

THE SABBATH RECORDER.

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NEW EVERY MORNING.

BY SUSAN COOLIDGE.



VERY day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is the beautiful hope for you—
A hope for me and a hope for you.

All past things are past and over,
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever;
Bound up in a sheaf, which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their gloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relive them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them.
Only the new days are our own—
To-day is ours and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrym of dew and the cool of dawn.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted, and possibly pain,
Take heart with the day, and begin again.

—The Treasury.

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PLAINFIELD N J

Sabbath Recorder.

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

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LESTER COURTLAND ROGERS.

In our obituary column will be found the announcement that Rev. L. C. Rogers, D. D., has been called to the Heavenly Home. Without anticipating, in any degree, the fuller notice which is there promised, the RECORDER here brings its tribute to the memory of a brother beloved; a man who as preacher, teacher and author, has filled out a successful and devoted life of service for Christ, for truth and for humanity. At one time Bro. Rogers was prominent in Sabbath Reform work as a representative of the American Sabbath Tract Society, in which work his ability and devotion were both conspicuous. The message which tells of his going to the other life will carry sorrow to many hearts, but that sorrow will be compensated for in no small degree by the memory of the blessings his words and ministrations have brought to those whose lives he has touched. The RECORDER brings sympathy and words of comfort to his companion of many years, in this hour of her bereavement—we write that word with the softest definition possible—a bereavement which will be but a brief separation at the most, to be followed by blessed reunion above.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won;
Enter thy Master's joy."

THE only way to save your good resolutions from death is to put them into practice at once. Inaction and delay destroy the best of purposes. Life is always active. Death, exhaustion and indolence are the only causes of inaction. If that which you promised to do on the first of January, 1900, has not been done, you have increased the chances against doing it at all. Delay and inaction lessen the power to do, as well as the desire. Neither is it safe to "let the future take care of itself." The future is part of the present, and ruin comes quickly when we neglect preparation for it.

DETERMINED effort to carry out our good purposes and new resolutions is the beginning of success, even when there is little or no prospect of immediate attainment. Success in important things is not gained in a moment. In character building the highest attainments lie at the end of life. Scholarship comes only after long years of study. So the full realization of our highest purposes as to character and Godliness lies at the end of many years of effort. But the end at which full success and rich attainments lie is never reached without a prompt beginning and persistent efforts. But each step in effort is part of final success.

DELAY in beginning the execution of good resolutions strengthens all influences which oppose them. Repressed purposes grow weak and die. Opposition is exaggerated by delay. The devil delights when we put off putting good resolutions into practice. Not least among the evils of delay is the wrong one does to himself. The duty which men owe themselves is next to the duty they owe God. Self-neglect is sin. Every delay in executing good resolutions and high purposes is self-

neglect. Most of us would be helped greatly, if we were more careful in doing what God demands of us, toward ourselves. Think of this, at the opening of the year.

THE RECORDER is always helped by words of appreciation from its friends. Such words inspire courage, while they call forth our thanks. Here are two:

"Enclosed, find two dollars to renew my subscription to the SABBATH RECORDER, the dear old RECORDER. May success attend all your efforts is my prayer."

The above came from North-Western New York. The following came from Kansas:

"I am a lonely Sabbath-keeper, having lived in Kansas for fifteen years, and not having had the privilege of meeting with a Seventh-day Baptist during that time. It is more than twenty-five years since I enjoyed the privileges of church fellowship; consequently it is a great comfort to have our denominational paper. It lightens my heart and gives me fresh courage to journey on, as I read the letters from Sabbath-keepers. I hope to be able to secure the weekly visits of the RECORDER while I am permitted to remain here below, and then to enjoy the unspeakable Sabbath-rest with those who keep the commandments of God, and the faith of Jesus."

May the Lord grant abundant blessings to all "lonely Sabbath-keepers," and make them valiant for the truth.

A REPORT concerning the Memorial sent by our General Conference to the National W. C. T. U. is given on another page, in which we are sure all our readers will be interested.

DENOMINATIONAL SERMONS BY PASTORS.

A few days since, Secretary Whitford and the Secretary of the Tract Society had a long talk upon the value of the influence of pastors in promoting the work of the Tract and Missionary Societies. Some results of their conversation are summarized here.

The temporary influence of a special representative of the Societies is slight compared with the permanent influence of the pastor. The visits of the Secretary are brief and infrequent. The pastor's influence is constant. The Secretary is looked upon as a specialist, and to many, if not to all the people, he seems to exaggerate the importance of the work he represents. Sometimes he will be charged with talking for effect. During the late trip of the writer he was told by a pastor who speaks more frankly than men are wont to do, that he had heard pastors say that "Secretary Lewis made too much of his work, and of its importance." This was not said in unkindness, but it reveals a most important fact, and an equally important thread of influence. If in any given church, the pastor should feel thus in regard to the work of either Society, the people under his care would be likely to share that feeling, and to act accordingly. In every case—exceptions, if found, will emphasize the general rule—the pastor holds the balance of power, so far as denominational interests are concerned. This is quite as true if it be that he takes no definite or active position toward a given phase of denominational work. Neutrality and non-committal are among the strongest of influences. This is not said by way of complaint, nor do we assume that any pastor is lacking in active interest in the work of the

denomination. But we are anxious that pastors should realize how great their influence is. As a rule, it is greater than they realize.

The RECORDER ventures to ask all pastors to preach at least three sermons on denominational work during the first three months of the New Year. If any pastor feels that he has preached upon these themes to his people until it would be better that some one else should take his place, let him exchange with some other pastor whom he may choose, thus giving his people the chance to see the questions from the standpoint of another than himself. Great good would come by such a simultaneous presentation of views within the time mentioned. We suggest some fundamental questions, which all our people ought to consider, not once and briefly, but often and at length.

1. What good reasons are there for a Seventh-day Baptist denomination?

2. What is the necessary relation between Sabbath truth, Sabbath-observance, and high spiritual Christian life?

3. What are the greatest dangers which now threaten the spiritual life of Seventh-day Baptists?

These suggestions are made as hints, not as a definite program. The RECORDER would not assume to dictate how the themes ought to be discussed, but it does insist that the points mentioned, and others germane to them, are of vital importance at this time. Dear brethren, who occupy the places of pastors, the RECORDER through which the Secretaries speak each week, rejoices in your love and loyalty, of which there is much evidence. But we also believe that new demands, duties, obligations and dangers are pressing upon our denominational leaders—of whom pastors are chief—which surpass the conception of most, if not all, of us. The writer feels sure that he does not apprehend the magnitude and the full import of the work which this year of 1900 is heaping on us all. Hence this plea for at least three denominational sermons before April 1, 1900; and we invite you most cordially to report the outline of those sermons in the RECORDER within the space of *one column*, which means about six hundred and fifty words, that each may see how the other feels and what he teaches to his people.

"WHAT IS IT TO FOLLOW CHRIST?"

A few days ago Rev. Dr. Lyman Abbott, of New York, addressed the students of the University of Pennsylvania, upon the theme which stands at the head of this article. He outlined the events in the life of Christ and spoke of his prominent characteristics. Then followed words most needful for the young men of our time; among them, these:

Do not seek merely for material things, and do not try to win your way through the world by popularity. We need in America more, I think, than at any time in the history of our country, men who dare to put at defiance popular majority; men who do not believe *vox populi, vox Dei*; we need uncompromising men. We need editors who will call for truth without regard for their subscription lists; we need men in literature that will speak what they believe without regard to the sale of their books; we need preachers who will preach without heeding the will of the center aisle. No man follows Christ unless he is uncompromising; unless he adheres to the standard which he has once adopted for himself. A cowardly Christian is a contradiction in terms. I am not a Christian unless I am constantly living so as to make the world wiser, richer, better and nobler for my having been in it; unless I have set before myself, as the ambition of my life, to reach only the highest and noblest ends by the highest and noblest efforts.

DENOMINATIONAL TRAINING.

Denominations exist. They are an unavoidable feature of Protestantism. Granted that they mark an imperfect stage of Christian development; imperfection is an unavoidable fact in all human affairs. The RECORDER has a deep and an increasing conviction as to the importance of denominational training among Seventh-day Baptists. There is a wide difference between sectarianism and denominationalism. Sectarianism seeks to build up a sect on narrow lines and for its own sake. Denominationalism aims to defend fundamental truths for the sake of the truth, and of all the world. Judged by that standard no denomination has a broader look nor a more fundamental reason for existence than the Seventh-day Baptists have.

The reasons for our existence begin with the idea that God is the creator, governor and redeemer of men, and that his authority is supreme in all matters religious. The next reason for our being is the faith that the will of God and the standards of human duty are revealed in the Bible; that the Ten Commandments, as interpreted by Christ, in word and by example, cover the whole field of ethics, and of faith in matters religious. This thought involves a broad interpretation and application of these commandments to life and duty. Up to this point we are at one, in a greater or less degree, with all Protestants, although we are more than Protestant in the ordinary definition of that term, for we represent a vigorous, though not large, line of dissenters from the Roman Catholic position, a line which reaches back to the New Testament church.

The need for a distinctly denominational issue on the Sabbath question is found in the importance of the Sabbath question as it appears in the history of Judaism and Christianity. This value is not ceremonial, nor temporary, neither is it associated with the physical side of the Sabbath as a day of rest. The history of Judaism shows that the primary and fundamental basis of Sabbath-keeping is along spiritual lines. We mean that its main purpose and value relate to the spiritual life of man, in his relations to God and religion. Christ's words and example touching the Sabbath bear directly on this point. He brushed away forms, technicalities and narrow exaggerations from Sabbath-keeping, as it had then come to be among the Jews, and sought to lift his followers to the higher conception which makes Sabbath-keeping them heirs of spiritual life and culture, rather than a burdensome and unmeaning combination of outward acts and ceremonies.

The incoming of Pagan influences gradually destroyed the higher fundamental conceptions of the Sabbath and of the Bible, and led to the embodiment of lower ideas and ideals in the Roman Catholic Church. This made the Protestant movement necessary and inevitable. In the first stage of the Sabbath question, as it appeared in Protestant history, the English Seventh-day Baptists were well at the front, and between 1550 and 1600, A. D., the Puritan party in England came near adopting the position then held by the Seventh-day Baptists. The Puritans adopted two of the three cardinal points in the Seventh-day Baptist faith. 1. The Bible, rather than the Catholic Church, is the supreme authority in religion. 2. The Fourth

Commandment, in common with the rest of the Decalogue, is binding on Christians. At this point the Puritans stopped and invented the compromise, which assumed that the commandment could be transferred from the Sabbath to the Sunday. The acceptance of this compromise brought a new phase of the Sabbath question, which has had the testing of three hundred years, and passed into ripeness with the general result of worse Sabbathlessness than before. Seventh-day Baptists have been continued in existence that they might, at this time, renew the struggle for a completed Protestantism and a full reform on the Sabbath question.

A writer in the *Evangelist*, December 28, 1899, speaking of "Proper Denominational Training" among Presbyterians, said:

No matter how much one may deplore the divisions of Christendom, he must yet believe that denominations ought to teach the things they respectively stand for. If our Presbyterian Church has a special message given her by her Master, and she has, then she ought to proclaim it, and see to it that her members, old and young, are qualified to proclaim it. This is our warrant for denominational training. When our denomination has no contribution to make to the working efficiency of the Church of Christ, then the need for this training will cease. Till then, it behooves us to keep a constant watch upon our training that it be of the right sort.

If this be true of Presbyterians, it is true of Seventh-day Baptists in a much greater degree. To enlarge and make strong the influences which bring such training is the supreme duty of the hour. We shall be unworthy of a place among religious denominations if we do not make more, rather than less, of the reasons and the work for which we exist.

GEMS FROM JEWISH LIPS.

Christians have lost much through their general ignorance of Jewish literature. The source of all Christian ethics is found in the Old Testament, and the forms in which Jewish teachers have embodied practical truths often are full of beauty and power. Here are some examples:

Rabbi Chiya and Rabbi Simeon ben Chalephta went one morning in a valley, and there they saw the sun rise. "So will Israel's redemption rise," said the one to the other. Little by little, step by step, with ever advancing growth, will the happy time draw near.

It was Rabbi Levi who said that King David's harp used to hang in his palace window, and "When in the night time the north wind stirred and breathed upon its strings, it softly resounded with the melody of an Æolian lyre." So David's psalms, in every age, hung in the window of the human soul, catch every passing emotion, and make our lives musical with faith, hope and charity.

The worthlessness of forms is suggested by the story of a man, who seeing a child fall into the water, said: "I will first take off my phylacteries and then go to its rescue." In the meantime the child had drowned. The Talmud is peculiarly severe in its condemnation of the pretended piety. It distinguishes clearly between sham and reality in worship and religion, and has no words too glowing to censure the hypocrite.

The omnipresent and ever-helpful Father is exalted in the Rabbinical story of a ship, on board of which was a single Jewish child, in the company of many heathens. A violent storm arose; each heathen seized his idol and began to pray, but without avail. Then they exclaimed to the Jewish child: "Call upon thy

Deity, for we have heard that he is mighty." The child prayed, and the sea was stilled. When they reached the shore each went about his own business. "Will you not buy something, too," they asked the child. "What do you expect of an unfortunate stranger like me?" he said. "You unfortunate!" was their reply. "We are rather so; for some of us have our gods in Babylonia, others in Rome, and others carry them along, and yet they all failed to help us, while yours accompanies you everywhere and hears your prayer."

That conception of the God who hears prayer is worthy of a place in every Christian's faith.

JUDAISM AND EARLY CHRISTIANITY.

Prof. Robert Gottheil delivered an address lately, before a company of Jews—the "Rodef Sholom Institute"—on the "Bridge Between Christianity and Judaism," in which he described the political and religious conditions in Palestine at the time when the first conversions to Christianity were made, and showed the origin of the Petrine and Pauline creeds. He said that it was finally agreed that Paul should have his way and should preach to the Gentile world, but that Peter should be the head of the Judaic-Christian church. It was Paul's idea that the new faith must be preached in such a way as would make it acceptable to the non-Jewish world. His success was great. He was kindly received everywhere, and the Jews opened their synagogues to him. He won not only the Jews, but large masses of the Gentile world to the new faith. Prof. Gottheil thinks that the one supreme event which had permanent the rupture between Judaic and Pauline Christianity was the destruction of Jerusalem. The Jews had looked forward to a confirmation of the Messianic promises; but the destruction of Jerusalem destroyed that hope. This event, in bringing about the dispersion of the Jews, aided Paul in making possible the division for which he had striven.

Speaking of our own times, the Professor said that it was the hope of many Jews that the differences existing between Christianity and the parent religion would disappear, and that the principal features of difference would be laid aside by Christianity so as to bring about a union of faiths. Of this, however, the speaker did not feel sanguine. He did not think, despite recent utterances from certain Jewish pulpits, that there were any indications of such a tendency. Jews should be proud of their Judaism. They had denied themselves much on account of their faith throughout the centuries and they should not shrink from the self-denial yet required to preserve their ancient faith unbroken and pure.

There is much significance in the utterances of Prof. Gottheil, whom we know to be an able scholar and a careful student of history. There can be no doubt but that the sad rupture which began between the Pauline and Petrine forms of early Christianity was accentuated and carried to a ruinous point by the semi-Pagan leaders of the succeeding centuries. Prejudice and indifference have united to deepen the chasm and cultivate opposition—not to say hatred—down to this time. Jews and Christians know little of the better side of each others faith, and little concerning their points of agreement in fact, if not in form. As yet, the average "Mission to the Jews" has been badly conceived and worse executed.

FEET-WASHING.

Bro. John D. Wolfe, of Salemville, Pa., writes asking if the early Seventh-day Baptist churches practiced foot-washing as a religious ceremony. So far as we know, the practice was never general, and it was never required as a Christian duty. Individuals and churches may have practiced it, more or less, but always because of personal or local choice. It has been held as a question to be decided by each person, or by each church, without any requirement for or against it by the denomination. So far as we know, it is not practiced by any of our churches at the present time.

Bro. Wolfe asks if the editor of the RECORDER does not think foot-washing should be practiced as a church ordinance, in connection with the Lord's Supper. After such study of the question as we have been able to make, we must say that we do not think it should. The foot-washing which Christ performed at the Passover Supper was purely a Jewish requirement. It was not the instituting of a new ceremony, much less one distinctively Christian. As a ceremonial requirement the disciples should have attended to the washing of their feet before coming to the Passover Supper. Either because, as a family they had no servant to do this for them, or because of their eager haste to get the first place at the table, they crowded to the supper without having attended to this act, as their Jewish faith required. To rebuke their ambition, and teach the lesson of humility and service they needed to learn, Christ rose from the table, and performed the duty as their servant, emphasizing the lesson by his words while he served them thus humbly.

Note especially what he said to Peter. We are forced to conclude that the purpose of Christ was to teach the higher meaning of a Jewish ceremony, and not to institute a new "Christian rite," for as yet there was no break in the relation of Christ's disciples to their Jewish faith and no "Christian" ceremonies nor organizations had been thought of, so far as the historic record shows.

It therefore seems to us that the matter should be left wholly to the choice of individuals or churches. If Bro. Wolfe or the church at Salemville feels that they ought to practice the rite, we have no word of censure. But we believe that in the act as recorded in the Gospels Christ took up a duty which belonged to the disciples as Jews, performing it himself that he might teach them, then and there, a much needed lesson of service and humility. Surely it is not a question for debate or censure in our day.

SCIENCE IN 1900, A. D.

The achievements of science during the last twenty-five years have surpassed belief so many times that no thoughtful man will venture any prophecy as to the wonders which will greet the last day of the year 1900. Steam, electricity and air as motive powers and agents of communication in material things and in thought are crowding surprises upon us month by month instead of year by year. Time and space are annihilated in the transmission of thought, and nature's hidden forces seem waiting for eyes and ears to welcome and utilize them. The RECORDER will try to note the new finds as they appear, but we venture no limit as to what will appear, what will or will not be.

PURIFYING OUR CITIES.

No one can close his eyes to the menace which crowded cities, corruptly governed, or rather misgoverned, bring to the nation. Dr. Strong's book, "The Twentieth Century City," finds many anxious readers, as it well deserves. It is gratifying that steps toward the purification of our cities are not wanting, and that not a few hopeful things are in sight. The *Saturday Evening Post*, Philadelphia, for Dec. 30, speaks of these encouraging signs as follows:

We hear so much of the corruption and mismanagement of our cities that we sometimes overlook the existence of the forces which are making for their regeneration and upbuilding. During the past ten years the agencies for civic purification have multiplied with great rapidity. Our people are awakening from their dangerous lethargy—not so fast as some of us would like, nor are they taking hold as vigorously as the situation demands: still they are awakening and are taking hold. This is a great gain.

For instance, along educational lines we find a growing realization that there should be some preparation during schooldays for the arduous duties of the citizenship of adult years; and further, greater efforts are making to protect the children from adverse influences. The George Junior Republic, the Gill School City, the increasing instruction in what has come to be known in these latter days as civics, are illustrations of the former class; the vacation school and the playground, of the latter.

Mr. Wilson L. Gill, of New York City, President of the American Patriotic League of America, conceived the idea of teaching the duties of future American citizenship through the aid of a miniature municipality—hence the Gill School City. During the past winter, at the Hollingsworth Public School in Philadelphia, such a school was successfully conducted. The boys filled the various offices from policemen to Mayor. The following are some of the ordinances enacted by the Council:

"No profanity nor using bad words; no writing on the walls.

"Cleanliness is to be observed when in the yard and in the schoolroom, and citizens must be clean.

"No yelling fire, playing or sitting on the fire-escapes or in the side yard. No squirting of water or throwing snowballs. No sling-shots.

"No boy shall be allowed to look in the jail windows. If he is seen doing so he will be arrested by the police.

"The Mayor and his appointees serve one term. Policemen serve two weeks."

Can any one doubt the good effect of this early, preliminary training in local self-government? If he does, Mr. Gill's experience will fully answer him. Of course, the present generation will not feel the full force and effect of this, but those to come will, and we must work for the future as well as for the present.

The vacation school has proved to be equally beneficial along somewhat different lines. Established usually in squalid parts of the city, it occupies the hearts and thoughts of the little ones at the period of their greatest risk. Ten months of schooling have a salutary effect, which is likely to be lost, however, during the two months' vacation period, when the only recreation furnished is that afforded by the streets. Just here the vacation school comes in and furnishes wholesome occupation and instruction. The children are entertained, their minds informed, their characters molded, not only for the present, but for the future. There is no more telling part of the reports of these schools than that which refers to the fact that those who attend vacation schools make the best showing during the fall, winter and spring terms. The good effect of these schools, however, will manifest itself in the future, rather than in the present; but they bring the day of regeneration closer.

NEWS OF THE WEEK:

Congress re-assembled Jan. 3, 1900. Nothing of importance has been transacted in either House up to the time we go to press. Currency legislation in the Senate will be pushed forward unless some unlooked-for hindrance appears. The hearings on the Robert case were closed on Jan. 6. No vote was taken, and the committee adjourned until Jan. 10.

The Message of Governor Roosevelt, of New York, is a brilliant and able document. He strikes a strong blow against the "Horton Boxing Law," which has been

much abused, and under which genuine prize fighting has been fostered. The law ought to be repealed.

War news from South Africa shows that no decisive battle has taken place during the week, although sorties and skirmishes have been frequent. On the whole, there seems to have been a little improvement in the affairs of England. Details are few, nearly all news coming through English channels, and it is evident that the full situation is not known to the world in general. Rumors continue to appear concerning the purpose of Russia to trouble England in India. English warships continue to seize German vessels carrying contraband goods.

Slight skirmishing has taken place in the Philippines. All American prisoners held by the insurgents have been recaptured or released. The final boundary of our new possessions has been fixed. It carries us to close touch with British Borneo.

The Vanderbilts have secured the control of the Lake Erie and Western Railroad system.

The Week of Prayer will be observed less than in former years, in the specific form which was adopted some years since, but religious services by way of extra meetings for religious culture and for revival service will be general during the month of January.

Exports from the United States have grown in a degree unprecedented during the year just closed. In manufactured articles, large and small, this growth has been marked. The Athbara bridge, which was sent from the United States to Africa and erected in much less time and at less cost than English manufacturers could offer, is a sample of what we are gaining in massive iron and steel products. In electric railroad work a similar advance has been made; both London and Glasgow have sought our markets in this direction.

At home and abroad, electricity has gained special prominence in street railway work. It is no longer the coming motor in that field. The great water-power works at Niagara Falls are now developed to such an extent that the Falls are fairly harnessed and well under control.

In steam railroads our system has grown until we now have 184,523 miles in operation, and the rolling-stock was improved much during 1899. A brief catalogue of what the United States has attained in these larger lines of development would fill pages.

Customs receipts in 1898-99 were \$206,128,481.75, and those from internal revenue \$273,437,161.51. Increase from taxation of ardent spirits was \$6,736,534; of fermented liquors, \$29,129,137; of tobacco, \$16,262,685. This increase of \$52,128,356 is an approximate measure of the growing destructive injury, physical and spiritual, done to the life and welfare of the American people. In direct money transactions, bank clearings have increased 41 per cent, and deposits 23 per cent. Compared with those of three years ago, the increase of deposits is about 70 per cent. Within two years prior to Oct. 1, 1899, the total money in the people's hands increased \$270,000,000. The estimated amount of gold in the country today is \$1,000,000,000; three years ago it was \$641,000,000. Money is more generally diffused. In four years the number of \$1 bills has increased from \$40,000,000 to \$57,000,000; of \$2 bills from \$28,000,000 to \$36,000,000; and of \$5 bills from \$245,000,000 to \$291,000,000. The value of farm animals has increased \$342,000,000. Money orders have increased more than \$20,000,000. [If the cause of Christ does not find increased support during the next year, it will not be for want of National prosperity.]

History and Biography.

By W. C. WHITFORD, Milton, Wis.

DAVID WARREN CARTWRIGHT.

In 1833, when nineteen years of age, he made a trip to the town of Amity, Allegany Co., N. Y., on a visit to an uncle on his father's side. Here, in company with this relative, who was fond of hunting, he had his first experience in the attempt to kill large game, such as deer, elk, wolves, panthers, and bears. He then lost all interest, and never afterwards regained it, in shooting or trapping smaller animals. In his earliest encounters with the wild game of the forests in Western New York and Northern Pennsylvania, he was decidedly timid and sometimes greatly frightened, and, of course, not successful in his chase, often for a whole day after the fleetest of these. Training himself to be courageous and cool-headed under such circumstances, he soon acquired the power to deliver with his favorite rifle an unerring shot, and to meet without a tremor in his muscles the most ferocious beasts in the woods. He then decided that he had found the main calling of his life, and resolved to follow hunting thereafter, not as a pastime but for a living, whenever he could do so to advantage. He began to study the dispositions and the habits, the runways and the haunts, of the animals which it was to his interest to entrap or slay. He became at length, as a consequence, able to out-think, confuse or deceive these so completely that they, as a rule, were made an easy prey. Few other hunters in America have ever surpassed him in the extent and accuracy of the knowledge he thus gained, or in the subtle art of mastering the untamed, hairy denizens of the forests, prairies, streams and small lakes in the northern stretch of our country.

As a prudent man, he also bought some land covered with thick timber in the town of Amity, and began clearing and converting it into a farm, when not engaged in hunting. He soon became acquainted with a young lady of the place, whom he married January 25, 1834. Her name was Eley, a daughter of Erastus and Katie (Bloss) Mapes, who was born Nov. 15, 1817, in St. Lawrence County, N. Y. Her parents were respectively of English and Dutch ancestry. Here in the Allegany home of this young couple, most of their children were born. By 1841 Mr. Cartwright had by industry and frugality accumulated \$500 in cash, which he loaned and was never able to recover. During the succeeding winter he earned \$105, largely by the means of his rifle and traps.

With this sum he settled a few small debts, and started in the following year for Wisconsin, accompanied by his wife and five sons, their infant twin girls having died a short time previous. He arrived in June, 1842, in the town of Sullivan, known as Bark Woods, Jefferson County, in that state, with only \$3 in his pocket. Undaunted, he at once pre-empted eighty acres of government land, erected a substantial log cabin, on an old Indian trail, as there were no roads near him, began removing the heavy trees and planting a small opening on his land with corn, potatoes and garden seeds. All that section of the country then abounded in deer, black bears, timber wolves, wild cats, foxes, mink, musk-rats, otters and scattering bee-trees, their large cavities, filled with honey—almost a

paradise to one with his delight in hunting and his culture in woodcraft. He paid for his purchase from the sale of venison, pelts, furs and wild honey he secured the following winter in the woods near him. Materially, in the same way, he soon enlarged his farm to two hundred and forty acres by buying on an adjoining quarter section. All this was put under improvement as fast as the oaks and elms on it could be cut and converted into rails or applied to other necessary uses. He made it a practice to devote all the time he could spare from work on his land to his chosen vocation in exploring the neighboring forests, streams and swamps for game.

His experiences as a pioneer in New York state qualified him to engage with great zest and activity in the formation of the society in the vicinity of his home in Wisconsin, which society at the first consisted of only four or five settlers in the town. Keen in discernment, prompt in reaching correct opinions, ready to proffer helpful advice, vigorous and untiresome at work, he assisted many newcomers in selecting their locations and in advancing the value of their property. A marked feature in him was sympathy for the needy and distressed families. To him no effort was too taxing on his strength or means, in order to obtain relief for others. In the establishment of a community of original settlers, it is of prime importance to introduce sentiments, customs, institutions and enterprises which are wholesome in their nature and fitted to be permanent in their influence. A Latin poet says, "What's begun is half done." To this leader came, at this time and more especially in a later period of his life, the exalted and enjoyable privilege of fashioning and directing under such conditions, the social, business, educational and religious movements of two distinct circles of inhabitants in the state. With these pioneers he cheerfully and efficiently participated in tracing in the forest the surveyed lines of the quarter or half sections of land they purchased, in erecting their houses and farm buildings, in attending bees for clearing away the trees and underbrush on small areas of their land, in forming school districts and hiring teachers, in attending political gatherings, and in holding union meetings in their homes or school-houses for the preaching of the gospel and prayer services.

Early in the spring of 1852, he was hired, with two others, to guide thirty-three citizens of his county on an overland journey to Northern California. His special duty was to furnish game for the company on the way. He had no personal acquaintance with the regions they had to traverse out of Wisconsin; neither was he actuated with any great desire to dig for gold in the El Dorado of that time. He gratified his fondness for exciting adventures and his love of companionship with resolute and courageous men, most of them from his own community. They traveled with their oxen, horses and loaded wagons down the valley of Rock River and a short distance of the Mississippi, across a portion of Southern Iowa and Northern Missouri, northwesterly through Nebraska, by the Black Hills of South Dakota, over the Rocky Mountains in Wyoming, on the alkaline deserts of Idaho, into Southeastern Oregon and Upper California, by the base of Mount Shasta, to the town of Yreka. Nearly five months were occupied in reaching

this destination. Only one of the party, a boy, died on the way. Numerous were the perils encountered in fording streams full of water, in passing long stretches of uninhabited country, in meeting bands of hostile Indians, in scaling rough passes in the Rockies and Sierra Nevada, in crossing barren lands in the heat of early summer, in descending narrow and steep canyons, and in shooting game on the plains and in the mountains. Beyond the Missouri River the deer, antelope, elk and buffalo were found so plentiful that sufficient fresh meat was usually furnished by hunting. Mr. Cartwright, while in California, ended his contests with wild animals on this journey by killing with his rifle a huge female grizzly bear, followed in a narrow wooded valley by her cub, guarded by her formidable mate, and attacking him at close quarters. This achievement was regarded by him as the most remarkable and interesting in all his life. He made here a short stay, and then returned home, hunting, by the Panama route.

The next thirteen years were occupied chiefly in the cultivation of his farm and in hunting and trapping. Game becoming scarce in Southern Wisconsin, he made in that time at least five journeys into the sparsely-settled region embraced in the counties of Eau Claire, Dunn, Chippewa and Barron in the northwestern portion of the state. He was accompanied twice by his eldest son, Jonathan, and usually by one or more familiar acquaintances, among whom as the most prominent were a Mr. Putnam and Wm. H. Landon. Months were spent by him in exploring the woods in this region and the banks along Chippewa River and many of its tributaries. His success in these parts was phenomenal. It is related that the Indians, chiefly the Winnebagoes and Sioux, believed the killing of the wild animals by them in these and adjoining counties was forbidden by the Great Spirit; and that they had, therefore, abstained here for a long period from molesting these. So both the small and large game were plentiful. Mr. Cartwright enjoyed in these excursions his first opportunity to investigate the habits and resorts of the beaver and the lynx, and to trap very many of the former and sell their valuable furs. He estimated that, when he engaged in this favorite pursuit, he usually earned five times as much money as he would have received for his labor on the farm. During his absence from home on such trips, his wife, with the assistance of the elder sons, cared faithfully and efficiently for the tilling of their land and supplied the immediate needs of the family. She was a hard worker in the house and a very loving mother.

In about 1866, "Uncle David" had acquired sufficient means to enable him to retire from his farm, and after renting it, he moved to the village of Milton, Wis., where he resided the next fourteen years. He thus sought the privilege of living again in a Seventh-day Baptist society, of attending regularly its meetings on the Sabbath and at other times, and of educating his youngest child, a daughter, in the college of the place. Both he and his wife became, on their request, April 25, 1868, members of the Milton church. They had professed Christ under the labors of Elder Stillman Coon, in Amity, N. Y., and had united in baptism in 1835, a year after their marriage, with the church of the denomination then existing in that town. Their daughter was baptized Oct. 15, 1870, and joined the Milton church. In various ways they identified their labors and their interests with those of the brethren and sisters in covenant relation, and with the general enterprises of the village; and so they were very cordially received by all the older residents, as well as by the more recent ones with whom they especially sustained religious connection. Mr. Cartwright was active in the support of the church, showed earnest zeal in upholding its integrity and authority under its sore and perplexing trials, and rejoiced to see its deliverance from these.

(Continued.)

Missions.

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

MRS. M. G. TOWNSEND commenced her labors as an evangelist among us Jan. 1, 1900. She will complete her well begun work in Walworth, Wis., and then she goes to Boulder, Colo., to engage in a revival effort in the Boulder church. Let our earnest prayers go with her in her labors that she may win many precious souls to Jesus.

PASTOR M. B. KELLY, of the Chicago church, spent his holiday vacation in Farina, Ill., assisting Pastor L. D. Seager in a series of evangelistic meetings.

E. D. VAN HORN, with the Milton College Quartet, held meetings with the Rock River church during the holiday vacation. Mr. Van Horn is supplying the church with preaching while pursuing his studies in Milton College.

THE REV. L. C. RANDOLPH closed his work as an evangelist, under the employ of the Evangelistic Committee of the Missionary Board, Dec. 31, 1899. His last labor was with the Welton church, Iowa. It resulted in eight converts baptized, two others offering themselves for baptism, nine received into the church by letter and several backsliders reclaimed. It was a tender work, and the church is greatly revived and strengthened. Mr. Randolph has been greatly blessed and very successful in his labors as an evangelist the past year. Though he did a good deal of evangelistic work while pastor of the Chicago church, he labored only one year, the past year, exclusively in that kind of Gospel work. May the Lord greatly bless him as pastor of the First Alfred church, make him the instrument of saving many souls and building up the church in spiritual life and power.

REV. J. G. BURDICK spent over a week at Watson, N. Y. Our people were greatly pleased with his visit. He will visit them again and hold a series of meetings in a more favorable time of the year. There are some 15 resident, and 21 non-resident members of the Watson church, and about 50 Sabbath-keepers. They are quite widely scattered, some as far as six miles from the church. They have a neat meeting-house, almost new, which should be in use for the worship of God and in Sabbath-school work. Evangelist Burdick will commence meetings with the West Edmeston church and Rev. M. Harry the first week in the new year.

IN our late trip among the churches we found many warm, earnest, devoted Christians who are faithful in church work and are praying and working for the salvation of souls. Such are interested in missions, evangelism, Sabbath Reform, education, in all our lines of work. They feel that we, as a people, have a mission in the world and they have a part in it. They are praying, working and giving for the success of our cause. They believe in a whole Bible, a complete gospel, Calvary and Sinai in their inseparable union, a genuine conversion and an all-loving Christ who will save to the uttermost all who come to him in true repentance and faith. But we are sorry to say that we find too many, even church-members, who are cold, uninterested and indifferent to such things. They seem to be no more interested in our work, as a peo-

ple, than a stranger or an outsider. Too many who have no room in their heart for Christ or religion, or for our cause. They have plenty of room for the world, for pleasure, for amusements, for society life, for prejudice, pique, variance, hate, dissension, fault-finding and sharp criticism. Some who live within a short distance of the church, because of fancied or perhaps real wrongs, will not go to meeting. Some have left the Sabbath and others desecrate it. Some never go to the prayer-meeting or the Sabbath-school. Such pain our heart. Oh, poor, sinful, blind humanity! What a work for the pastor, for the evangelist, for the Christian worker, for the Holy Spirit to get these hearts right, interested in better things and consecrated to Christ and his service. How we do need, as a people, greater piety, more spiritual life and consecration, greater oneness in spirit and purpose, greater devotion to Christ and his kingdom. We must pray more and work harder for a higher condition of spiritual life and Christian activity among us.

DWIGHT L. MOODY.

Succeeding generations call out each its own great evangelist. For the generation that is past that man was Dwight L. Moody.

Mr. Moody was an example of the broadening, educational power of earnest religion, for that was about all the education he had. But nature had endowed him with a sound mind and great common sense. All his schooling was a few years in a district school; and forty-four years ago, like so many other boys, he quitted the farm at Northfield at the age of seventeen to seek his fortune in Boston. To assume the obligations of Christian life and to join the Mount Vernon Congregational church was to him a speedy pleasure and duty, and it was his conviction that this meant a life of doing and not of receiving good. From Boston the boy went to Chicago, and immediately threw himself into Christian work. At first it was thought that he was too ignorant, too ill-trained to teach in the Sunday-school or take part in prayer-meetings; but he brought in his own ragged scholars, and by the time he was twenty-three he was running a mission with sixty teachers and one thousand pupils in the Sunday-school, and had found it his duty to give himself wholly to religious work.

Mr. Moody was two men; an evangelist and an organizer. He was the best known, the most impressive and simply eloquent of all our evangelists. Millions have flocked to hear him speak. The month before he died he was listened to by audiences of ten and fifteen thousand. His influence has been immense in Great Britain and in this country. Ten, if not hundreds, of thousands have been converted in his meetings. He was simple, unaffected, direct, idiomatic, full of story and equally of epigram, but always in deep earnest. Those who heard knew that they were listening to a great earnest soul, one who believed with intensity in what he said, who felt he had the Lord's commission. He educated a school of evangelists, men of great ability and great success, but they all looked up to him as their leader. They were men of collegiate and theological education; all he had learned was from reading his Bible. But such a Bible as his was! It was margined

all over with the notes of his study and the substance of his addresses. That was one Dwight L. Moody.

The other Moody was the organizer. He was the builder of churches and Christian Association halls and the founder of schools. He had the gift of finding men of wealth that would support his work, and a great institution has risen up in Chicago as the fruit of his labor, while Northfield has become famous as his birthplace and the seat of the Northfield Seminary for girls and the Mount Herman Academy for boys and the Bible Training School for the instruction of Sunday-school teachers and religious workers. The work of the evangelist fades from sight as men die, and the impulses they have gained pass into the life of other men; but the institution lives, and in the generations to come Mr. Moody will be known as the founder of flourishing Christian schools that rest upon the Bible, and whose great purpose is to develop the evangelistic spirit in those who attend.

We have said that a chief characteristic of Mr. Moody was his strong common sense. As a plain student of a plain Bible, no scholar in history or criticism, he was of course a conservative. As a literalist he was naturally led into Premillenarianism, and many of the speakers at his summer Bible Conferences at Northfield were chosen from those who believed with him. But he would never allow this to be made a fad. Just so the Keswick school of believers, with which he sympathized, could never make him their mouthpiece. He would give their better men place with gladness, but he understood what was the breadth of Christian life and faith, and there was no bitterness in his soul for those who held a more liberal faith than he. What he wanted was Christian life, and, above all, Christian service. The man that would preach the gospel and bring souls to Christ was the man he wanted and in whom he believed. His heart was too large, his purposes too grand to be confined in narrower limits than those of the Church of Christ. For denominations he cared nothing; for Christianity he would give up his life. Every one believed in him, no matter of what faith or unfaith; all knew that Dwight L. Moody was an honest, sincere, devoted Christian.

Mr. Moody's great evangelistic successes have not been during the past ten years. He has had great meetings, but those who attended were mainly church-members. It would seem as if, for the present at least, the era of revivals were waning. Perhaps Mr. Moody himself saw this, and gave himself with the greater zeal to Christian education, for the better Christianity and the better hope of the church is found rather in the education of the young than in the conversion of the old. It will be a blessed time for the church when revivals are no longer needed, when children are taught and expected to take upon themselves the obligations of Christian life, not in the way of a formal confirmation at a given age, but with a serious and settled purpose to be followers of our Lord. This is what is meant by the developing work of the Sunday-school and especially of our various Christian Endeavor Societies. When such influences as they foster in the church pervade the community there will be no longer need for the first Mr.

Moody, only for the work of the other Moody, who understood the coming age and the essential importance of Christian education.

Mr. Moody's life teaches us that, while the church needs scholars, what she needs most of all is the impulse of Christian devotion, that force which compelled St. Paul, and has compelled a thousand others in all branches of the church on whom was laid the burden of a lost world, and who have said, "Wo is me if I preach not the gospel." Mr. Moody's life was well filled out with work nobly accomplished, and his death was the fit end of a life of faith and service. His memory is one of the treasures of the Christian church. —*The Independent.*

TREASURER'S REPORT.

For the month of December, 1899.

GEO. H. UTTER, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in Treasury, Dec. 1, 1899.....	\$1,578 81
Mr. James Stillman, Webster, Mass., L. M.....	20 00
Mr. and Mrs. J. A. Saunders, Woody Hill, R. 1, C. M.....	25 00
Mrs. Lucius Talber, Otselic Centre, N. Y.....	2 00
Dr. E. S. Maxson, Syracuse, N. Y.....	1 00
Dr. L. W. Potter, Homer, N. Y.....	2 00
George W. Monroe, Dodge Centre, Minn.....	1 10
"In His Name".....	10 00
Dr. Gertrud Crumb, Berlin, Wis., Dr. Palmberg.....	5 00
Income from Permanent Funds.....	7 60
L. E. Livermore, Lebanon, Conn.....	2 00
Junior S. C. C., Dodge Centre, Minn.....	2 00
R. H. Babcock, Dodge Centre, Minn.....	25 00
Sabbath school:	
North Loup, Neb.....	3 03
New Market, N. J.....	5 09
Westerly, R. 1, Birthday Offerings.....	5 31
Church:	
Berlin, N. Y.....	10 00
First Westerly, R. 1.....	9 00
Attalla, Ala.....	80
Plainfield, N. J.....	31 82
Ritchie, W. Va.....	14 15
Boulder, Colo.....	1 70
Milton, Wis.....	8 16
Jackson Centre, Ohio.....	1 68
Wellsville, N. Y.....	3 50
Adams Centre, N. Y.....	20 00
Shiloh, N. J.....	11 64
Scott, N. Y.....	8 92
Blacklick, W. Va.....	1 87
Lick Run, W. Va.....	2 01
Grand Junction, Iowa.....	10 00
Dodge Centre, Minn.....	5 00
New Auburn, Minn.....	8 70
Waterford, Conn.....	9 25
North Loup, Neb.....	12 70
Milton, Wis.....	18 30
New York, N. Y.....	18 32
Albion, Wis.....	6 00
Berlin, Wis.....	11 50
Pawcatuck, Westerly, R. 1.....	97 95
Chicago, Ill., General Fund, \$13.85; China Mission, \$6;	
Boys' School, \$6.....	25 85
First Genesee, N. Y.....	9 17
First Hopkinton, Ashaway, R. 1.....	87 28
Hartsville, N. Y.....	5 00
Mile, N. Y., North Carolina, 25c; General Fund, \$17.19.....	17 44
Nortonville, Kansas.....	43 76
	\$2,918 12
Cr.	
O. U. Whitford, advance on traveling expenses.....	\$ 25 00
A. G. Crofoot, salary, quarter ending Sept. 30, 1899.....	10 00
Evangelistic Committee—Orders Nos. 160-162.....	135 00
Interest.....	3 83
Loan.....	150 00
Cash in Treasury, Dec. 31, 1899.....	2 594 29
	\$2,918 12
E. & O. E.	GEO. H. UTTER, Treas.

SELF-CONDEMNED.

BY L. D. SEAGER.

"Every eye shall see him, and they also that pierced him." Rev. 1: 7.
"He was speechless." Matt. 22: 12.

In that dread day, be it soon or late,
When we stand at the great white throne
To hear proclaimed our eternal fate,
Not as now shall we then be known.

The one who sit on the judgment seat,
On earth for your sins appeared;
He sought to sift you as the wheat,
You refused, with a conscience seared.

He called you amid earth's revelry,
The glories of heaven foretold;
But loving the world and its vanity,
You spurned them; O, heart so cold!

Now your eyes must look on his wounded side,
His voice mid the glory is heard,
The voice that on earth you so oft denied,
But you answer him not a word.

The people for whom he gave his life,
The poor, even your friends preferred,
You failed to help, mid the earthly strife,
So you answer him not a word.

Earth's suffering woke not your sympathy,
In your soul no pity stirred;
You soothed not the sick, in love, as he,
Hence you answer him not a word.

He offered you treasure, as mansion above;
Dispensing his blood you erred.
His cross seemed too heavy, delightless his love,
So you answer him not a word.

Woman's Work.

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

THE PAST NOT DEAD.

Why cry so many voices choked with tears,
"The year is dead?" It rather seems to me
Full of such rich and boundless life to be,
It is a presage of the eternal years.
Must it not live in us while we, too, live?
Part of ourselves are now the joys it brought;
Part of ourselves, too, is the good it wrought
In days of darkness. Years to come may give
Less of conflict, less of pain, less doubt, dismay,
A larger share of brightness than this last;
But victory won in darkness that is past
Is a possession that will far outweigh
All we have lost. So let us rather cry,
"This year of grace still lives! it cannot die!"
—Selected.

THE Yearly Meeting of the New York church and the churches of New Jersey, was held at New Market, N. J., Nov. 17-19, 1899. The following program was presented at the "Woman's Hour," First-day afternoon. Scripture reading, by Mrs. James Dunham; Prayer, by Dr. A. E. Main; Music, led by Rev. Martin Sindall; Paper "The Widow of Zarephath," written by Mrs. Leon Burdick, of Marlboro, was read by Dr. Martha Rose Stillman. A letter from Mrs. Annie Booth, was read by Miss Ida Spicer. We also had a voice from the other side of the world, and Mrs. Geo. H. Babcock read a letter from Mrs. Crofoot. The meeting was well attended by the women, and we trust that each of us felt that life was not an idle tale, but an earnest time given to help advance the kingdom of God in the world and to prepare and purify our own hearts for the abiding presence of Christ. The hour closed with a service of prayer for our workers upon the field, both foreign and home, and especially remembering Dr. Swinney and her aged mother. Music, "Nearer my God to thee." SECRETARY.

FROM AFRICA.

LIKABULA, near Blantyre, British East }
Central Africa, Aug. 21, 1899. }

Dear Mrs. Tittsworth:
Am just sending by parcel post to Dr. Daland in England, a large snake skin, thinking that perhaps the friends in America might be interested to see it, as the creature was killed by Mr. Booth and his men early one morning during one of his journeys lately, a few yards only from the spot where he had been sleeping. I believe in a former letter he mentioned that while traveling he had frequently to sleep out, as sometimes he found himself, when darkness set in, far from any village. The creature is, as you will see, considerably over seven feet long, and the natives say a very deadly kind. It was, indeed, a very narrow escape, and we are very thankful to our Heavenly Father for his watchful and protecting care at times like these. I was obliged to send the parcel to Dr. Daland, as there is no direct way, as far as I know, of sending anything to the United States. I am hoping that he will find a way of getting it conveyed to you. When you have all had a look at it, they may, perhaps, care to have it at Alfred. Mr. Booth is away again up in the country, about a week's journey from here, so has not received Mr. Tittsworth's letter, which came about four days ago. We always open each other's letters; so, of course, I could not resist the temptation to read that, especially as just now letters are very scarce, and when they do come are very acceptable.

As I told Dr. Daland in my last letter, I don't believe there is any country in the world where one needs more patience than in Central Africa; there are so many things to

try it out here. Just think (and this is only just one little thing among many), we left America on the 19th of April, and it is now the 21st of August—five months and two days; think how you would feel, having been without any butter, any tea and flour, and many other things of the kind in the house for nearly a week, to see fifty or sixty carriers, and every one of them bringing calico only! After waiting nearly two months for such simple necessities as a saucepan, a pudding-dish, a lamp or candlestick, when, at length, you do see a string of carriers that you know have just walked thirty miles, to find nothing but calico, I think it is enough to try the patience of a better man than Job.

I suppose you will consider this letter incomplete without a word about Mary. The wee girlie has lost almost all of her bright, fresh color; but whether it is owing to the effect of the climate, or is due to that terrible process of teething, it is a little hard to say; apart from this, she keeps pretty well, and is quite happy; she can stand, but not walk alone yet; she has only six teeth; can say papa and mamma, but that is all; she has grown a good deal, and many of the little sacks, dresses, etc., are now quite too small. She has some cunning ways, and is altogether a terrible pickle. I have now an Angoni woman, who does the washing and other things. She has just taken Mary off (without my knowledge at the time), to the nearest dance. I can hear them clapping hands and beating the drums; and as the Angoni and Mary are both missing, there is not much doubt as to where they are. I am not afraid to trust her with the natives, as they are very kind and good to her, and she is delighted with anything fresh or novel.

Although this is not what we call the wet season, we have had heavy rains for the last three days. The natives say it will continue for some time. It is bad for getting about, as it is always more unhealthy when the ground is constantly wet.

Tuesday morning, Aug. 22—I feel that it is only fair to tell you that those cases which you helped pack in your parlor have just arrived; also, the cooking-stove; but, as the house-boy says this minute: "Dona, the oven has come, but there is nothing to cook." He is a very good boy, and is most anxious for the provision boxes to arrive; he delights to prepare me something a little tempting, something for a change. Fowls are very good, indeed, but when one has them at each meal, and every day for two months, they seem, somehow, to lose their relish. Poor boy! he has roasted, boiled, stewed, fried, minced and curried them in turn. Of course, we have not had time yet to get our kitchen garden all arranged; vegetables are a great help; but it will all come in time.

I do trust that this letter does not sound like a long chapter of complaints; I really don't mean it to. I am only telling you all these little things to give you something to smile at; and, as there is not anything of much interest to relate just at this stage, it all helps to fill up.

Mr. Booth has been away now nearly two weeks. He was well when he left; trust he is keeping so, but have not heard from him, as it is not always easy to get letters conveyed, unless some one happens to be coming to Blantyre.

I have not been feeling well lately; but then

one must have the bad as well as the good times, and, no doubt, I shall be all right again directly. I trust you are all keeping well; and also that you are creating a growing interest in the African Mission, and a deeper interest, too, in the work in China.

Yours, very sincerely,

ANNIE S. BOOTH.

SPIRITUAL GROWTH OR THE HIGHER LIFE.

A paper read at the Yearly Meeting of the New Jersey and New York City churches, at New Market, N. J. Nov., 1899, by Mrs. J. G. Miller, of Plainfield, N. J.

There are few of us who do not long for more spiritual growth; more of Christ in our lives. We have little interest in the so-called Christians of to-day who go about telling how much of the love of God they have in their hearts, and at the same time are doing little or nothing to show that love. The kind we admire the most is that which, putting full trust in God, goes out to work for him; does not talk about self, but Christ. We know many of these who are always hard at work; one can always depend on them. They are charitable, patient, loving, tender-hearted and forgiving. Their own lives are hidden with Christ in God. Their daily prayer is:

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

Would it not be well for each of us to-day to examine, not our neighbors, but our individual selves and see why we are not better satisfied with our lives? We see people who always do their duty. They meet their engagements to the minute; you can always depend upon their doing what they say they will, and the world is better for their being in it. But is it enough to simply do our duty? The Bible says, "Yet show I unto you a more excellent way." That means doing more than your duty; doing the things we don't have or wish to do. If we would bring hearts to Jesus, we must be willing to go out of our way to do it. We too often find ourselves asking God to approve of our way of doing his work, rather than what his way is. How much better it would be when we feel it our duty to do a certain thing, to ask God's help, and then do it at once, for we have learned by sad experience that considering a duty is often explaining it away. There are some of us who can find time to criticise our neighbor's plan of work and neglect our own. Surely God would not approve of this. Our own children should not be compelled to go with faces unwashed, clothes untrimmed and souls unsaved. May it never be said of any of us, "They have made me the keeper of vineyards, but my own vineyard have I not kept."

Dr. Talmage says that the old saints had more time for meditation, but that the majority of Christians in these days seldom have time to sit down to think; it is drive, push and hurry. Their only time is when they are on an express train, going at thirty-five miles an hour, watch in hand, wondering why they don't go forty. Then just before communion they feel called upon for a special examination, and so take the ten minutes in which they walk to church to think what sinners they have been. Now this may seem exaggerated, but in our hearts we feel it is nearer the truth than it should be. Can we not find more time to be holy? Let us begin each day with a prayer for help and guidance during the day, and at night return thanks for God's

loving watch-care. In all our plans of work, let us not forget the need and duty of going to God in prayer.

Let us say with the Psalmist, "Show me thy ways, O Lord; teach me thy paths." I once read of a minister who was very fond of climbing among the Swiss mountains. One day he was climbing in a very dangerous place, and thought he was alone, when he heard a voice beneath him say, "Father, look out for the safe path, for I am following you," and looking back saw that he was climbing not only for himself, but his boy. Oh, we cannot be too careful about taking, and keeping, the safe path, for it is not only our boys and girls who are looking to see which way we are going, but all whom we meet each day, and may our prayer each day be:

"Purer in heart, O God,
Help us to be;
May we devote our lives
Wholly to thee.
Watch thou our wayward feet,
Guide us with counsel sweet;
Purer in heart, O God,
Help us to be."

The life of a soldier is not play, nor is the life of a Christian. A soldier must make up his mind to undergo privations and hardships, to meet difficulties and dangers. The followers of Christ must expect the same, if they expect to be Christians in truth as well as in name. To attain this spiritual growth we must be willing not only to do the things the multitudes shirk, but the little things that are so often lost sight of and considered unnecessary; such as the cup of cold water, the smile, the hand-shake and the sympathizing word. Let us strive for Christ's loving words "Well done."

We lack not so much the ability or the opportunity to do good, as the will. The golden moment comes, a little going out of our way, a little work or a little word would have done it; but the will faltered and it was too late. We must remember that opportunities are opportunities only to him who is ready. Although we often feel our talents are small, our Bible tells us "Now are we the sons of God, but it doth not yet appear what we shall be." Who can tell how great and glorious the harvest will be? Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, that full glory. Each soul whose life has been truly sown shall reap God's own ideal for him of righteousness and life eternal. Each trial borne uncomplainingly; each loving service sweetly rendered, is the sowing of that Christ-life, which shall not fail of the harvest of joy.

If we would but check the speaker
When he spoils a neighbor's fame!
If we would but help the erring
Ere we utter words of blame!
If we would, how many might we
Turn from paths of sin and shame!

Ah, the wrongs that might be righted
If we would but see the way!
Ah, the pain that might be lightened,
Every hour and every day,
If we would but hear the pleading
Of the hearts that go astray!

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us ere we blame the fallen,
Hold a light to cheer and guide.

Ah, how blest beyond comparing
Earth would be if we'd but try
Thus to aid and right the weaker,
Thus to be our brother's keeper,
Thus to walk in duty's pathway
To our better life on high!

In each life, however lowly,
There are seeds of mighty good;
Still we shrink from souls appealing,
With a timid "If we could;"
But the Lord, who judgeth all things,
Knows the truth is, "If we would."

THE SABBATH MEMORIAL PRESENTED TO THE EXECUTIVE COMMITTEE OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

To the Executive Committee of the National Woman's Christian Temperance Union, convened at Seattle, Washington, October, 1899.

The undersigned, in behalf of the Seventh-day Baptists of the United States, and under appointment by the Seventh-day Baptist General Conference, beg leave respectfully to ask and petition that you will consider favorably the elimination of the "Sabbath Observance Department," from the work of the National Union in so far as that department supports the enforcement or enactment of Sunday Laws against labor and business, except the business of selling liquor. The following are some of the reasons for this our petition:

1. So long as Sunday laws dignify the liquor traffic by associating it with other forms of business and labor on Sunday, they grant it indirect protection and enable it to prevent the execution of the law against itself, by assailing other forms of business under the same general law. By enforcing leisure on the part of those who have no conscientious regard for Sunday, Sunday laws now increase the power of the saloon, and defeat their own just ends.

2. For more than two hundred years, in the United States, Seventh-day Baptists have been among the foremost advocates of total abstinence and prohibition. Seventh-day Baptist women, with scarcely an exception, are earnest advocates of the principles and work of your Society, except in the matter of Sunday laws. They deem these laws to be a violation of the sacred principles of religious liberty and the rights of conscience as embodied in the Declaration of Independence, and the Constitution of the National Government, and the Bible.

3. Since the Woman's Christian Temperance Union is a non-sectarian body, inviting to its membership Christian women irrespective of nationality, class, or creed, we believe it is contradictory to, and inconsistent with, the principles of the Union to engage in any line of work that antagonizes the religious principles and practices of any portion of its membership. Civil enactments for the observance of Sunday are oppressive to many who observe the Seventh-day as the Sabbath, and furnish an opportunity for those who, in the spirit of religious intolerance and persecution, bring great injustice upon many Seventh-day believers.

4. We also beg to call your attention to the fact, that Sunday laws came into Christian history from the Pagan state-church system in 321 A. D., and were incorporated into the Roman Catholic church, from which they were inherited by Protestantism as a part of the state-church system, from the evils of which we are but slowly emerging. For these and many similar reasons we earnestly petition and respectfully urge that your organization, henceforth, treat the Sabbath question as a religious one only, and that you eliminate from your work all political and coercive measures touching the observance of the first day of the week.

In warmest sympathy with the other phases of your work, and praying devoutly for its highest success, we are

Sincerely yours, in Christ's service,

A. H. LEWIS,
MRS. M. A. BABCOCK,
MRS. T. H. TOMLINSON,
MRS. M. G. TOWNSEND. } Com.

This Memorial was presented and read to the executive Committee of the National W. C. T. U. by Mrs. M. A. Babcock, President of the W. C. T. U. of Rhode Island, during the session of the Convention of said body in Seattle, Wash., in October, 1899. She spoke in favor of granting the request embodied in the Memorial. Mrs. S. M. I. Henry had previously presented to the Convention the following resolution, which had been made a special order for Wednesday morning, Oct. 25. After Mrs. Babcock had presented the Memorial from the Seventh-day Baptist General Conference, and spoken upon the several points contained in it, it was voted that inasmuch as the same thing, in substance, was to come before the Convention by special order, further consideration by the Executive Committee be deferred. Mrs. Henry's resolution was as follows:

Resolved, That while as a Woman's Christian Temperance

ance Union we most earnestly teach the principle and practice of Sabbath-observance, and labor for the closing of the saloons on every day of every week, yet in order to free ourselves as an organization from a manifest inconsistency and impediment,

Resolved, That our plan of work shall be so changed as to remove from its departments everything that tends to sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience as regards the days which shall be given to worship, rest or labor, or which can be used to give aid or comfort to any who through ignorance, prejudice or malice, would enact or so enforce civil law as to interfere with religious convictions of any and all people.

After presenting these resolutions, Mrs. Henry had reason to believe that something worded differently, would receive more favorable consideration from the Convention, and when the hour for the special order arrived, she offered the following as a substitute:

Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who through ignorance, prejudice or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

[A stenographic report of the discussion is at hand, from which we take the following:—
ED. RECORDER.]

A second reading was called for, after which Mrs. Babcock spoke as follows:

Madam President:—I come from the State of Rhode Island—the very smallest state in all the Union, and the state which has for one of its fundamental principles the principle of religious liberty; and, Madam President, in view of the fact that the Woman's Christian Temperance Union is a non-sectarian body, inviting to its membership women of every nationality irrespective of creed, and also in view of the fact that there is in the membership of this organization a considerable number of women—working and loyal members—who cannot cooperate with the organization in any efforts to obtain legal enactments requiring the observance of any special day as the Sabbath. In behalf of such members of my own state, and also of many other states, I most earnestly plead that there may be an elimination of the legal part of the work from the "Sabbath-observance" department; and I am in favor of the adoption of the resolution offered by Mrs. Henry.

Mrs. Henry then spoke as follows:

Madam President and Sisters of the Convention:—The glory of the Woman's Christian Temperance Union has ever been that it was a channel of light, that it has always been open toward the throne of God for illumination: open always toward the darkest corners of the earth for the dispensing of the light which it should receive from the throne; and although there seems to be in the minds of many people a supposition that the W. C. T. U. has changed her attitude upon many questions, that she is not to-day what she was in the beginning, yet I have that faith and confidence in our organization, and in the manner in which we were called into existence, and in the spirit which has wrought through us from the beginning until now, that I believe the W. C. T. U. is still true, that we are still open toward the throne to receive light, open to communicate to those who are down in the depths any light which comes to us, and that whenever we come to see in any line of our work that which does in any way interfere with this open channel, which does prevent the dissemination of light, that we will at least take it into careful consideration; and I stand before you this morning to make an appeal for a large class of Christian workers in our organization—a number growing larger and larger every month,—for from among the ranks of the people who observe the seventh day of the week as the Sabbath, there has come into the W. C. T. U., in the last year, a large number of workers, good and true, many of them giving time and energies to the teaching of the ignorant in the very principles for which the W. C. T. U. stands. In some cases these workers have met with a strange interference in their work, an interference of a character so malignant as to be nothing less than persecution; and I feel that I would be unjust to the W. C. T. U., as well as to my fellow-laborers, did I not bring these matters to your notice, and make an appeal to you for the help which you can give. I know that our women would not countenance persecution; nor could we be a

persecuting organization. I know our women do not understand the use that is being made of our department of "Sabbath-observance," and that the department itself does not at all pre-suppose any such use as is made of it.

Mrs. Tomlinson, of New Jersey, National Superintendent Parlor Meetings:

Madam President:—New Jersey has a law which makes an exception for those keeping the seventh day as the Sabbath, and yet in my own state this last winter the Seventh-day people who had observed the day strictly, and who opened their stores or places of business in a quiet manner upon the first day of the week were visited by the Chief of Police, and told that if they did not close their places of business upon the first day they would be arrested. Of course our Seventh-day people made strong protest; but, at the same time, the street cars were running, the post-offices were open, the railroad trains were running. The people who were trying to observe the first day of the week paid no attention to these things; but when a person, conscientious in his belief, observes the seventh day, and labors on the first, according to the dictates of his own conscience, he is arrested, when his neighbor will perhaps perform the same labor on the first day, and there is nothing said about it. Therefore in those states where there is an exemption the people are not always protected.

From a superficial point of view it may seem that both the Seventh-day Baptist's Memorial and Mrs. Henry's Resolution did not receive favorable recognition from the Convention; but one who has attended the Conventions year after year can perceive a great advance of thought on the Sabbath question, and an advance in readiness to express honest convictions of Sabbath truth. Of course organizations are governed by majority vote, but a conscientious, truth-loving minority can have a strong influence in advancing the principles for which they stand, and make sacrifices. Such an influence has been working in the Woman's Christian Temperance Union through the comparatively few Sabbath-keeping members. One of the prominent workers, one who observes Sunday, said to the writer: "We have made a gain; the discussion this year will help to secure greater victories in the future."

A reform so unpopular with the masses as Sabbath Reform, must of necessity, advance slowly, but surely some advance has been made in the attitude of the W. C. T. U. on this question.

PHENIX, R. I.

M. A. B.

EVANGELISM.

Brother Kelly has written a most excellent paper, and many pastors and much people will thank the Chicago prayer-meeting for requesting its publication. The writer of these words makes no attempt to supplement it. It tells the story briefly, but speaks volumes. But there are other questions and facts that face many pastors so that they hardly know which way to turn or what to do. These pastors are not antagonistic to evangelistic or so-called revival effort. But past history and results make them shy about undertaking the work themselves in other localities or of inviting evangelists to help them at home. The writer has in his possession letters unsolicited from pastors and leaders in different localities mourning over the results of their so-called revival effort and over "union meetings" and over the well-meant extra meetings they have held at home. Without going into details, some of these results are the compulsory resignation of the pastors immediately after the revival, and the division of churches in many ways, caused by the assumption of the evangelist that he could settle all differences of opinion in the church to which he went, whereas he increased them and left the pastor with no alternative but to resign. The "union meeting" nearly always weakens the Sabbath cause, and the church which permits the evangelist to desire a crowd more than to present the truth which most needs to be heard. Many of our young people have been drawn away from the Sabbath by the zeal of Sabbath-keepers in laying

aside the question of God's Law in order to pretend to a great zeal in union revival effort and Christian fellowship with violators of the Fourth Commandment. Evangelism to-day, without the Sabbath truth, is a failure. Of course the evangelist and the pastor must seek wisdom to present it with fact and in love, but even then no one can expect everybody to feel or act Christian-like over such a presentation of God's truth.

Again, the average pastor of the small church, and on the frontier, is so embarrassed over his bread and butter struggle as to make it well nigh impossible to go out doing evangelistic work. He must work some land and do a hundred things that take time, or give up his pastorate. Two or three hundred dollars will not support any pastor so that he is free to launch out into the deep. Our Seventh-day Adventist brethren, I understand, do not pay some evangelists \$1,000 a year and others devoting their time and energies \$150 or \$250 a year. There may be some exceptions, but the average minister everywhere has a living support, and a sure one. Salaries are more equal and just than among Seventh-day Baptists. This is a many-sided question, and the pastors who hesitate to go out for two or three months, when going must mean, with many, "at their own charges," are not altogether without faith or consecration, when they decide not to do it. But Brother Kelly and other earnest pastors and evangelists are going to help us solve the problem. For those who can find the book we wish to ask a careful reading on "Revivals" by Theo. L. Cuyler, in his book "How to be a Pastor," pages 87-105, especially pages 90-92. H. D. CLARKE.

PULLMANS TO THE PYRAMIDS AND BEYOND.

In the same part of the country where our colored fellow-citizen took his outing, one of the first railroads existed just about half a century ago. The rail was a piece of wood with an iron strip nailed along the top. Occasionally this strip would curl up and throw the engine off the track, or bob up suddenly through the bottom of the flimsy passenger coach. A distance of 140 miles was made in about thirty-three hours, and when it was announced that the schedule would be cut down to twenty-four hours the public remonstrated. Then the directors talked over a plan to put bales of cotton along the sides of the cars, so that if there were accidents the passengers would have soft landing-places.

All this seems ridiculous, and it seems equally incredible that the sleeping-car is less than half a century old, and that the first vestibule train appeared in June, 1886. It was not until even later than this that the modern air-brake was generally applied. The whole record of railroading is wonderful history. Now instead of cotton bales to fall upon, we have trains that are practically indestructible, cars that match kings' palaces in luxury and excel them in comforts, engines that travel faster than the wind, and schedules that are more certain than the breakfast-gongs in our own homes. In this country, which leads the world, there are already nearly 190,000 miles of railway.

But this is only a part of the story. In other quarters of the world the work is going on. Russia is already transporting passengers most of the way over Siberia, and her railroad will soon be at the Pacific. And it will not be long before the whistle of the engine will be heard at Peking. At this time personally-conducted excursions from Cairo to Khartum are being advertised, and the traveler may sit in the Pullman enjoying all the comforts of home with the delights of Egyptian scenery. There will, doubtless, come a time when the line will run all the way to the Cape of Good Hope. Then after that there will be a railroad along the tablelands of the Andes throughout the length of South America. China is awakening to the necessity of railroads, and they will be built. Persia is now entertaining the Czar's scheme for a railroad through her territory to the Indian Ocean.—*Saturday Evening Post*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

PRESIDENT'S LETTER.

Dear Young People:

Other duties prevented the appearance of the promised letter on personal work in the last week's RECORDER.

A great deal of what is called personal work might better be named personal hindrance, as it results in deterring, rather than aiding, men in accepting Christ; hence the necessity for earnest effort directed by wise judgment.

In this intensely commercial age, no one can hope to succeed in any important line of business until he thoroughly acquaints himself with that business. Then, why should those who expect to engage, more or less, in the business of saving men, hope to meet success without carefully considering the principles of success in such work.

When Christ said to his disciples, "I will make you fishers of men," he meant much more than is generally understood. These fishermen had, doubtless, studied the characteristics of the different kinds of fish till they knew exactly how to go after them according to their respective characteristics; and the fishers of men could well afford to employ the same general principle in their future calling of fishing for men. Paul clearly has the Lord's idea when he said, "I became all things to all men that I might win some."

Winning men for Christ is the noblest work that can possibly be given man to do, but three things are absolutely necessary in order to be successful in it: 1. A vivid realization of the lost condition of those who are without Christ. 2. A burning desire for their salvation. 3. A life sensitive to the guidance of the Holy Spirit. If we have not these three essentials, and want really to be efficient workers in the Master's service, our first duty is to wrestle with God till we do possess them.

M. B. KELLY.

FARINA, Ill., Dec. 31, 1899.

C. E. TOPIC CARDS.

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

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

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

Catarrh Cannot Be Cured

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

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

Sold by druggists, price 75 cents.
Hall's Family Pills are the best.

THE ORIGIN OF SINGLE IMMERSION AS A MODE OF BAPTISM.

BY A. G. MARKS.

Single immersion was utterly unknown in the early Christian church till introduced by Eunomus, the Arian bishop of Cyzicus, about A. D. 360. The authorities relied upon for this truth are Sozomen, Socrates and Theodoret. Sozomen says: "But whether it was Eunomus or any other person who first made these innovations upon the tradition of baptism, it seems to me that such innovations, whoever they may have been, were alone in danger, according to their own representation, of quitting this life without having received divine baptism." Eccles. Hist. vi. 21. Again he states: "Some assert that Eunomus was the first who ventured to maintain that divine baptism ought to be performed by one immersion, and to corrupt in this manner the apostolical tradition which has been carefully handed down to the present day. . . . Others assert, I believe more truthfully, that Theophrastus, a native of Cappadocia, and Eutychius, both zealous propagators of this heresy, seceded from communion with Eunomus during the succeeding reign, and innovated about the other doctrines of Eunomus and about the divine baptism. They asserted that baptism ought not to be administered in the name of the Trinity, but in the name of the death of Christ." Eccles. Hist. vi. 26.

Socrates, speaking of the sect founded by Eunomus, says: "I shall merely observe that they adulterated baptism; for instead of baptizing in the name of the Trinity they baptized into the death of Christ." Eccles. Hist. v. 24.

On this the Apostolical Canons say: "If any Bishop or Presbyter does not perform the one initiation with three immersions, but with one immersion only, into the death of the Lord, let him be deposed." Ap. Canons, 50.

On this also the Second General Synod, held at Constantinople in A. D. 381, states: "But the Eunomians, who only baptize with one immersion," etc., etc. Canon vii.

Theodoret charges Eunomus as making an innovation upon the original institution of baptism, delivered by Christ and his apostles, in that he made a contrary law that men should not be baptized with three immersions, nor with invocation of the Trinity, but only with one immersion into the death of Christ." Haeret. Fab. iv. § 3; Schultze, tom. iv. p. 356. According also to the same writer the Eunomians baptized only the upper part of the body as far as the breast. Haeret. Fab. i. 9, c. 3.

One can easily see that single immersion would never have been introduced at all if the idea of baptizing into the death of Christ had been nipped in the bud. To show the universality of trine immersion in the early Christian church, we need only to quote the Didache, vii. edit. Schaff (hill country of Palestine;) Tertullian, De Corona Militis, Tertullian, vol. i: Ante-Nicene Library, pp. 336-7, contra Praxeas, c. xxvi. (for Africa;) St. Cyril of Jerusalem, Second Lecture on the Mysteries (for Palestine;) St. Chrysostom, Homily on Faith, ed. Savile, tom. vii. p. 290. 25. or tom. ix. p. 855 (for Antioch and Constantinople;) St. Basil of Caesarea, Concerning the Holy Spirit, c. xxvii, St. Gregory of Nyssa, Concerning Baptism,

tom. iii. p. 372 (for Cappadocia;) St. Ambrose, De Sacramento. i. 2, c. 7. tom. ii. p. 359, St. Jerome, Dialogue against the Luciferians, Second Lecture on the Ephesians, iv. p. 222, tom. 7, p. 610, Leo the Great, Epistle xvi. to the Bishops of Sicily, c. iv. and Pope Pelagius, Epist. ad Gaudent. apud Gratian Distinct. iv. cap. lxxxii. and St. Gregory the Great, Epistle xliii., to Leander, Bishop of Seville (for Rome; in the 4th, 5th and 6th centuries;) and St. Augustine of Hippo, tom. 3 ap. Gratian, de Consecrat. Distinct. iv. cap. lxxviii. tom. i. p. 2.007. 79 (for Carthage, etc.)

Baptists believe that there could only be a single immersion meant in Matt. 28: 19, because they say a trine baptism would have made Christ say either "in the names of," or "in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." Hear what St. Jerome says concerning this: "We are thrice dipped in the water, that the mystery of the Trinity may appear to be but one; we are not baptized in the names of the Father, Son and the Holy Spirit, but in one name, which is God." Lecture Second on Ephesians 4. It will also be observed that St. Jerome, whilst commenting on the very chapter which forms the sheet-anchor of some Baptists for the practice of single immersion, by no means holds that pre-eminently modern view himself. He undoubtedly held the view expressed by St. Chrysostom: "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" Hom. de Fide, juxt. Ed. Savile, tom. vii. p. 290, 25. The Epistle to the Ephesians (4: 5) merely teaches that when a person has been once properly baptized, he could never be re-baptized after an interval of time. There is nothing expressed as to whether this baptism should be performed by one, two or three immersions.

LONDON, England.

TRACT SOCIETY.

Receipts in December, 1899.

Churches:	
Second Brookfield, Brookfield, N. Y.	\$ 6 03
Plainfield, N. J.	31 82
Walworth, Wis.	12 84
Adams Centre, N. Y.	20 00
Milton, Wis.	8 16
Shiloh, N. J.	7 35
Jackson Centre, Ohio	1 26
Dodge Centre, Minn.	15 00
First Brookfield, Leonardsville, N. Y.	13 92
Berlin, Wis.	12 50
Ablon, Ill.	4 00
New York City	18 33
Chicago, Ill.	8 88
First Genese, Little Genese, N. Y.	7 39
Sabbath-School, New Market, N. Y.	5 00
Quarterly Meeting, DelRay, N. Y.	3 50
Edward M. Tomlinson, Alfred, N. Y., to complete L. M.	15 00
H. W. Stillman, M. D., Edgerton, Wis.	25 00
J. S. C. A. Brittain, Marquette, Wis.	2 00
J. H. Noble	1 00
Mrs. J. H. Noble	1 00
Wells Brothers, Grand Junction, Iowa	5 00
A. M. Wells	5 00
L. S. Va Horn, Garwin, Iowa	1 00
J. W. Loofboro, Welton, Iowa	2 50
Mrs. J. Loofboro	2 50
A. C. Rogers, Farina, Ill.	1 00
Fred Hewitt	50
Mrs. Orpha Whitford, Farina, Ill.	50
Ertha Whitford	25
Mark Andrews	1 00
Anna Davis	1 00
W. F. Satterlee	50
W. M. Smith	50
E. F. Randolph	50
Thomas Zion	50
Cash	25
Mr. and Mrs. J. A. Saunders, Natick, R. I.	25 00
A. C. Furdick, Alfred, N. Y.	10 00
Miss H. C. Munson, Oswayo, Pa.	1 00
"In His Name," Plainfield, N. J.	10 00
	\$288 46

E. & O. E.

PLAINFIELD, N. J., Jan. 3, 1900.

J. D. SPICER, Treasurer.

FIRE and sword are but slow engines of destruction in comparison with the babbling *Steele*.

THE readiest and surest way to get rid of censure is to correct ourselves.—*Demosthenes*.

Children's Page.

A NURSERY SONG.

Peterkin Pout and Gregory Grout
 Are two little goblins black!
 Full off from my house I've driven them out,
 But, somehow, they still come back.
 They clamber up to the baby's mouth,
 And pull the corners down.
 They perch aloft on the baby's brow
 And twist it into a frown.
 And one says "Shall," and t'other says "Shan't."
 And one says "Must," and t'other says "Can't."
 O Peterkin Pout and Gregory Grout,
 I pray you, now, from my house keep out.

But Samuel Smile and Lemuel Laugh
 Are two little fairies light.
 They're always ready for fun and chaff,
 And sunshine is their delight.
 And when they creep into baby's eyes,
 Why, there the sunbeams are.
 And when they peep through her rosy lips,
 Her laughter rings near and far.
 And one says "Please," and t'other says "Do,"
 And both together say, "I love you."
 So, Lemuel Laugh and Samuel Smile,
 Come in, my dears, and tarry awhile.

—St. Nicholas.

PAYING BACK.

"Please, mother, call Jessie in; we want to go down to the mill, and home by the race, and we don't want to be bothered with Jessie."

Netta Wallace stood at her mother's open window, holding the little five-year-old by the hand; Virginia waited at a little distance.

"But, I want to go, too," sobbed the little one; I has walked to the mills, and I wants to go, too."

"Why don't you take her, Netta?" asked her mother, stopping the whirl of her busy machine wheel to settle this little trouble.

"Oh, she is such a bother!" cried Netta, fretfully; "she has to be lifted over the fences, and led by the hand, and she is in the way."

"Come here, Virginia," called the mother, turning away from the machine and leaning out of the window. "Sit down there on the grass, all of you; I want to tell you a little bit of a story, but it is a short one, and won't keep you long."

"Thirteen years ago there came into a certain house I know of a wee little pink baby. She was a great joy to everybody in the house, but she was also a good deal of trouble. She was washed and dressed, and fed, and put to sleep, and nursed, and rocked, and carried around, and nobody ever once complained of the trouble.

In two years more, another little baby came, and then, of course, the mother had her hands full. Then there were two little maids to be washed and dressed and fed and put to sleep and nursed and carried around and played with and sewed for. Still, nobody ever thought of complaining, or once called them a trouble.

"When mother and father went to walk, babies went, too; their little hands were held, their little feet lifted over rough places, and everything was done to make them happy.

"As the years went by, these two little maids grew tall, and strong, and independent, while other little ones took their places in the family, to be cared for and helped. Now, if you had been those maids, my daughters, how would you have behaved to the little ones? Would you have said, 'Go away, children, and don't bother?' or would you have tried to pay back some of the care, and love and trouble?"

"O, mother," said Virginia, "were those little maids named Netta and Virginia?"

"It is strange, but I think they were," said mother, smiling.

"Come, Jess," interrupted Netta, taking this way to answer her mother's question, "it's time we were off on our walk."

And dear little Jessie, who had not been able to make head nor tail of the story, sprang from the grass with a happy bound, clouds all gone, raindrops, too, and her sun shining brightly.—S. S. Advocate.

NEWS FROM AFRICA.

Our latest letter from Mr. Booth brings information that he is in the Angoni country, one hundred and fifty or two hundred miles west of Blantyre. Mrs. Booth and Mary have now joined him, traveling for five days through the forest, alone with the natives, and all are well.

The Angoni are in Portuguese territory, just outside the British Protectorate. In traveling among the natives, searching for a good site for our plantation, Mr. Booth has lost no opportunity to preach the gospel, and particularly the Sabbath commandment. The latter is, of course, disturbing to the other missionaries, who have glossed over the Sabbath question; but, suddenly, a new development appeared, which may best be described in the words of Mr. Booth. "All this strange and unlooked-for result comes from basing my message as a Seventh day Baptist upon the Ten Commandments, and holding nothing back, giving the same prominence to the Godward as to the manward commandments. For a white man to declare, in addition to God's claims, that neither white nor black men were permitted to covet, steal or kill, seems to have been an unheard-of thing, and created such a sensation, that, in response to the questionings of the natives, I thought it wisest to give a definite shape to their new-born aspirations in the form of a petition, and so avoid being branded as a revolutionist in some vague way."

In order to be fully understood, Mr. Booth took the petition to the Blantyre paper. The petition, which was addressed to the Queen, pleads especially for education, asking that the "Hut tax," now collected from the natives, shall be devoted to this purpose, and that they should be exempt from bearing arms against their brethren of other tribes, and so shedding the blood of their fellow-countrymen. With this, however, was a clause petitioning for the ultimate restoration of the Protectorate to the natives who once owned it.

In the feverish condition of official feeling, induced by the Boer war, the Consular Court at Blantyre at once assumed this to be "at variance with and hostile to the policy of Her Majesty's administration;" and, in spite of Mr. Booth's promise to have nothing further to do with the matter, official notice was sent him to furnish a bond or be expelled from the Protectorate. There was, then, no alternative for Mr. Booth, but to go over into Portuguese territory.

The officers of our Association have appealed to the British Consulate in New York, and to the Colonial Office in London, and hope that the ban may be removed; but, for a time, at least, it may affect the nature of our work. While we would prefer to work in the sphere of British influence, the field is unlimited, and the need is very great all over that section; while the very fact that he is suffering for acts in their behalf gives Mr. Booth ready access to the native heart. The Chipita tribe, with whom he is at present

located, have never allowed a white man in their territory; but they have now urged Mr. Booth to settle permanently among them. There are seven or eight native Christians with him, and others are ready to follow whenever a permanent location shall have been definitely selected.

The Chipita are a sturdy people, of considerable force of character, who have for generations been able to beat off the attacks of superior forces of the dread Angoni, the warlike descendants of the Zulus, who caused the English so much trouble. They have had but little intercourse with white people, Mrs. Booth being the first white woman that most of them have seen, and their clothing is made of skins. Wages are seven yards of calico per month for a man and four yards for a woman.

Those interested in locating Mr. Booth on the map should turn to Africa in the school geography or the atlas, and find the Island of Madagascar on the east coast. Directly west of Madagascar, the river Zambesi pours its flood into the ocean. A short distance up from its mouth the river Shire comes in from the north, draining the great lake Nyassa, which equals our own Lake Superior in length. Something more than half way up to Nyassa is Blantyre, a few miles east of the river Shire. From Mr. Booth's letter, I judge him to be northwest of Blantyre, about two hundred miles away. The west shore of Nyassa and the country for a few miles each side of the upper Shire is under the British Protectorate, and the government exacts from the natives a tax for each hut, to meet the expenses of the Protectorate. The Zambesi is in Portuguese territory, and the government troubles itself but little about the natives or the territory away from the river. A line of steamers runs up to Tete, a little Portuguese town, three or four hundred miles from the mouth. Mr. Booth is eight days' march northeast of Tete, which is shown on some of the maps. It is difficult to find a good map of this part of Africa, since the country is still but little known, there being but a few hundred white men in the whole region. The best one I have found is published in a book just issued from the press of the Fleming H. Revell Company, Chicago and New York, "Among the Wild Ngoni." The map is a clear one, covering the Nyassa and Zambesi region, now of so much interest to us. The book itself is an interesting account of the work of the Livingstonian Mission among the wild tribes north of Mr. Booth, and gives a good insight into the conditions of the people and the possibilities of the work. It may be obtained from the booksellers or from the publishers, by mail, for \$1.25, and would form a good addition to our Sabbath-school libraries.

HENRY M. MAXSON.

WANTED!

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

- Conference Minutes, 1807-1855.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. I., No. 20.
- " Vol. II., Nos. 28, 51.
- " Vol. IV., Nos. 48, 44.
- " Vol. V., Nos. 26, 38, 40, 42, 40.
- " Vol. VI., No. 50.
- " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- " Vol. XVII., No. 27.
- " Vol. X. III., No. 22.
- " Vol. XIX., No. 21.
- " Vol. XX., Nos. 23, 26, 31, 35.
- " Vol. XXI., Nos. 1, 51, 52.
- " Vols. XXII-XLVI., entire.

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.

SCOTT, N. Y.—From the sunshine and flowers of Southern California to the snow and sleigh-bells of Central New York, is a change fraught with more pleasure in anticipation than in participation. But we are here, have held our first Sabbath service, commenced the year 1900 with a cottage prayer-meeting, hoping to continue these nightly until we go to the church. We have been cordially received, and from the earnestness manifested, we feel to "thank God and take courage." Pray that our faith fail not, that God may bless this church and community.

J. T. DAVIS.

JANUARY 2, 1900.

DERUYTER, N. Y.—In accordance with the resolution at the last Quarterly Meeting, "to make a special endeavor to supply the small churches adjacent to DeRuyter," a meeting was called by Rev. O. U. Whitford, Dec. 12, at the home of Rev. L. M. Cottrell, and the following plan carefully arranged:

Rev. O. U. Whitford was requested to correspond with the available ministers, and seek to get a missionary pastor for Otselic and Preston. In the meantime, Bro. A. M. Coon was cordially invited to preach every two weeks at Otselic, and at Preston once a month. Rev. L. M. Cottrell offered to supply Lincklaen, and L. R. Swinney was asked to supply Cuyler Hill, and for each of these two churches a small appropriation had been made by the Missionary Board. At our morning service last Sabbath, the DeRuyter church heartily commended Bro. Alfred M. Coon to the work of the gospel ministry. And now we ask these small churches to heartily co-operate in the good work of building up and enlarging these precious interests.

L. R. S.

SHILOH, N. J.—At the sunrise prayer-meeting, this morning, we remembered to pray for all of the little meetings of the kind scattered over the denomination—the feeble churches, the lone Sabbath keepers, the workers in China, in Africa, and at home. The boys at our meeting were nearly all turning gray. This was not so with the girls. They either carry their age better, or their religion. Some who could not attend have told me, "I was praying at home for the meeting." We have many who have been faithful and active for years who are now unable to attend the meetings longer, because their physical strength fails. When "this mortal puts on immortality," and we get our glorified bodies, we can go. But now is the time for preparation. Be measured for your glorified body, measuring according to God's Word. All are invited.

E. B. S.

JANUARY 1, 1900.

PLAINFIELD, N. J.—A very interesting old Bible is owned in one of our families here. It was printed in Cambridge, England, in 1769. Tables of Scripture measures, etc., are followed by the dedication "To the most high and mighty Prince James," and by the books of the Old Testament, the Apocrypha, the New Testament and an index. In a table of the days of the week the seventh day is further defined as "Sabbath." The name of Abraham Dunham (born 1750) appears as the first owner; and the family records open with the birth and marriage of his parents.

Mr. Edmund Dunham, born in Piscataway

1661, became a convert to the Sabbath, the founder of the Seventh-day Baptists in East New Jersey, and first pastor of the church now at New Market; and was succeeded by his son Jonathan, in the pastorate.

Mr. Randolph Dunham, of our city, the present owner of this ancient Bible, is a descendant of the Rev. Edmund Dunham; and he and Miss Kizzie Clawson, daughter of the late deacon Isaac Clawson, were married by Rev. Walter B. Gillette, November 8, 1849. Thus they have passed that most interesting occasion, the "golden wedding," which, with a few friends, they celebrated. When their sunset time comes, may it, too, be golden, with heavenly light.

PASTOR MAIN.

MILTON, Wis.—The Christmas entertainment of our Sabbath-school, this season, possessed two novel features. The program consisted of recitations, songs, etc., by the classes, introduced by Mrs. Santa Claus, while waiting for Mr. Santa Claus's arrival, as though they were improvised for the occasion. The naturalness and ease of the entire performance, as well as the character of the selections themselves, made the whole very entertaining. The second unusual feature was the taking of a collection for the Missionary Society, before the usual distribution of the presents. This collection amounted to something more than eighteen dollars.

The College Quartet is engaged in evangelistic work at Rock River. The pastors at Milton and Milton Junction are aiding the work with preaching at the evening services. Students for the winter term, which opens Jan. 3, are beginning to arrive, and we are looking forward to a pleasant and profitable winter's work. Some of our young people who are teaching away from home, or taking graduate work in Chicago or Madison, are home for the holiday vacation. Attendance upon church and Sabbath-school has been unusually large for some time past.

L. A. P.

ALBION, Wis.—Having most beautiful winter weather. For a few days mercury has hovered near the zero mark, but for the most part the days are bright and sunny. Wheeling fine. Roads dusty. Some sickness, principally lung and throat trouble. Our new physician, Dr. Geo. Crosby, is winning his way into the confidence of the people, and gives promise of building up a successful practice.

S. H. B.

CHRISTIAN SCIENCE.

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

NO. V.

In this closing article we are to consider the attraction which Christian Science holds out in the promise of bodily healing and freedom from disease.

1. That many remarkable cures are wrought through this system cannot be denied. But how? Not by prayer; not by the power of Christ; but by mind working upon mind. Although it claims to be a Christian system, yet its cures are not held to be the result of God's direct and supernatural action upon the body of the sufferer in answer to prayer. Christian Science pointedly denies the efficacy of prayer for the recovery of the sick. It says, "Asking God to heal the sick has no effect to gain the ear of love, beyond its ever presence. The only beneficial effect it has is mind acting on the body through a stronger faith to heal it." Note how far this comes from a Christian faith. Let us not forget this point. But note again that whatever credit may

attach to Christian Science healing, all goes to establish its errors. Should not Christians then think long and well before they seek its ministry for their bodily ailments? Is God to be honored by a covenant with error?

But since God is denied as to his personality, prayer ignored, and serious error confirmed in Christian Science healings—where must we look for its authority and power? Can any thoughtful Christian doubt that "the prince of the power of the air" has much to do with it? he whose "coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish." Let Christians ponder well this warning. What wonder that those who know not God seek after such "familiar spirits" for relief of their physical ailments! But it is a wonder that those who have the Bible, and profess to believe it with all its warnings and promises, should turn aside unto such fables to defile themselves with God-dishonoring errors.

2. But the attraction of bodily healing is great; and we may well ask, Has the Christian believer, with his Bible in hand, nothing to offset the Christian Scientist at this point? Is not this system of Satan a travesty upon some great Bible truth? A counterfeit of some Bible doctrine used by the arch enemy to discredit the genuine, while it attracts unwary persons and carries forward his delusions for the destruction of souls? Is it not a permitted misuse and abuse of a great truth, associated with great errors, because the church of Christ has not maintained as to this truth the position evidently designed by her Lord and set forth in his Word? Do not our Scriptures teach direct divine healing in answer to prayer? God says, "God never puts a man upon the stage that Satan does not immediately bring forward an ape." And Dr. Gordon wisely adds, "Yet let us not abandon our wheat field because the devil has sown tares. The fact that he sows tares is his testimony to the genuineness of the wheat." It would be very strange indeed if the God of the Bible had made no specific provision for the bodily health and healing of his intelligent creatures. What he has said in his Word on this subject seems not to have received the attention of Christians generally as much as that which relates more particularly to the salvation of the soul. The Bible clearly reveals God's care for our bodies, the value he puts upon them, and his provision for their well-being. Since he calls upon us to present to him our "bodies a living sacrifice, holy and acceptable in his sight;" and has said, "Know ye not that your body is a temple of the Holy Spirit which is in you, therefore glorify God in your body;" think you he has overlooked the matter of their health and healing?

His provisions for the body are three-fold: First, preventive. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee." Ex. 15: 26. These are not statements of God's intent to work miracles for the preservation of his people's health, so much as giving them information as to how to keep well. It has been well said, "The gospel of health in Canaan was chiefly contained in the

proverb, "An ounce of prevention is worth a pound of cure." Moses said to his people, "The Lord your God hath given you these statutes that he might preserve you alive." And what rich reward have they who to-day study and keep these same "statutes!" They contain the most admirable system of sanitary and dietary laws, enjoining order, rest, temperance, good food, proper clothing, pure water, frequent bathing, thorough sanitation and correct habits.

A second provision pertains to healing remedies found in nature. It is said that in every locality where rattlesnakes are found there grows a flower which is a perfect antidote for the bite of that venomous serpent. Likewise doubtless there are divinely-appointed remedies in nature for the diseases which afflict mankind. A proper and grateful use is to be made of the many alleviative or curative means created by the Maker of the universe, and working according to his great laws in nature. Dr. Cullis, a pioneer of "Faith-cure" work in the United States, taking a little bottle from his pocket, said to a friend, "I know that this will stop my headache in a few minutes. Knowing that, I think it would be wrong to refuse the remedy and expect the Lord to heal me in an unusual way." He believed the "ordinary was to be met by the ordinary; while extraordinary cases require extraordinary means." God is in every case the Healer of his people; he may heal directly in a miraculous way, but restoration through his laws of health and remedy is his most usual way of working. Follow the leading of his Spirit, and give him the glory in all cases.

But a third provision, plainly revealed in the Holy Bible, is that of direct divine healing in answer to "the prayer of faith." "I am the Lord that healeth thee;" "he sendeth his word and healeth them;" "the Lord will take away from thee all sickness." So healing came to Job, Abimelech, Rebecca, Miriam, Hannah, Shunamite's son, Naaman, David, Hezekiah, Asa, and others. Jesus healed all who came to him in faith; and his commission to his disciples was, "Preach, heal the sick." He said of those who should believe on him, "they shall lay hands on the sick, and they shall recover." The book of Acts records the fulfillment of these promises in the days of primitive Christianity. Why not now? In James 5: 14-16, is a plain provision for the whole gospel dispensation: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up." Here are four conditions: the call, the anointing, the prayer of faith, the confession; and the result—"The Lord shall raise him up." Why do not all Christians avail themselves of this gracious provision? Some do; but why not all?

Just here note five features that distinguish Divine Healing as taught in God's Word from the professed healings of Christian Science; and let no one ever confound the two. For it is very painful to a believer in Divine Healing to hear it classed with Christian Science or called by its name. 1. The Christian Scientist says: "You are not sick; you have no disease." But the believer in the Bible doctrine of Divine Healing admits the facts of disease, and esteems it a grievous falsehood

to assert that there is no sickness present when we are actually ill. 2. Christian Science sets at naught the laws of health; for Mrs. Eddy says, "Bathing and brushing to remove unhealthy exhalations from the entire receives a useful rebuke from Christ's healing, that makes not clean the outside of the platter." But the believer in Divine Healing accepts and teaches the laws of health, sanitary and dietary, as found in the Bible and in the discoveries of true science. 3. Mrs. Eddy declares that, "petitioning a personal God to do your work, or to enable you to do it, is not metaphysics wherein truth works." But the faith healing of the Christian comes from his personal heavenly Father in answer to the "prayer of faith" as appointed in his Word. 4. Those who carry out the Bible provision for the recovery of the sick, laying on hands, anointing with oil, offering the prayer of faith, do not charge or receive payment for their services; but the Christian Scientist, having been required to pay well for his training in the art of "healing," charges a good round price for his professional services, and makes it a purely mercenary business. 5. The Christian Scientist poses as a "healer" and takes to himself and his art all the glory of his success; but the believer in Divine Healing deprecates all such titles, and especially disclaims the possession of any "gifts of healing." He does not seek, nor is he willing to receive, any credit for the recovery of any sick on whom he may have laid hands or anointed in the name of the Lord; he ascribes all the power and all the glory to God.

Thus I have answered the question: Has not the Christian believer with his Bible in hand something to offset the attraction which Christian Science (falsely called) offers in the way of the healing of disease? The answer is in the affirmative; it is Divine Healing, of which the cures of Christian Science are the counterfeit wrought to support error and lead away from the Christ of the Bible. Divine Healing rightly understood and enjoyed leads to deep and complete consecration to Christ. It has been neglected, misunderstood, not enjoyed; it has come into disrepute with many devout Christians because of Satan's travesty upon it, as displayed in Christian Science. Will not the church of Christ search and see if there is not a portion of her patrimony which she has not yet fully claimed and entered upon? Certainly there is something here that was not intended to pass away with the first century. "Jesus gave his disciples power to heal in his name, and that power has never been revoked. It will not do for theologian or historian quietly to assume that Jesus meant such power to fade with the lapse of years, or to vanish at the end of the third century." Dr. Gordon said, "The test is, 'if thou believest,' not if thou wast born in Palestine and within the limits of the first century." Is not this something which the church of Christ has lost through unbelief, and which should be recovered through a simpler and more implicit faith? Will not this honor God as a personal Father by giving him his true place in the world and among his people? It honors Jesus as a personal, present, powerful Saviour. It recognizes and is based upon the teaching of Scripture as to prayer, atonement, sin and forgiveness. Its result is a deeper and more loving consecration to the Lord Jesus; bringing to the troubled heart a truer rest and a sweeter peace. May God give his people to see and receive the fullness of their inheritance; and thus become a living attraction for the weary and worrying multitudes, the suffering and distressed, who will then leave the shadow, the counterfeit, for the genuine rest and deliverance that they see Jesus does really give to his believing followers.

(Concluded.)

SOME RAMBLING THOUGHTS.

Believing in worthy praise, not as flattery, but as commendation of work well done, I felt constrained to write to Dr. Lewis, telling him how much the Christmas RECORDER was enjoyed. Every week's issue is good, but it seems as though this one surpasses, a little, all others. As we read it, the thought came: "Do we read and appreciate all the good things in the RECORDER, as we ought?" How often are its pages skimmed, instead of commencing at the first page and reading it word for word, pondering upon the thoughts there expressed, having them lodge in our minds, making us better men and women, as well as better Seventh-day Baptists.

To my mind a Sabbath, especially if one is absent from church privileges, can be spent in no more profitable manner than in reading, thoroughly, the RECORDER, and any other religious papers we may happen to possess. For true ennobling influence, rather give me such papers as the RECORDER and *Christian Work*, of New York, and their like, than a stack of dailies or so-called popular magazines. I believe the latter are, to a great extent, tending to spoil our taste for the best of literature. True it is, that to be successful in any line of work, we must be conversant with the best literature along that line. Then, is it not imperative upon us as Christians to devote more time to literature bearing upon religious themes? Especially should we, as Seventh-day Baptists, become thoroughly impregnated with our denominational interests. Not that we may become cranks upon this point, but that we may be full of enthusiasm along all lines of Christian work, Sabbath Reform included. Then we shall devote our talents and means toward the furtherance of our desires. Death is constantly removing some of our noblest leaders from our ranks. Their places must be filled. God grant that I, for one, may be willing and prepared to take my place in the rank and file, shoulder to shoulder, taking the place of some one promoted to fill the upper places made vacant by those who have gone to their well-earned rest and reward.

Another thought about the tobacco and liquor habits, not to the young men entirely, this time, but, rather, to the young women. Do you realize the influence you may exert for good along these lines? If not, let me tell you it is greater than you can scarcely imagine. Many a young man would give up his liking for these habits if you were firm and outspoken against them. Give him his choice between these things or your company. Perhaps you will turn to me with such answers as these: "I dare not; he will be angry with me." "I'll marry him to reform him," etc. Let me say, in answer, that if any young man thinks more of his tobacco and drink than he does of your opinions, the sooner you find it out, the better. Hard as it may be, no such young man is worthy the love and trust of a Christian woman. His love for you certainly is subordinate to his love for these sensualities. In the second place, never marry a man to reform him. If he will not reform before marriage, you may be sure he will not afterwards, nine cases out of ten. Do not feel as if I am preaching to you. It is only the earnest writing of a young man who is interested in all young people, and who desires to see you, one and all, living such lives as shall be full and overflowing with joy and happiness.

H. L. HULETT, M. D.

ALLENTOWN, N. Y., Dec. 30, 1899.

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 Jesus.....	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 III.—THE PREACHING OF JOHN THE BAPTIST.

For Sabbath-day, Jan. 20, 1900.

LESSON TEXT—Luke 3: 1-17.

GOLDEN TEXT.—Prepare ye the way of the Lord.—Luke 3: 4.

INTRODUCTION.

Our lesson for this week has to do with the work of the forerunner of Jesus, John the Baptist. This wonderful man was the last of the prophets of the old dispensation, the messenger of the new era. He is so near our Lord that he does not seem so great a man as he really is. The greater light obscures the lesser. Yet he is often compared with the prophet Elijah who was one of the greatest prophets of Old Testament times.

In the first chapter of the gospel according to Luke we are told of the circumstances attending the birth of John the Baptist. He was from a priestly family and therefore of the tribe of Levi. His mother was, however, a cousin of Mary the mother of our Lord. The birth of John occurred six months before the birth of Jesus. As their mothers were upon intimate terms, it is very likely that these two sons were well acquainted with each other in their youth, if not in their young manhood. We are told of John that "he was in the deserts till the day of his showing unto Israel." His food was of the simplest kind—locusts and wild honey. His clothing showed his austerity of life—camel's hair with a leathern girdle.

It is probable that John the Baptist began his public teaching about six months before the baptism of Jesus.

TIME.—A. D. 26. Very likely about the first of July.

PLACE.—In the wilderness of Judea.

PERSONS.—John the Baptist and the people; several other people are named in connection with giving the date.

NOTES.

1. **In the fifteenth year of the reign of Tiberius Caesar.** It is usually considered that these fifteen years are reckoned from the time that Tiberius was adopted by Augustus and associated with him in the government, two years before the death of the latter, that is in the year A. D. 12. The fifteenth of Tiberius would then correspond to the year 26-27 of our era. If we suppose that John began his active work as forerunner of the Messiah when he was precisely thirty years of age (the age at which a priest began his work) we may date the passage of our lesson about July 1. **Pontius Pilate** was governor of Judea from 26 to 36 A. D. **Herod being tetrarch of Galilee.** This is Herod Antipas, a son of Herod the Great. The word "tetrarch" means literally "governor of a fourth part." It is used often as a title of a governor of a small province. Upon the death of Herod the Great in B. C. 4, his son Archelaus received the southern half of his dominions with the title of *ethnarch*, while Antipas and Philip were given the northern half, each with the title of tetrarch. **Lysanias.** Little is known of this ruler. He is probably a grandson of the Lysanias who was murdered by Anthony at the suggestion of Cleopatra in B. C. 34. A region lying between Lebanon and Hermon.

2. **Annas and Caiaphas being high priests.** Annas was probably the high priest and still retained much of the dignity of the position, but he had been deposed by Valerius Gratus, the procurator before Pilate; and others appointed in his stead. At this time Caiaphas, a son-in-law of Annas, was recog-

nized as high priest. The word of God came. The divine prophetic inspiration. Compare Isa. 38: 4; Jer. 1: 2, and other passages. **In the wilderness.** That is, the region between the mountains of Judah on the one side and the Jordan and Dead Sea on the other.

3. **Baptism of repentance for the remission of sins.** The aim of the baptism was the remission of sins. Repentance was the preparation for it.

4. **Esaias.** Isaiah. **The voice of one crying, etc.** Quoted from Isa. 40: 3, 4 **Prepare ye the way of the Lord.**—The spiritual preparation for the coming of the divine One is represented under the figure of the extensive repairing of high ways before the approach of a king.

5. **Valley.** This and the other obstacles mentioned are figurative of the moral obstacles in the path of reformation.

6. **And all flesh shall see the salvation of God.** A continuation of the quotation, suggesting the ultimate complete victory of the kingdom of God.

7. **The multitude that came forth to be baptized of him.** The context shows that the great majority of those who came to John's baptism lacked true repentance. **O generation of vipers.** John uses hard language to this crowd, in whom he perceived the indications of hypocrisy. Compare the words of Jesus in Matt. 23: 33.

8. **Bring forth, therefore, fruits worthy of repentance.** Show by your deeds and life that you do repent. **And begin not to say within yourselves, etc.** That they are the descendants of Abraham is no excuse for failure in the matter of repentance. **God is able of these stones to raise up children unto Abraham.** To be children of Abraham is no special merit. It is possible for God to make those that you despise as truly children of Abraham as you are. John is alluding to the receiving of the Gentiles into the kingdom of God. Compare Matt. 8: 11, 12.

9. **The axe is laid unto the root of the trees.** Destruction is impending for the impenitent.

10. **What shall we do then?** Some of the people heeded this rebuke.

11. **He that hath two coats let him impart to him that hath none.** John teaches first the duty of brotherly kindness.

12. **Publicans** were the tax collectors. Those of them who were Jews were greatly hated by their brethren, as the agents of the hated foreign government. They are frequently classed with sinners; and with the Gentiles, by our Lord himself.

13. **Exact no more than that which is appointed you.** The publicans were in the habit of getting as much as they could when they collected the import duties and other taxes.

14. **And the soldiers likewise demanded.** It is very likely that these were Jewish soldiers, perhaps acting as provincial police and associated with the publicans. "Demanded" should be replaced by "asked" as in the Revised Version. The accusing falsely was for the sake of extorting money. John does not tell them to leave their profession, but to live rightly in it.

15. **And as all the people were in expectation, etc.** They were anxious to hear from John whether he was the expected Messiah, the one who was to establish the kingdom of God, the entrance to which was through repentance. **The Christ.** That is, the Anointed One. This term was used at first as an adjective to designate the official relation of Jesus as the promised Saviour of the Old Testament. It is equivalent to the Hebrew word "Messiah," and appears as a proper name in the Epistles. The word "he" near the end of this verse is emphatic.

16. **I indeed baptize you with water, etc.** The thought of this verse is made emphatic by contrasts. The forerunner uses water; the One who is inestimably his superior uses fire. Water is a purifier, fire is the most thorough purifier. **With the Holy Ghost.** The water baptism was unto repentance. There is a higher baptism through the influence and endowment of the Holy Spirit. Compare Acts 2. To unloose the latchet of the shoe was the work of a menial.

17. **Whose fan is in his hand.** The fan was the instrument for separating the wheat and chaff. The true-hearted are to be discerned by the Saviour and separated from the false, who are to perish miserably.

Popular Science.

BY H. H. BAKER.

Mosquitoes.

During the season of their probation, there is no pest so universally distributed and more annoying than mosquitoes. There have been twenty different species collected and described already by entomologists in the United States, although it is highly probable there are twice that number.

There is not a place on earth that has been visited by man but what mosquitoes have presented their bills and undertaken to collect their dues during the warm season. Mosquitoes abound everywhere, but they are more energetic where the season for doing business is of short duration. Explorers returning from the Arctic region and those returning from Alaska give ocular demonstration of the severity of their bites, in some cases, for several years. Many wild animals, such as the moose, deer, wolves and others, are driven by swarms of mosquitoes to seek shelter in ponds, lakes, and other retreats, yet many of them perish.

All mosquitoes live and generally undergo their transformations in stagnant water. If persons wish to have proof, let them set a barrel under the eaves; then place a board so as to conduct the water to the barrel, and let it stand a few days, and we will assure them of having a musical entertainment every evening while the warm weather lasts. A female mosquito's mass of eggs together usually numbers about five hundred, and will float on the surface of the water, being impervious. The young mosquitoes hatch and appear in about sixteen hours, floating in the water. The larva breathe through little tubes, which stick up out of the water, should they chance not to float on its surface.

A great relief may be obtained from this pest at a trifling cost, by draining or filling all low places near where water would be likely to remain for twenty-four hours.

Should it not be found convenient to fill or drain, by putting a little kerosene oil on the surface of the water in the cesspool, drain, barrel or pool, the oil will at once spread and form a film over the surface, which will not only stop the eggs from hatching, but kill the young larva, should it have already hatched. Should mosquitoes be found to have entered rooms and alighted upon the ceiling, then by placing under them a cup containing a little kerosene, the fumes from the kerosene will cause them to drop into the cup at once and die.

It appears that every living thing among the beasts of the field, the fowls of the air and the fish of the sea have their enemies, the stronger over the weak, down to the belligerent, musical mosquito. The lion and tiger may be declared to be the king and queen of the beasts of the field, the eagle and hawk of the fowls of the air, the shark and swordfish of the fish of the sea; but the only enemies of mosquitoes, who slaughter them scientifically and live upon their carcasses, are the dragon-flies, who usually find the game quite plenty during its season.

Any apparent practical movement that science might devise for the complete extermination of all mosquitoes instantly, either by a single flash of lightning, or by their inhaling the sulphur fumes created by the flash—a more humane execution, though not as modern as the alternating current—or by any similar device equally effective as an exterminator, would make science popular all over the world in short order.

HE only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—*John Ruskin.*

LIVE in the present, that you may be ready for the future.—*Charles Kingsley.*

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MARRIAGES.

PEET—WILSON.—In Independence, N. Y., December 20, 1899, by Eld. J. Kenyon, at his home, Mr. Fred Peet, of Whitesville, N. Y., and Miss Ella M. Wilson, of Hallsport, N. Y.

LILLEY—WEBSTER.—At the home of the bride's parents, Mr. and Mrs. J. O. Webster, in Albion, Wis., and by the pastor, Rev. S. H. Babcock, Dec. 20, 1899, Mr. Holbert E. Lilley and Miss Ida B. Webster, all of Albion.

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.

LEMONDS.—Sarah E. Huff Lemonds, wife of Henry Lemonds, died at Booty, Ark., Dec. 7, 1899.

She was born Dec. 3, 1861. Was a member of the Little Prairie Seventh-day Baptist church. Funeral services were conducted by the writer on Sabbath-day, Dec. 16, 1899. G. H. F. R.

BARBER.—Byron L. Barber was born in Scott, Cortland County, N. Y., Jan. 3, 1837, and died in his native town on Dec. 29, 1899, aged 62 years, 11 months and 26 days.

Brother Barber made a profession of faith at the early age of 12 years, and united with the Scott Seventh-day Baptist church. By his loyalty to the church, his interest in all her work, his exemplary Christian life, he has gotten for himself a good name. Bro. Barber was married to Clarinda M. Barber on May 9, 1857. She, with three sons and one daughter, also a brother, Andrew S. Barber, a sister, Mrs. Emily P. Clarke, of Alfred Station, N. Y., and a large circle of relatives and friends, mourn his loss. The church, the choir, the town, not only sympathize with the mourning friends, but feel that it is a common sorrow. J. T. D.

BARBER.—At Mystic, Conn., December 14, 1899, of heart failure, Mrs. Lydia Maxson Barber, in the 83d year of her age.

Sister Barber was born in Hopkinton, R. I., and made a profession of religion in early life. She had resided in Mystic nearly fifty years, and was endeared to all who knew her by her loyalty to the right, her patient faithfulness to all her duties, and the sweetness and gentleness of her disposition. She had long been a member of the Greenmanville church, which she loved and cherished. The sweet consolation of the gospel of Christ was the light of her declining years. She died trusting in the sure promises of the Father. She leaves two sons, Dr. O. M. Barber, with whom she has resided many years, and Leander Barber, three grandchildren and one great-grandchild to hold her name in loving remembrance. O. D. S.

ROGERS.—In Westerly, R. I., January 2, 1900, Professor Lester Courtland Rogers, aged 70 years and 22 days.

Prof. Rogers was born in Waterford, Conn., Dec. 11, 1829. He was graduated from Alfred Academy in 1853, and from Williams College in 1856, and from Rutgers Theological Seminary in 1860. In 1862 and 1863 he was Chaplain of the Twenty-ninth New Jersey Volunteers. From 1858 to 1895 he served almost continuously as pastor of various Seventh-day Baptist churches, his longest pastorate being at New Market, N. J. In 1888 he was appointed to the Charles Potter Professorship of History and Political Science in Alfred University, a position which he held till failing health caused him to resign in June, 1898. He was ever an earnest and faithful Christian, a scholarly and efficient instructor, a thoughtful and fluent writer, an able and eloquent preacher, and completed with his three score and ten years a well-rounded and useful life. He was married in youth to Miss Josephine Wilcox, of Homer, N. Y., who with one son, Charles Potter Rogers, of New York, and a brother, Orson C. Rogers, of Westerly, R. I., survive him. A fuller account later. S. H. D.

ROBINS.—Mrs. Mary Robins was born Dec. 14, 1821, and died Dec. 29, 1899.

Sister Robins was a daughter of Joshua Squirewood and Anna Wallen Squirewood. She was born and always lived near Shiloh, N. J. Her husband, Adoniram Robins, died in 1891. In the spring of 1867 she, with two daughters, was converted and baptized and united with the Shiloh church, where she remained a faithful member until death. Her daughter, Mrs. Anna Allen, died in 1890, leaving an infant son. Her daughter Ellen died in 1896. Four of this family—all faithful Christians and members of this church—have passed away in less than ten years. One son, Edmund, remains; the one grandson, and one sister, and one young lady, who has always lived in the family, remain, with many friends, to mourn their loss. Of nearly fifty baptized and uniting with the church when Sister Robins did, only a few are left. When a small child, her father, a sailor, was lost at sea. This I did not know when I chose for the text, Psalm 46: 1. "God is our refuge and strength, a very present help in time of trouble." God grant that this family may again be united. E. B. S.

THE Bible is a window in this prison of hope through which we look into eternity.—Dwight.

EVERY base occupation makes one sharp in its practice and dull in every other.—Sir P. Sidney.

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.

ADJOURNED MEETING, SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.—The regular January meeting of the Sabbath Evangelizing and Industrial Association has been postponed to January 15, 1900, at 8 o'clock, in the parlor of the Seventh-day Baptist church, Plainfield, N. J.

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

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, Pastor. 201 Canisteo St.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 1279 Union Avenue.

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

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

GATHER ye rose-buds while ye may, Old Time is still a-flying; And this same flower that smiles to-day To-morrow will be dying. —Robert Herrick.

LET every man ask himself with which of his faculties he can and will somehow influence his age.—Goethe.

ALL the work of the world is merely a taking advantage of energies already there.—Henry Drummond.

FEAR nothing, blame nothing, flee nothing—so much as thy vices and thy sins.—Thomas a Kempis.

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PATIENCE lies at the root of all pleasures, as well as of all powers.—John Ruskin.

EACH good thought or action moves The dark world nearer to the sun. J. G. Whittier.

WORK is only well done when it is done with a will.—John Ruskin.



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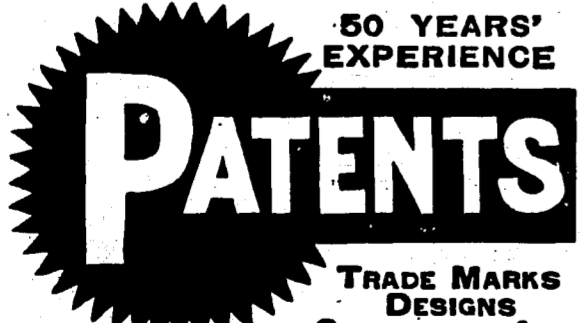
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