and there with "closed doors" can feel and believe that "Our Father" is with us, and will honor our petitions.

"O, watch, and fight, and pray!
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

O LORD, breathe upon thy people the spirit of prevailing prayer.

PRAYER is the weapon that moves the throne of God. Lack of spiritual power comes from lack of prayer. The Scriptures abound with instances of the power of prayer. Christ himself, the great example, taught us to pray, and he often spent much time in sweet communion with the Father.—H. V. P. B.

Our Father, with thee all things are possible. Be pleased to move on all hearts to work in such unison with thee that Sabbath Reform may hasten, and all teachers of righteousness become teachers of all thy commandments.—Mrs. W. W. C.

Prayer God will answer, but it will be by human instrumentalities like you and me.

Father of light and love, be pleased to send thy Holy Spirit into our every heart, revealing unto each our personal responsibility in the extension of thy kingdom among all nations.—J. S. O.

O may the spirit of our endeavor be in the expectancy of great things from the Lord. Whatever be our work, may we daily do all as unto the Lord. May our lives be so founded on the rock of loyalty that no winds can shaken.—M.

Lord, wilt thou endow us with true missionary zeal. Help us to so live and work that we may bring others, even little children, into thy fold.—C.

Ask what thou wilt, and as oft; the multitude of thy pleadings does not weary him who requires only that thy prayer be the sincere desire of thy heart.—A. P. H.

O that God may quicken all our people to help our Tract and Missionary Boards in sending the Word of God to the unconverted both in home and foreign lands.—J. W. C.

May God hasten the glad day when all creeds shall be merged in the Bible, and the Bible only, with not one command left out.—C.

Dear Father, wilt thou put it into every sister's heart to do more and better work for our Woman's Board. Wilt thou be with our missionaries, and strengthen them for every good work.—J. W. C.

Prayer! its value to the soul can be best realized by an effort to imagine what life would be deprived of this privilege. Truly we should give praise, that an omnipotent and eternal God has said: "Ask and it shall be given you."—A. M. C.

Only my heart, Lord, to thy throne
I bring, and pray,
A child of thine I may go forth
And spread good tidings through the earth,
And teach sad hearts to know thy worth,
Lord, here am I.

He who knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care and dispelling every fear, and filling the soul with entire trust and confidence as to all the future.—F. L. I.

"I know not the way I am going,
But well do I know my guide;
With a child-like trust I give my hand
To the mighty Friend at my side."
—A. R. P.

Teach me thy way, O Lord, that I may be of more service to those around me.—A. H. B.

Prayer is the hinge that opens the golden gate of Paradise. Prayer annihilates time and space, and gives instantaneous communion with God. Prayer is the most powerful of all the forces of the universe, since it moves him who governs all.—P. A. S.

Lord, teach me to pray. So breathe into my heart thine own life of love, thine own spirit, that I may fully realize thy precious promise, "Ask and ye shall receive."
—E. A. W.

Through prayer we enter the Holy of Holies. Thus communing with God face to face we are transformed into his likeness and our lives bear the stamp of his image.—M. M. S.

"If you do not wish for his kingdom, do not pray for it; but if you do, you must do more than pray for it, you must work for it."—M. E. B.

O may the pleadings of conscience so operate on the hearts of those in power that speedily the traffic in liquors may weaken in every land, and the curse of intemperance be spared the "Isles of the sea."—M.

Prayer is the means which God has appointed for us to obtain every good, and escape every evil.—S. F. W.

Our Father, we thank thee for the many doors opening to us as a people. Teach us all in very truth to say, What wilt thou have me to do? that in and through us thy kingdom may come, and thy will be done among all nations.—A. B. L.

Prayer has an effect marvelous and certain; it is that of elevating the soul.—E. B. S.

Lord thou hast said, "Freely ye have received, freely give." As we have been the recipients of thy loving favor in this Christian land, so may we work earnestly to send the glad tidings of the dear Saviour to those who know him not.—F. B.

Prayer is the key which unlocks the great storehouse of God's blessings and mercies. Dear Lord, wilt thou hear my prayer for the descent of thy Holy Spirit just now upon all needy souls.—Mrs. T. T. B.

Dear Father, wilt thou fill our hearts so full of the Holy Spirit that our lives may be full of Christ-like deeds.—J. W.

Every wish is like a prayer with God. Then let our thoughts be pure, our faith strong and ourselves the fit recipients of God's blessings for which we daily ask.—C. T. B.

Prayer is the cry of the sin-burdened heart for forgiveness and help, the grateful offering of praise and thanksgiving, the sweet communion of the soul with God.—M. B. C.

Whatever ye shall ask—
If ye only do believe—
From a loving heavenly Father,
Jesus said, "Ye shall receive."
Trusting in this promise ever,
As he leads us day by day,
From our hearts with love o'erflowing
Without ceasing may we pray.
—E. B.

The same spirit of faith which teaches us to pray earnestly, teaches us to wait patiently, for as it assures us that the blessing is in the Lord's hand, so it assures us it will be given forth in the Lord's time.—M.

Preserve me calm in spirit,
Trustful each day,
Teach me how to live more nearly
As I pray.
—H. B. G.

Renew my will from day to day,
Blend it with thine, and take away
All that makes it hard to say
Thy will be done.
—E. D. G.

Dear heavenly Father, give to each and all of us that hungering for righteousness that our souls may be fed with spiritual food, and that none may know us but to be helped to a higher standard of Christian life.—Mrs. G. H. B.

Are you discouraged? Pray. Prayer will reassure and comfort you. Are you full of peace? Pray. Prayer will preserve it to you.—Mrs. T.

If Christ must have the "Quiet Hour," can we live in any respect divinely without it?

We must have a time and place of meditation where we can escape from the strife of tongues, and the confusion of distracting cares and take our bearings toward God.—Mrs. D.

As the compass to the mariner on a stormy sea, so is prayer to a Christian on life's pathway.—Mrs. S. A. C.

Dear Father, we look to thee, trust in thee; be thou our guide in all the duties and responsibilities of life.—A. C. R.

Lord help me to be more forgetful of self and selfish interests, and seek only the good of others and thy glory. John 17: 10. And I am glorified in them.—L. F. R.

"Pray to thy Father which is in secret." In these words Jesus teaches us where the Father is waiting for us, where he is always to be found. Child of God listen to your Teacher. He tells you that when you go to private prayer your first thought must be: The Father is in secret. He waits me there. . . . Is it not wonderful to be able to go alone with God—the infinite God—and there to look up and say, My Father?—E. W.

How beautiful to feel the presence of the Divine One, and always be ready for his service. There is no time to lose if we finish the work he has given us to do.—S. T. J.

Prayer is the appointed way whereby weary-burdened hearts can ask and find help in time of trouble.—E. L. D.

Dear Lord, fill us with thy love that we may be anxious to sojourn beside all waters.

May God bless our missionaries in all lands, and all who are trying to hold up the banner of the cross.—Mrs. L. B.

When overwhelmed with grief, when preplexed with the vexatious cares of life, when burdened with the weight of our imperfections, prayer is the key that opens the door into the holy of holies, where sheltered awhile from life's conflicts we gain strength for renewed effort.—M. F. W.

Every inmost aspiration
Is God's angel undefiled,
And in every "O my Father,"
Slumbers deep a "Here my child."
—N. P. T.

We kneel how weak; we rise how full of power.—B. G. F.

Dear Father, and divine Master, give us thy presence and sustaining grace, that we may learn of thee as never before. With each new privilege that comes into our lives as followers of thee, give us a strong realizing consciousness of our responsibility to thee. Wilt thou give us wisdom and teach us how to pray that we may know how to follow thee and be of service in thy vineyard where workers are needed.

Thou who gavest thine only Son that thy children might fully appreciate all that the divine Presence means to each of us, help us to consecrate ourselves to thee, ready to endure persistent effort for the advancement of truth and righteousness in all the earth.—E. K.

Lord, we thank thee for abiding faith. May ours be so firmly anchored in thy Word that no storm of doubt or adversity can drift us away from the sunshine of thy love.—Mrs. S. C. S.

"Spirit of purity and grace,
Our weakness pitying, see,
And make our hearts thy dwelling place
And meet for Thee."
—R. E. H. W.

An habitual seeking after God, a loving use of the means of grace, will place the soul in such intimate relation with God that all his promises are precious, and we can ask what we will and it will be granted unto us.—E. H. M. L.

O that we may be so filled with the Spirit of the Master that we will be willing to make greater sacrifices for the advancement of his kingdom.—Mrs. A. G. C.

Though we die, our prayers will live; and those we leave behind may reap the benefit of them when we are turned to dust.—Mrs. O. G. S.

Moses gave neither command nor regulation with regard to prayer. It is Christ who teaches to pray.—L. D.

Teach us, Father, that to follow thee we must be willing to do that which will cost us some effort, even though it means for us suffering or sacrificing. May this year bring to us the blessings which come from thus doing.—H. E. B.

Oh that church members would drop the card table, the dance, the theatre, and separate themselves from the

vain things of the world, and pray and work for souls.—E. A. T.

When we feel the need of a power by which to overcome the world, seek Christ in earnest prayer.—P.

Prayer brings and holds us near to the good all-Father; without it we are orphans in a spiritual sense.—Mrs. H. P. B.

Dear Father, give us divine tenderness that makes every one who partakes of it willing to contribute to the higher life of all.—E. D. B.

Gracious Father, send the light of thy truth into all our hearts to guide our way, so that we may not be overcome by the world or be deceived by its vain glory, but learn to delight only in doing thy will, that we may hasten the coming of thy kingdom in all the earth.—P. S. C.

Power with God can only be obtained through constant, fervent prayer.—S. E. R. B.

The value of prayer is found in the fact that it is the medium through which the trusting heart may go to God, the source of all wisdom, goodness and power, for needful preparation for a life of service.—F. W. H.

Col. 1: 10, Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—M. G. T.

Teach me thy will, O Lord, and thy servant will have no fear.—M. B. D.

Help us, dear Father, to be more consecrated to thy service.—A. R. K.

Gracious Father, be pleased to accompany all our efforts with the Holy Spirit's power. O breathe into the heart of every sister a spirit of devotion to the cause of Christ, and help each to feel that her own constant effort is needed to bring our work to successful issues.—L.

Thou art coming to a king!
Large petitions with thee bring,
For his grace and power are such
Thou canst never ask too much.

—Bishop Warren.

NOTE.—The Prayer Calendars are intended to be repeated each month so that most of the subjects will be carried to God's throne, twelve times in the year.—EDITOR.

DOES NOT AGREE WITH THE REV. SHELDON.

To the Editor of the SABBATH RECORDER:

The public press has given widespread notice of the proposition of C. M. Sheldon, author of "In His Steps," to run the Topeka paper for one week to show how he thinks Jesus Christ would run a modern newspaper.

This brings the matter fairly within the scope of newspaper criticism.

It is truly a fundamental truth of Christianity that Christ, in his life on earth, is our great exemplar of "God's will done in earth as it is done in heaven."

Our Lord says, "If any man serve me, let him follow me." This is enough. We see that Paul so understood it, for he said, "Be ye followers of me, even as I also am of Christ." Peter says, "Christ also suffered for us, leaving us an example that we should follow in his steps."

Again John says, "He that saith he abideth in him ought himself also so to walk even as he walked."

If he were again on earth he would not repeat his redemptive work, for that was done "once for all;" but in his daily walk as Son of man, he would doubtless do again just what he did do. The conditions remaining the same.

One of the fundamental doctrines of Christianity is the necessity of a frequent recurrence of a day set apart for the worship of God.

All are agreed in this, and this accounts for the heavy push which is made against the Sunday newspaper, which brings entertainment to the home and so hinders church-going.

So far I have voiced the common thought

of Christendom, and so far I have doubtless voiced the mind of Jehovah, for his first recorded act after the creative week was to declare the seventh day a Sabbath-day.

God himself is represented as observing this day as a day of rest, and he incorporated it into his law at Sinai, of which if a man break one point he is guilty of all. Luke tells us that Jesus habitually observed this day at Nazareth, where he was brought up, and if he were here again, as a man, might he not be expected to continue this practice? Our Lord had sharp contention with the Jews as to the manner of this observance, but none as to the proper day to be observed. He taught them that God cared more for mercy than for sacrifice on that day, and he justified acts of merciful necessity on the Sabbath and no others. This question was clearly before him and it is clearly before us to-day.

Now, if I should ask Mr. Sheldon if it is proper for me to keep the seventh day of the week as Jesus did, he would probably spend the rest of his opportunity in teaching me that it is not proper for me to do as Jesus did in this case. This is a plain case, and is it not a fair test case with Mr. Sheldon and his followers?

Adding to the force of this example, we have the positive teaching of our Lord as follows: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

The prophecy contained in this will be fulfilled when heaven and earth do pass away, whatever that may mean, but in the meantime the law is fulfilled by living in perfect obedience to it. The passage of heaven and earth as a prophetic utterance refers to an event still in the future. It is a stake stuck in time which we have not yet reached, for John says in Revelations, "I saw a new heaven and a new earth; for the first heaven and the first earth are passed away, and the sea is no more." If these last words indicate the disappearance of the ocean, then the existence of Puget Sound, which is an arm of the sea, proves that God's law is still in force in "every jot and tittle."

That this is a proper view is shown by our Lord's further words based on the fact of the perpetuity of his law. "Whosoever, therefore, shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven." These words of our Lord are conclusive and overshadow all other scriptures concerning his law. No person has lived who has authority to change or explain away his words.

Should the whole world join in one great combine, and organize as a religious trust under the statutes of New Jersey, they could not succeed in altering this law in one "jot or tittle," for the "Word of our God shall stand forever." It will no doubt be infinitely better to be counted the least in the kingdom of heaven, than to be counted the greatest one outside of it; but is it not a worthy Christian ambition to be so loyal to God's law, both in example and precept, as to fall into that class whom our Lord says shall be called "great in the kingdom of heaven?" Trifling with God's law will ultimately be found to have been a grave mistake at the best. The condemnation to "littleness in the kingdom of

heaven" applies not only to those who break God's law themselves, but who teach others to do so. The Jews in our Lord's day broke his law, but yet taught its authority. To-day this law of the Sabbath is broken by the great mass of Christian teachers, including perhaps the Rev. C. M. Sheldon, who also teach others to break it. On all such must Christ's condemnation to littleness finally rest.

In that day when the kingdom of God shall come with the coming of the King may we not expect to see a great shrinkage in the human greatness of to-day? J. W. WOOD.

SUMNER, Wash.

ENTERTAINING CONFERENCE.

In the RECORDER of January 29, L. E. Livermore presents a plan for entertaining the Conference which he regards as superior to our present method. From what he says of its approval by certain business men, from the editorial comment, from the communication of Geo. W. Lewis, and from personal letters to myself, it seems that many others, also, think well of the plan. It also appears that some even think that the method suggested can be put in operation for the Anniversaries in August next. Now, whatever may be said of the merits of this plan, or of the probability of its eventual adoption, a little consideration must convince any one that it cannot be operated this year.

In the first place it is a matter to be determined by the Conference itself, and not by any church, nor by any Association, nor by all the Associations combined. In the second place, the Conference has already adopted another plan, which has been in successful operation for several years. At the session of the Conference in Plainfield, in 1895, a committee of eighteen appointed to consider the plan of holding our Anniversaries had before it essentially Bro. Livermore's plan in the form of a resolution, but it met with so little favor that it was withdrawn. At Alfred, the next year, a committee appointed the previous year had these same questions before it, and recommended, and the Conference adopted, our present plan; and, finally, at Ashaway last August a large representative committee, carefully chosen, had these questions again under consideration, and decided against any change of the plan, making only two recommendations in order to facilitate its operation, and the Conference approved the report. Thus the General Conference, the rightful authority, has considered and decided this matter.

Now, we wish it distinctly understood that this discussion did not originate with, and was not inspired by, the Adams church. We would not have any one think for a moment that the Adams church is complaining of a burden. We asked for the Anniversaries to be held with us this year, with the approval of the Central Association, fully understanding that it would involve some expense. And arrangements are being made to meet such expense cheerfully. If the other churches of the Central Association are disposed to give us some assistance in this direction, it will be thankfully received. But in any case we assure the people of the denomination that all who will come to Adams Centre next August to attend the Seventh-day Baptist Anniversaries will receive a most hearty welcome, and will be comfortably entertained, and we expect and desire a large attendance. Only, brethren, "come in the fullness of the blessing of the gospel of Christ."

A. B. PRENTICE,
Pastor Adams Church.

Popular Science.

BY H. H. BAKER.

Implements of War, Then and Now.

England has obtained a victory over the Boers in South Africa.

Great Guns!
Brittania rules the waves.
Great Guns!!!
England is now preparing to rule the world.
Great Guns!!!

In 1776,
July the 4th, morn.
Our fathers met, and did declare,
That Liberty was born.

In that auspicious day, the best England could do toward gaining a victory over us was to attack us with what was then known as a 74-gunship. Not a gun on board was 10 feet in length, or carried a ball weighing over 12 pounds.

Thirty or more of these plugs of cast-iron, each having a hole drilled in it, were located in tiers, on each side of the ship; and when brought into action, they fired what was called a "broad-side." Those little guns, in this day with our steel-armored ships, would be rendered perfectly harmless. England is now manufacturing 450 of the greatest machines for killing people ever before thought of.

Great guns. One hundred and fifty are now finished, costing \$50,000 each. The others are progressing. Every one of these 450 Christianizing machines is 41 feet long, weighs 50 tons, carries a projectile weighing 850 pounds, having inside 83 pounds of high explosives to scatter death and destruction on striking; using 167½ pounds of cordite as a firing charge.

These great guns are known as the 12-inch steel and wire gun. The inner tube, called the bore, is made of steel and rifled; around this tube is wound successive layers of flat steel wire which is well secured; over this, is placed a close-fitting steel jacket, and outside of this another strong steel tube. This combination secures the greatest bursting resistance with the least possible weight.

The breach machinery for loading these great guns is so constructed that it can be operated automatically by using the recoil, or by hydraulic action or should either or both become disabled, then by a simple hand wheel. This automatic arrangement for loading and firing these guns does its work so rapidly as to bring them within the category of rapid-firing guns.

The largest Krupp gun made is capable of throwing a shot only twelve and a half miles. Our government is constructing a great gun at the Watervleit Arsenal, near Troy, N. Y., which, it is said, will throw a heavy shot twenty-one miles. (We have already made mention of this gun.)

These great guns of England, are but little over half the weight of our Watervleit great gun, and yet send as heavy shells a much greater distance. It is said one of these pieces on the heights at Dover sent a shell over the channel into France, and that they will do accurate and effective work at a distance of ten miles.

Instead of a 74-gunships, now it is to be a ship with only 4 great guns, so arranged on their quadrants that they can cover an entire circle. Let me ask, does what has been described look like making for peace on earth and good-will to men? Not much. A great nation—England—claiming pre-eminence in Christian character and civilization, setting the example to other nations less fortunate, by building, at one time, 450 of these enormously great guns, costing \$50,000 each, well knowing that every one of them could be placed on ship and reach any country on the globe before any practical defense could be made, when not a gun on earth could match them.

The United States may have heard something drop which caused them to commence the one now at Watervleit, but when finished it will be fit for service only on a fort. As Christian nations, we are not seeking to prevent war and blood-shed, but on the contrary are educating and training youth of our land to meet their

fellows in deadly combat with the most destructive and death-dealing implements that science and ingenuity can invent. Never, so long as gold tinsel can rest on the shoulder, and gold-plated buttons on the coats of men, supported by the government.

To make war popular, a national quarrel must be started by some means, such as the destruction of the Maine in the harbor of Havana, or the little matter which kindled the great fire in South Africa; then war must be declared, and the great guns, and the newspapers with the words gallant and great gallantry, make the heroes. History repeats itself.

Great Guns!!!

CUDDLE DOON.

BY ALEXANDER ANDERSON.

The bairnies cuddle doon at night
We' muckle faught an' din;
"Oh try and sleep, ye waukrife rogues,
Your faither's comin' in."
They never heed a word I speak;
I try to gie a froon,
But aye I hap them up an' cry,
"Oh, bairnies, cuddle doon."

But ere five minutes gang, wee Rab
Cries out, frae, 'neath the claes,
"Mither, mak' Tam gie ower at ance,
He's kittlin' wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon;
But aye I hap them up and cry,
"Oh, bairnies, cuddle doon."

And just afore we bed oorsels
We look at our wee lambs;
Tam has his airm roun' wee Rab's neck,
And Rab his arm roun' Tam's.
I lift wee Jamie up the bed,
An' as I straik each eorum,
I whisper, till my heart fills up,
"Oh, bairnies, cuddle doon."

The bairnies cuddle doon at night
Wi' mirth that's dear to me;
But soon the big war's cark and care
Will quaten doon their glee.
Yet come what will to ilka ane,
May He who rules aboon,
Aye whisper, though their paws be bald,
"Oh, bairnies, cuddle doon."

"THE SAME YESTERDAY, AND TO-DAY, AND FOREVER."

One of the many precious suggestions of the Tissot pictures is that in all the long line of gospel scenes "Jesus Christ is the same." At the baptizing place beyond Jordan, in the synagogue, by the seaside, preaching on the mount, stilling the tempest, healing the sick, blessing the children, walking to Emmaus, standing by the fire of coals—one sees in all the same earnest, gentle, commanding face. We can trust and love that man.—*S. S. Times.*

SECURE a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all, but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses's, shine to others, but make no looking-glass for thyself.—*Jeremy Taylor.*

SATISFACTION can come only through the consecration of all the powers to God for love's service. Deeper amid the laws of our immortal being than any of us can ever know in this world lies the "must" of service.—*J. R. Miller.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1900.

FIRST QUARTER.	
Jan. 6.	The Birth of Jesus..... Luke 2: 1-16
Jan. 13.	The Child Jesus Visits Jerusalem..... Luke 2: 41-52
Jan. 20.	The Preaching of John the Baptist..... Luke 3: 1-17
Jan. 27.	The Baptism and Temptation of Jesus. Matt. 3: 13 to 4: 11
Feb. 3.	The First Disciples of Christ..... John 1: 35-46
Feb. 10.	Jesus and Nicodemus..... John 3: 1-18
Feb. 17.	Jesus at Jacob's Well..... John 4: 5-26
Feb. 24.	Jesus Rejected at Nazareth..... Luke 4: 16-30
Mar. 3.	Jesus Healing in Capernaum..... Mark 1: 21-34
Mar. 10.	The Paralytic Healed..... Mark 2: 1-12
Mar. 17.	Jesus at Matthew's House..... Mark 2: 13-22
Mar. 24.	Review.....

LESSON XII.—REVIEW.

For Sabbath-day, March 24, 1900.

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister.—Mark 10: 45.

NOTES.

The first three lessons of this quarter have to do with what we may call the introduction to our Lord's ministry. The incarnation practically implied all that Jesus was to accomplish for us by his earthly life. In consenting to take upon himself frail flesh, the Son of God was started upon that mission whose only logical outcome was the sacrifice of Calvary. "Being in the form of God, he thought it not a thing to be snatched at to be on an equality with God, but emptied himself." As our Saviour was truly man, he needed the period of childhood, youth and young manhood, for natural physical and mental development. Our curiosity asks for particulars concerning this time. We are thankful for the one glimpse that we have of the child Jesus in the temple. But this was not the important period of his life.

As Jesus was born in the fullness of time, so also he did not begin his active work till the way was prepared. The work of John the Baptist was highly useful in making ready the people for the teaching of Jesus.

Our Lord's ministry may be said to begin with his baptism. At the very outset he was subjected to the temptations of Satan. Having triumphed over the evil one, he was well equipped for his work. The first official act of his ministry was to call certain of his disciples.

Our Lord's ministry is usually reckoned as three years and three months in length. After the introductory period of three months, the years are marked by the pass-overs.

The last six lessons of this quarter have to do with six of the principal incidents of the year between the first and the second pass-overs, mentioned in John 2: 23; 5: 1. [The weight of argument is in favor of the theory that the feast mentioned in John 5: 1 was the passover.] Jesus spent the greater part of this year in Judea. The interview with Nicodemus occurred about passover time. The conversation with the woman of Samaria was the striking incident of the journey from Judea to Galilee. After this time our Lord did not return to Jerusalem or even to the province of Judea, except for brief visits. At the beginning of the Galilean ministry Jesus was rejected by his neighbors, but received with enthusiasm by the crowds at Capernaum. The healing of the paralytic marks the time when the jealousy and enmity of the leaders of the people began to be clearly manifest. The call of Matthew and Jesus' presence at his feast, denotes our Saviour's purpose to bring salvation, and the blessings of religious life to those most in need, thus directly contradicting the theory of the Pharisees, that the blessings of God were not for the common people.

Several of the following topics may be used for short papers by members of the school:

- The Shepherds' Visit to the Infant Saviour.
- The Boyhood of Jesus.
- The Mission of John the Baptist.
- The Temptations of Jesus.
- The Christian Duty of Calling Others.
- The Heavenly Birth.
- The Water of Life.
- The Reason for the Enmity of Jews and Samaritans.
- Jesus as a Healer of Disease.
- Jesus Forgiving Sins.
- Jesus Seeking the Lost.
- The Localities of the First Year of Our Lord's Ministry.

Literary Notes.

THE *Critic*, G. P. Putnam's Sons, New York, for March, surpasses itself in the quality of its pictures and in the value of its literary matter. The article on John Ruskin, and the items under the head of "Ruskiniana" are timely, and the pictures of scenes connected with the life of Ruskin add to the realness of the account. Lewis C. Gates contributes his second paper on "English Literature of the Nineteenth Century: A Retrospect." Valuable information for those who desire to purchase books, and reports from various libraries concerning what books are read, indicate the tendencies of the American people along literary lines. The *Critic* is issued monthly.

A Faithless Church.

A Faithless Church is the leading title of No. 4, Vol. 1, of the *Safeguard and Armory*, for April, 1897. In this issue questions relating to church entertainments, church finances and ecclesiastical amusements, etc., are discussed. The pamphlet contains excellent suggestions, and places high standards before the reader touching the matters treated.

The American Purity Alliance.

Twenty-fourth Annual Report, 1899.

This report gives an outline of the work for the year, valuable information concerning the Purity Conference held in Geneva, Switzerland, the constitution of the Alliance, and several other items of value touching the work for Purity in the United States. The meeting was marked by tender reminiscences and testimonies of regard for the life work of the late President, Aaron M. Powell. As the RECORDER has said on former occasions, Mr. Powell's work cannot be fully estimated, and his name will remain in history as a brave, conscientious and efficient leader in all that was highest and best connected with purity work in the United States. No applause which thoughtless crowds of men give, can equal the high honor and rich esteem in which Aaron Powell will be held. Both his work and his name will find better appreciation as the years go by. O. Edward Janney, M. D., of Baltimore, Md., was elected President of the Alliance, at the last session. We commend our readers who may desire information, or leaflet literature, or wise counsels in their labors for social purity, to address the American Purity Alliance, 20 Vesey St., New York. Mrs. Powell, who shared her husband's labors for so many years, is still connected with the work, bringing to it the patience and ability of a consecrated woman whose labors are now strengthened and inspired by the memory of her husband, who has gone on before into the life of eternal purity.

MARRIAGES.

PLACE—COOPER.—In Alfred, N. Y., Feb. 28, 1900, by the Rev. L. C. Randolph, Frank George Place and Desdemonia Elizabeth Cooper, all of Alfred.

WERNER—DAVIS.—In Milton, Wis., at the home of the bride's mother, on College street, March 5, 1900, by Rev. L. A. Platts, D.D., Mr. Edgar V. Werner, of Shawano, Wis., and Miss Jessie M. Davis, of Milton.

MATTESON—SEGER.—In Independence, N. Y., March 3, 1900, by Eld. J. Kenyon, James P. Matteson and Miss Hattie Jane Seger, both of Whitesville, N. Y.

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.

LEWIS.—In Utica, N. Y., February 21, 1900, Albertus Lewis, aged 65 years. W. H. L.

CLAWSON.—In Newport News, Va., Feb. 21, 1900, Mrs. L. E. M. Clawson, in the 83d year of her age.

A fuller obituary will be furnished later. O. U. W.

TOMLINSON.—Charles B. Tomlinson was born in Shiloh, N. J., March 14, 1825, and died at his home near Nortonville, Kansas, Feb. 17, 1900.

He was married to Miss Sarah Wheeler, sister of Rev. S. B. Wheeler, of Boulder, Colorado, and of the late Hon. Joshua Wheeler, on Jan. 18, 1860. He was baptized into the membership of the Shiloh Seventh-day Baptist church in the winter of 1857, by the late Rev. W. B. Gillette. He came with his family to Kansas in 1867, uniting with what is now known as the Nortonville church—originally the Pardee church—of which church he was a worthy member at the time of his death. His wife, a daughter and a son are left in bereavement. C. W. H.

ROGERS.—At Mendota, near Madison, Wis., Feb. 27, 1900. Mrs. Asenath B., widow of the late Ezekiel B. Rogers, of Milton, aged 81 years, lacking one day.

Mrs. Rogers was the daughter of Dea. Luther Osgood, Sr., and was born in the town of Preston, Champaign county, N. Y., Feb. 28, 1819. Her family were First-day people, but she was led to the observance of the Sabbath, when quite young, by the reading of a little poem written in 1820 by Mrs. Rebekah K. Platts, and published a little later in the *Protestant Sentinel*. On Christmas Day, 1842, she was married to Ezekiel B. Rogers, and shortly after they moved to Wisconsin; where they continued to reside until after Mr. Rogers' death, a little more than three years ago. Only one son, Dr. Fred D. Rogers, remains to mourn the loss of father and mother. Mrs. Rogers was a woman of rare spirit, and throughout her long residence in Milton, in the home, in the church, and in society, she performed a noble part, leaning upon the everlasting arms, and receiving at last the reward of the faithful servant. L. A. P.

WITTER.—N. Eliza Witter, wife of Deacon Orson M. Witter, died at her home in Wirt, Allegany County, N. Y., Feb. 24, 1900.

Sister Witter, daughter of Deacon George W. and Lydia S. Allen, was born in Alfred, N. Y., Feb. 3, 1839. She was baptized by Elder N. V. Hull in her youth, and joined the First Alfred church. When she moved to Wirt, in March, 1867, she removed her membership to the Nile church, of which she was a faithful and honored member till called from us by death. She was married to O. M. Witter on March 16, 1865. To them were born five children, four of whom died in infancy. Their daughter, Mabel E. Potter, who lives at Tampa, Fla., and their adopted son, George, who is in the West, were unable to be present at the funeral. Among the relatives who attended the funeral were her brothers, Deacon J. G. Allen and Franklin Allen, of Alfred, and her sister, Mrs. Lydia Willard, of Little Genesee. Mrs. Witter was gentle in her ways and quiet and cheerful in her disposition. Her life was full of love and trust, and gave evidence of her faith in God. She was dearly loved by those in her home, and will be greatly missed by all who have felt the blessed influence of her life. The bereaved husband and those who mourn with him have the comforting assurances of God's Word and the sympathy of many friends in this their sorrow. W. D. B.

A NEW TREATISE ON SUNDAY LEGISLATION.

Through the kindness of Rev. G. Velthuyesen, of Haarlam, Holland, Editor of the *Boodschapper*, we are apprised of the appearance, in Holland, of an elaborate work of 700 pages, touching "Government and Sunday-Keeping." This is an essay by Tieman De Vries, prepared as an "Academic Trial-paper" in an examination for the degree of LL. D., in June, 1899. In this work Dr. DeVries gives considerable attention to the Critical History of Sunday Legislation, by the Editor of the RECORDER. Passing some criticisms upon a single sentence in the preface of that book, our Holland contemporary says: "It should rather be acknowledged, and Dr. Lewis is right in saying that the literature about this subject [Sunday Legislation] is comparatively small, while that in existence is, in general, bearing a too particular, and also a too subjective or too objective, character. Too particular in that most of the contributions relate to the history of a single country, and too subjective, since they are limited to a subjective record, without stating the contents of the laws, or too objective, in that they are confined to a careful rendering of the text without connection or criticism."

Dr. DeVries apprehends fairly well the purpose which we had in view in the book concerning which he writes. The treatment of Sunday legislation had been both local and fragmentary, and our purpose was to present the prominent features and the representative laws from the time of Constantine to the present, without going into minor details as to various countries, or the peculiar elements that may have entered into local laws. We

sought to make a book that would not be too bulky and burdensome for the average reader, but which would be accurate, and sufficiently critical for all who desired to make original research concerning Sunday legislation. The treatise of Dr. DeVries we judge to be valuable as to details, but unfitted for general reading and comparatively valueless for ordinary reference, since it must be too burdensomely copious as to unimportant details. Nevertheless, we welcome it as an addition to the literature of a question, the importance of which is likely to increase in America and elsewhere.

Special Notices.

North-Western Tract Depository.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service.

A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

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

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Stanley Villas, Westberry Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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

SABBATH-SCHOOL INSTITUTE.

Nile, N. Y., March 13, 14, 1900.

TUESDAY AFTERNOON, 2 P. M.

Praise Service.

Welcome, Pastor W. D. Burdick.

Response, Mrs. E. A. Lyon.

The Importance of the Sabbath-school, Rev. L. C. Randolph.

Open Parliament.—How to awaken an interest in the Sabbath-school, Miss Mary E. Bowler.

EVENING SESSION.

Opening Service.

House to House Work, Rev. I. L. Cottrell.

Sabbath-school Music, Mrs. W. D. Burdick.

Conference—How to get Scholars to Prepare their Lessons, Mrs. Evelyn Clarke.

WEDNESDAY, 10 A. M.

Devotional Services.

How to Prepare a Bible Lesson, Rev. J. L. Gamble.

Music.

How to Teach a Bible Lesson, Rev. W. C. Whitford.

The Superintendent, Rev. F. E. Peterson.

WEDNESDAY AFTERNOON.

Opening Exercises.

Symposium.—The Needs of our Sabbath-schools, by General Superintendents.

The Sabbath-school Library, Miss Eva St. C. Champlin.

Music.

Primary Lesson, taught by Mrs. Mary Whitford.

Decision Day and Illustrated Talk to Children, Rev. I. L. Cottrell.

It is hoped that it will be possible for the village school children to attend the last session from three to four o'clock.

The Home Department work is to be presented at the Semi-Annual Meeting, in the Sabbath-school Session, and some time may be given at the Institute both for the Home Department and for Cradle Class. "Graded Sabbath-schools" will also be treated at the abovementioned time.

We hope there will be a large and enthusiastic gathering, both at the Institute and at the Semi-Annual Meeting at Richburg, March 9-11. I. L. C.

THE Roman Church, graceful in its sacraments; the Protestant communion, sacramental in its grace.—Prof. G. P. Fisher.

PROGRESS is always toward that divine goal—the unity of the race in the brotherhood of man.—Dr. Lyman Abbott.

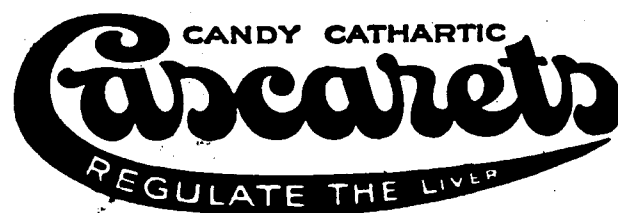
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IS'NT it loyalty to face the worst facts and do your best?—Dr. Taylor.

MAN is as he is related to other men. One man alone is no man at all.—Dr. Taylor.

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